

'The Doctrine of Magic Female Spirits'

A critical edition of selected chapters of the
Siddhayogeśvarīmata(tantra) with annotated translation
and analysis

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by

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'The Doctrine of Magic Female Spirits' : A critical edition of selected chapters of the *Siddhayogeśvarīmata(tantra)* with annotated translation and analysis

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This thesis contains the first edition and annotated translation of twenty-three (of thirty-two) chapters of the short redaction of the *Siddhayogeśvarīmata*, the oldest scriptural source of the theological school known as the Trika of Kashmir and one of the earliest sources of the Tantric cult of mantra-goddesses and female spirits (Yoginīs).

The general introduction contains a discussion of the dating of the text, its two redactions and its place in the canon of the Vidyāpīṭha, which teaches the pantheon and cult of predominantly female deities.

The general introduction is followed by a study of the pantheon of the *Siddhayogeśvarīmata* and the rituals associated with its goddesses. It concludes that the cult of the three mantra-goddesses includes elements of the archaic worship of the so-called Eight Mothers (Aṣṭamātrkāḥ), fusing it with the cult of Sarasvatī, the orthodox goddess of learning.

There follows a detailed analysis of the language of the *Siddhayogeśvarīmata*, contrasting its phonology, morphology and syntax with classical Sanskrit. Parallels in epic and Buddhist Hybrid Sanskrit and the possible linguistic influence of Prakrit and Apabhraṃśa are pointed out throughout.

Since only two manuscripts of the text are available, editorial policies and the role of parallels and emendations are discussed in detail before the critical edition.

In the critical edition three registers of apparatus report lacunae in the manuscripts, quotations and testimonia used for establishing the text and variant readings. Parallel passages from other edited and unedited Tantras have been used extensively in reconstructing the text from the poorly transmitted manuscripts. Editorial procedures are presented in endnotes.

Nine appendices are supplied: three contain editions of parallel passages from other unedited Tantras, two give transcriptions of some unedited portions of the *Siddhayogeśvarīmata*, one provides a comparison of two versions of the *Svacchandatantra* as linguistic evidence for tantric forms, and two identify and analyse citations attributed to the *Siddhayogeśvarīmata* in the *Prāyaścittasamuccaya* of Hṛdayaśiva (previously unedited) and in the *Tantrāloka* of Abhinavagupta.

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Introduction

I. General Introduction

1. The importance of the text

The Sanskrit text edited and translated here for the first time, the *Siddhayogeśvarīmata* or 'The doctrine of magic Female Spirits', is one of the demonstrably earliest scriptural sources in India in which the non-orthodox (non-Vedic / Tantric) worship of female deities predominates. It belongs to the tradition of the Trika ('Triad'), whose distinguishing marks include the central worship of three mantra-goddesses, Parā, Parāparā and Aparā, and which is the tradition followed by Abhinavagupta (fl. c. 975-1025 CE)¹, one of the most original exegetes in the history of Indian religious thought.

The text teaches first the principal mantras of the system, which are used in daily worship of the deities as well as at initiation and in rites of magic. It then describes the procedure of initiation in a rather dense way. The description of initiation also includes three ancillary topics: (1) the rules of conduct to be observed by initiates, (2) the way in which the worshipper is to transform his body into a deity or Female Power, and (3) the structure of the universe, whose different levels are governed by various groups of goddess-like figures known as Mothers. The main subject of the rest – about two thirds – of the text is various rites of magic which involves also the invocation and worship of the appropriate circle of deities / Female Powers and preceded by observances associated with the protection mantras. The last chapters contain information on the relation of the text to other traditions and on its mythical and allegedly oral transmission.

As the above summary shows, the *Siddhayogeśvarīmata* principally deals with ritual prescriptions and consequently its main interest is that it contributes to our understanding of ritual and the history of ritual in India. In addition to this, it contains important iconographic details of deities: it is the only text to give the detailed iconography of the three principal mantra goddesses of the Trika and it also has a remarkable passage on the iconography of the ferocious form of Śiva, Bhairava.

Moreover, its chapter 29 describing different categories of women recognised as embodiments of magic Female Powers can be shown to have served as textual source for the Buddhist tantras of Śamvara on the same subject. Thus, it is also an important

¹ On the dating, see Sanderson (1988:158). The Trika of Abhinavagupta's exegesis is of course different from the Trika of the SYM, but the latter is part of the former. On the evolution of the Trika see Sanderson (1988:164).

piece of evidence in establishing the dependence of Buddhist tantras on their Saiva counterparts.²

Lastly, the language of the *Siddhayogeśvarīmata* provides us with an early and unpurified example of Aiśa Sanskrit³ (Aiśa, i.e. the language of Śiva, who proclaims these texts and who is also called simply *iśa*, the Lord). This language evolved as the language of a certain group of tantric scriptures, especially – although by no means exclusively – as the language of scriptures usually dominated by or involving goddess worship, particularly in the earlier period of their formation⁴. It is based on Sanskrit with a number of deviations or changes which show the influence of the spoken languages of the time, influence of Prakrit and Apabhraṃśa. It seems that this peculiar language was also associated in a number of cases with the esotericism of the text: the more the language of the text differs from the classical Sanskrit of the orthodox, the more esoteric its teaching is. Although the Aiśa language is described in the easiest way by pointing out its deviations from standard or classical Sanskrit, it is not to be considered simply as 'bad Sanskrit', but as a language on its own right.

2. The title

The title of the text occurs in slight variations in the colophons and margins as *Siddhayogeśvarīmata*⁵ and *Siddheśvarīmata*, while the name *Siddhāmata* (or *Siddhāl Siddhānta*) and *Yogeśvarīmata* also occurs several times in citations in the

² The textual dependence of a number of Buddhist tantras of Samvara on Saiva counterparts has been amply shown by Prof. A. Sanderson in a series of lectures in All Souls College, Oxford, Hilary term 1998. The parallel passages referred to above have also been identified by him.

³ A useful description of deviations from Sanskrit is found in the edition by Goudriaan-Schoterman (1988:44-109), but their text, the *Kubjikāmatā*, is probably much later than the *Siddhayogeśvarīmata*. Some other examples, such as that of the *Svacchanda*, must be treated with care, since the available editions follow the purified text adopted by the commentator of the text, Kṣemarāja. See also the Aiśa examples from the Nepalese manuscripts of the *Sārdhatrīśatikālottara* (as opposed to the purified version of the critical edition) by Prof. Sanderson as given in Goodall (1998:lxvi ff.)

⁴ This statement does not take all the problems of the question into account. On Aiśa usage in the scriptures of the Siddhānta, see Goodall (1998: lxx-lxxi). The Bhairava tantras are also mainly written with many Aiśa forms, while some Śākta tantras such as the *Mālinīvijayottara* of the Trika have much fewer Aiśa examples than the *Siddhayogeśvarīmata*. On the argument that more Aiśa examples may show the antiquity of the text see the above cited work by Goodall. However, some Śākta tantras which are not among the very earliest, but are among the very esoteric ones – such as the *Jayadrathayāmala* or the *Kaulajñānanirṇaya* – also abound in Aiśa forms.

⁵ The colophons, the text of the manuscripts as well as the *Tantrāloka* often cite the mistaken title *°yogīśvarī*² instead of *°yogeśvarī*. The former seems wrong, for the word is used as a synonym for Yoginī, which can be paraphrased by 'Goddesses of Yoga' (*yogeśvarī*), but not by 'Rulers / Goddesses of Yogis' (*yogīśvarī*). The scribal confusion between -ī- and -e- is unexceptional, due to the similarity of the two vowels in pronunciation. However, it must be noted that this confusion probably dates quite early, and already Jayaratha seems to understand the title in this form. For he reads *yogīśvaras* in *Tantrāloka* 2.43d and glosses it as follows: ... *yoginām apīśvaraḥ syād ity arthaḥ*. Nothing implies that Abhinavagupta read *yogīśvara* instead of *yogeśvara* here.

Tantrāloka.⁶ The first element – *siddha* – is certainly used in the adjectival sense. Its primary meaning is 'perfect' or 'perfected / accomplished', which can be applied to the following noun denoting Female Powers or Yoginīs (*Yogeśvarī*), or alternatively, to the doctrine (*mata*) itself. However, in the context of this tantra, *siddha* seems more likely to refer to supernatural powers known as Siddhi-s, and means 'magic' or 'conducive to magic'⁷ – again possibly referring to the Female Powers, or / and the doctrine itself.⁸

Yogeśvarī meaning '[female] master of Yoga' denotes the same as *Yoginī*. Without dwelling on the subject of the etymologies and meanings of Yoga, I think the word *Yoginī* or *Yogeśvarī* is not necessarily intended to convey that these sometimes witch-like female spirits or goddesses have any particular relation to certain classical yogic practices. Instead, the word probably refers to the similarity of supernatural effects traditional Yogins can obtain (such as being infinitely small large, strong etc) and powers the Yoginīs of this system can bestow. This is a tentative interpretation of the word I have met neither in the primary nor in the secondary literature on the subject. However, the presumption that yogic practices do not necessarily play a crucial role here⁹ is also confirmed by the fact that alternative names or categories of these Female Powers are *śākinī*, *ḍākinī* etc.¹⁰

Thus, among the various possible translations of the title, the most probable is 'The doctrine of female spirits endowed with supernatural powers'. Since our text uses the

⁶ The *Tantrāloka* uses the full title *Siddhayogeśvarīmata* on several occasions, e.g. in 2.41, 3.220, 9.7, 11.81, 15.321 etc. and *Yogeśvarīmata* once in 28.61. *Siddhāmata* occurs in 7.40, 15.157 among others, while its variations (*Siddhā* / *Siddhātāntra*) in 1.243, 8.41 etc. On the full list of occurrences, see N. Rastogi's introductory first volume to the edition of the *Tantrāloka*, p260 and p264 and Appendix 8 of this edition. It seems that the simple designation or title 'Mata' never refers to the *Siddhayogeśvarīmata*, although Jayaratha wrongly takes it as such ad 15.156cd-157ab. It is possible that Abhinavagupta deliberately avoided such an ambiguity or ground for confusion between the doctrine of the tantric Trika represented by the *Siddhayogeśvarīmata* and the anti-ritualist Mata. Moreover, it seems also unlikely that he used Mata to denote the *Picumata-Brahmayāmala*, although there are arguments to prove the opposite (see e.g. Sanderson 1986:184). For evidence that Mata does not denote the SYM, see Appendix 8.

⁷ This is perhaps also confirmed by the fact that on three occasions N wrongly writes Siddhi^o for Siddha^o in the colophons, possibly understanding them to be synonymous. See Apte's definition 19 of *siddha*: 'endowed with supernatural powers or faculties'.

⁸ That the adjective Siddha^o probably belongs to the *Yogeśvarī* element rather than to ^o*mata* (doctrine) can be supported by a parallel expression often used to denote the practitioner: *siddhayogī* (used e.g. in 7.28a). By extension, the doctrine of these Yoginīs is of course also conducive to supernatural effects.

⁹ This statement does not imply that Yoga is not important for the attainment of supernatural faculties; yogic practices in fact play an important role in the manipulation of the external world through that of the internal. However, Yoga is practiced by the Sādhaka and not by the Yoginīs, therefore I doubt that Yoga and Yoginīs should be directly associated. Nevertheless, it is possible that they are indirectly linked as assumed above, both being conducive to supernatural effects, possibly through yogic practices.

¹⁰ Mention must be made of the fact here that while the short recension of the SYM has practically no teaching on Yoga, the long recension cited in the *Tantrāloka* seems to have had sections on yogic topics; see e.g. the citation ad *Tantrāloka* 25.19-21ab on the topic of *nāḍicāraṇa* and the mention of Kuṇḍalinī in the citation ad *Tantrāloka* 3.220-225. This, however, does not contradict the interpretation of the word *Yoginī* above.

first word, *siddha*, as a verse-filling adjective fairly often, the title simply refers to 'the teaching of female powers / spirits'.¹¹

The text is in fact both a doctrine expounding the nature and rites of these spirits (the teaching about Yoginīs) and a teaching bestowed and transmitted by them (teaching by these Yoginīs), as the last chapters of the text explain.¹²

3. The two recensions

Comparing our manuscript evidence (both of Nepalese origin) of the *Siddhayogeśvarīmata* with citations in the *Tantrāloka*, it must be concluded that we have a different, shorter recension than that of the Kashmirian exegetes¹³. There is evidence of two kinds for establishing the existence of two recensions.

Firstly, there are some citations which can be identified in our Nepalese recension, but which differ slightly from their versions as cited in the *Tantrāloka*. In cases where only a few words differ, one may presume that the quotation in the *Tantrāloka* is not fully precise or that its language is purified if the Nepalese version has more Aīśa elements¹⁴. However, the order and number of lines in the citations are also sometimes different from the Nepalese recension.¹⁵ This fact shows that other small differences may also derive from original differences between two existing recensions.

Secondly, there are a number of quotations which are missing from our Nepalese recension, sometimes to such an extent that even the topic is left unmentioned. One of several examples is the list of forty Yoginīs associated with the syllables of the Parāparā mantra, given by the commentator, Jayaratha, *ad Tantrāloka* 30.25-26; another is the

¹¹ This is then synonymous with the alternative title *Yogeśvarīmata* and ultimately with *Siddhāmata*, the latter paraphrasing *Siddhayogeśvarī*° with the feminine adjective *Siddhā*. On the further alternatives of the title, see subsection 4 on the place of the SYM in the Śaiva canon.

¹² I have not distinguished above between the alternative titles °*mata* and °*tantra*, for both words mean 'doctrine', and their use usually depends on the position of the title in the verse – °*tantra* is used in odd and °*mata* in even *pādas*, the latter being much more frequent. (See. e.g. °*mate* / °*matam* in 3.49d, 3.51b, 3.53d, 8.4d, 22.38d, 29.3d, 29.14b, 29.19d; and °*tantram* in 31.13c, 32.4a) The colophons show the same alternation, using °*mata* nineteen and °*tantra* four times. I have used a combination of these titles as the title of the thesis in order to include the most common form ending with °*mata* while indicating the group of scriptures to which it belongs, Tantra. The same compounded title was used in the edition of the *Kubjikāmata(tantra)*.

¹³ This fact was first remarked in Sanderson (1990:31). For a detailed discussion of all the passages, see Appendix 8. In the present discussion I cite only some representative examples of differences and similarities.

¹⁴ This seems to be the case with SYM 1.12-13 cited *ad Tantrāloka* 11.81-82.

¹⁵ See e.g. SYM 6.26-31 as reproduced by Jayaratha *ad Tantrāloka* 15.333-334, cited in the apparatus *ad loc*. In this case the Nepalese recension seems slightly longer. See also the description of the transmission of the Tantra (*āyātikrama*), which is summarised in 3 verses in a short chapter in our recension (chapter 32), while the citations by Jayaratha *ad Tantrāloka* 36.1-10 give a much more detailed account comprising about 23 verses. However, the two accounts are not unrelated, both mentioning Bhairava, Bhairavī, Svachhandabhairava, Garuḍa, Sukra and Rāma. For a comparison, see testimonia *ad loc*. and Appendix 8.

detailed description of the universe cited throughout chapter 8 of the *Tantrāloka*, or a fairly long passage on the desirable characteristics of a human skull as a container of alcohol.¹⁶ The differences between the passages in the Nepalese recension and the citations also show that the style or way of narration of the longer recension of the *Siddhayogeśvarīmata* was different, giving more detailed descriptions, and it was perhaps less cryptic on ritual prescriptions¹⁷.

The existence of the two recensions, a shorter Nepalese one and a longer surviving in citations by Kashmirian authors, raises the question of their relative dating. There are arguments for the earlier dating of both recensions.

The fact that the Nepalese one is shorter suggests that it is primary, for in the large majority of cases of textual transmission in India, texts have become much longer rather than shorter, especially scriptures of tantric and purāṇic type. However, there are examples for compressing texts at a later date, such as the history of the various recensions of the *Kālotaratantra*¹⁸. Consequently, the argument concerning length cannot be decisive in either way without additional supporting evidence.

Another argument for the earlier dating of the shorter, Nepalese recension is that early Nepalese palm leaf copies of tantras seem to preserve earlier versions in general, and are more faithful to their originals, as in the case of the *Svacchandatantra*.¹⁹ Although both our manuscripts of the *Siddhayogeśvarīmata* are relatively recent ones, one of them is most probably the transcript of an early palm-leaf manuscript, which was still available at the beginning of this century.²⁰ However, this argument can be opposed by the fact that the earliest citations are nevertheless those in the works of Kashmirian exegetes, which would support the primacy of the longer recension.

The available evidence in support of the primacy of the longer version seems stronger, yet the relative dating of the recensions needs more decisive evidence. However, this relative dating unfortunately may not help in determining the date of the original, which is discussed below.²¹

¹⁶ *Tantrāloka* and -*Viveka* ad 27.25-28b.

¹⁷ See e.g. the detailed instructions attributed to the SYM to draw a maṇḍala in *Tantrāloka* 31.155-163. Note, however, that Jayaratha does not cite the SYM here, although Abhinavagupta seems to be drawing on this text. It is also possible that at this point Abhinavagupta uses an anonymous manual unavailable for the commentator (see the reference to a Kulapaddhati in SYM 8.12b) or that he bases the description on oral instruction, for Jayaratha states only that Abhinavagupta teaches the ritual prescriptions of the SYM (*tam eva vidhim āha*), but does not use any expression to indicate that we deal with a citation or a paraphrase of the SYM (such as *tam eva grantham paṭhati*).

¹⁸ See the introduction in N.R. Bhatt's edition of the *Sārdhatriśatikālotara* (1979:xi).

¹⁹ For a comparison of the two recensions of this text, see Appendix 5. The Nepalese version seems to be primary to that used (and perhaps sometimes also slightly purified) by its Kashmirian commentator, Ksemarāja.

²⁰ On the manuscripts, see introduction to the edition.

²¹ I suppose that even if additional evidence comes to light, it is very unlikely to be in the form of extensive citations from a very early date, which would change the *termini* discussed below.

4. The date of the *Siddhayogeśvarīmata* and its place among the tantras

The dating of the *Siddhayogeśvarīmata* is as difficult as that of other scriptural sources, since it was in the interest of its authors to conceal any reference to the date of composition, and to present the text as eternal and thus undatable revelation.²² Consequently, dating is possible only on the basis of citations and on the basis of relative dating according to its relation to other tantras.

The *Siddhayogeśvarīmata* must precede the *Mālinīvijayottara*, the basis of Abhinavagupta's exegesis, since the *Mālinīvijayottara* itself states that it derives from the *Siddhayogeśvarīmata*. More precisely, it claims to be a shorter version of the original *Siddhayogeśvarīmata*, and also mentions that the *Siddhayogeśvarīmata* consists of ninety million verses.²³ We do not need to presume that a text of this improbable length ever existed, for the length of tantras is often exaggerated, partly because this exaggeration is a way to express the recognition of their importance, and partly because it is meant to convey that we in the present decadent age, in the *kali yuga*, have only an inferior version of what was considerably longer and thus superior in aeons past. In the case of the *Mālinīvijayottara*, the assertion that the 'original' Tantra known to Bhairava was reduced several times is also a way of expressing the redactional independence of the *Mālinīvijayottara* itself.

The long recension of the *Siddhayogeśvarīmata* cited by Jayaratha also contains an account of how the text became reduced in the transmission, having 'only' 78125 verses by the time it reached the world of mortals²⁴. Thus, the *Mālinīvijayottara*'s statement may simply be understood to convey that it regards the *Siddhayogeśvarīmata* as an older and more prestigious tradition and / or text to which it wishes to attach itself.²⁵

²² On the anti-historicism of Vedic revelation as a model and the *Mīmāṃsā* see Pollock 1989. Anti-historicism with reference to the Tantras is discussed in Sanderson (1997:14), mentioning also the device of 'prophecy' (by Bhairava) as a way round the difficulty of referring to events.

²³ In fact, the *Mālinīvijayottara* says that it is the short version (counting twelve thousand verses) of the *Mālinīvijayatantra* consisting of thirty million verses, and that this *Mālinīvijaya* was comprised from the ninety million verses of the *Siddhayogeśvarīmata*: *siddhayogeśvarītantram* (°eśvarī° corr. : °īśvarī° ed.) *navakoṭipravistaram* // *yat tvayā kathitam pūrvaṃ bhadratrayavisarpitam* / *mālinīvijaye tantre koṭītritayalakṣite* // *yogamārgas tvayā proktaḥ s'vistīrṇo mahēśvara* / *bhūyas tasyopasamhārah prokto dvādaśabhis tathā* // *sahasraiḥ so 'pi vistīrṇo grhyate nālpabuddhibhiḥ* / *Mālinīvijayottara* 1.8c-11b

²⁴ The passage is cited ad *Tantrāloka* 36.1-7ab, after which another passage is also cited by Jayaratha, which gives the names of eight large units with the number of Slokas they contain. I have not been able to interpret the whole passage with certainty; but it is clear that the following number of verses are attributed to six of the sections: Pāda 50, Mūla 100, Uddhāra 200, Uttara 400, Kalpa 1000, Kalpaskanda 2000; the *Brhaduttara* seems to have 100 akṣaras (understand for Slokas?) and the *Samhitā* 14,062 (?). The alleged total is then probably 17,912 verses, which is still about eighteen times more than the number of verses in the short recension.

²⁵ There are several other passages where the *Mālinīvijayottara* refers to the *Siddhayogeśvarīmata*. (See *siddhayogeśvarimate* / °matam 15.47d, 17.33b, 18.38d, 19.48d, 23.37d; *siddhayogeśvarītantrē* 22.18c;

Since the *Mālinīvijayottara* was probably known to the Saiddhāntika Sadyojyotis²⁶, who probably predates Somānanda (fl. c. 900-950 CE)²⁷ considerably, it may be presumed that the *Mālinīvijayottara* was composed before 800.²⁸ The only *terminus ante quem* we can establish is this date, for it would be too hypothetic to attempt to determine how much time is needed for the composition and the acceptance of a scripture. However, it may not be too far-fetched to presume that the *Siddhayogeśvarīmata* – or its long recension – was probably composed around the seventh century CE. As the *terminus post quem* would be even more hypothetic, no attempt has been made here at its determination²⁹.

As to the relation of the *Siddhayogeśvarīmata* to other tantras, it considers itself to belong to the Bhairava branch as one of the colophons shows³⁰ and the text itself mentions on several occasions³¹. This also implies an opposition to the less esoteric branch of the Śaiva scriptures, to the Śaiva Siddhānta.³² Moreover, the

yoginimate 22.26d) It is difficult to decide if all these references are genuine or not, especially because they may involve passages missing from the short recension. However, I suspect that a number of them serve only to re-assert the above mentioned attachment of the *Mālinīvijayottara* to the SYM (references in the context of Dhāraṇās seem particularly suspect, for the SYM does not seem to contain much about yogic practices of this kind).

²⁶ See Goodall (1998:lxv), based on evidence adduced by Prof. Sanderson and by Diwakar Acharya. *Mokṣakārikā* 1b < *Mālinīvijayottara* 1.17d; *Mokṣakārikā* 1c < *Mālinīvijayottara* 1.18a; *Mokṣakārikā* 2b < *Mālinīvijayottara* 1.25d; *Mokṣakārikā* 72c-73b < *Mālinīvijayottara* 1.18c-19b. Prof. Sanderson has also identified a citation of *Mālinīvijayottara* 2.60 without attribution in Sadyojyotis's commentary ad *Svāyambhuvāsūtrasaṃgraha* 3.11, p. 73 line 8. He has also proposed that Sadyojyotis's use of the terms *pralayākala* and *vijñānākala* derives from the *Mālinīvijayottara* (cited in Goodall 1998: 184, note 71). In spite of the above evidence, Prof. Sanderson has pointed out that all these citations and parallels may also have come from the longer redaction of the *Svāyambhuvāgama*, whose short redaction under the title *Svāyambhuvāsūtrasaṃgraha* shows several other parallels with Trika scriptures (see e.g. parallels cited from *Svāyambhuvāsūtrasaṃgraha* chapter 21 ad SYM chapter 10)

²⁷ See Sanderson (1988:158)

²⁸ This date can be pushed back with the dating of Sadyojyotis. It has been remarked recently by Prof. Sanderson and Dr Isaacson that Sadyojyotis does not attack Dharmakīrti on the question of the existence of Ātman in the *Nareśvaraparīkṣā*; therefore he must have lived before Dharmakīrti became well-known and famous so as not to be negligible in such discussions. This means that Sadyojyotis's date may be pushed back as far as around 700 or possibly even earlier; and thus the *Mālinīvijayottara* can perhaps be dated before that date.

²⁹ The date may be established on the basis that all tantric literature must postdate the Pāśupatas including Kauṇḍinya, who is hypothetically placed in the fourth century. However, since Kauṇḍinya's dating has not been established with certainty, this *terminus post quem* is very speculative. More decisive evidence has been put forward in Sanderson (1997:3-4), arguing that the adoption of elements of Greek astrology in early Śaiva texts (signs of the zodiac, weekday etc.) shows that they cannot be dated earlier than the fourth century AD.

³⁰ This is the interpretation of the odd colophon to chapter 21 I propose, which has *Bhairavavīrasaṃhitā* as the title (scripture of the Bhairava heroes?). I suspect that it may preserve the remnant of an older form of the colophons, which probably referred to the fact that the SYM was a Bhairava tantra. See the colophons of the *Tantrasadbhāva*, which state that the text belongs to the Bhairava branch, and to the Vidyāpīṭha within that branch: *iti bhairavasrotasi mahātāntre vidyāpīṭhe saptakoṭīpramāṇe śrītantrasadbhāve ... paṭalaḥ*

³¹ See 1.19 (implicitly), 32.6 and 32.13, the latter two passages attaching the text to the *Svacchandatantra*, which then most probably predates the SYM.

³² That this opposition is more important in the SYM than that between Bhairava Tantras and the Vidyāpīṭha is clear from 1.19. On a definition of the Siddhānta, see Sanderson (1988:136) and (1992: 282-287). The latter applies to the developed form of the Siddhānta rather than to the scriptural level.

Siddhayogeśvarīmata claims to belong to the Vidyāpīṭha (32.5), to 'the Collection of Female Mantras', which is the branch where the worship of mantra-goddesses comes to the foreground. Within this branch, it knows of the Union tantras (Yāmala tantras, listed in 29.17d-18 and said to belong to the Right Current by the *Jayadrathayāmala* cited ad loc.), whose principal cult is that of Bhairava and his consort, as the 'Frightening Lord of the Skull' and the 'Furious Goddess of the Skull'. Other tantra titles include those of the Left Current of the 'Seat of Female Mantras' (an exact parallel to the *Jayadrathayāmala*'s list) and a number of others which probably belonged to the Middle Current. From the testimony of the *Jayadrathayāmala* it seems that the SYM was part of the Right Current of the Vidyāpīṭha. The SYM, however, does not divide the Vidyāpīṭha into different currents.

Below I have reproduced a table and some words of explanation from Sanderson (1988:137), which shows the place of the Trika³³ – and thus that of the *Siddhayogeśvarīmata* – within the Śaiva scriptures. 'Whatever is above and to the left sees whatever is below and to the right as lower revelation. [...] As we ascend through these levels, from the Mantrapīṭha to the Yāmala-tantras and thence to the Trika and the Kālī cult, we find that the feminine rises stage by stage from subordination to complete autonomy.'



While the SYM mentions only the *Svacchandatantra* from what is below the Vidyāpīṭha³⁴, it gives a list of titles of the Vidyāpīṭha, which runs parallel to the list of

For the occasional overlapping of doctrine and practice between the Siddhānta and the Bhairava branch at the scriptural level, see examples in Sanderson 1985b.

³³ The surviving tantras of the early (non-kaula) Trika – the SYM, the *Mālinīvijayottara* and the *Tantrasadbhāva* – do not use the term Trika to refer to themselves, nor is this term mentioned in early lists of the Vidyāpīṭha. Sanderson (1990:31) cites the *Kularatnoddyota* (Fol. 79r) which defines the Trika as having the three mantra goddesses (Parā, Parāparā and Aparā) and the two alphabet deities (Mālinī and Sabdarāśibhairava/ Mātrkā). It may be concluded that the term was coined after the basic texts and the system of the Trika became popular, and in particular after it produced a number of scriptures which needed to be subsumed under a single title.

³⁴ The reference to the 64 divisions in 29.19 seems to imply that the SYM knows about the 64 canonical Bhairava Tantras (although the reference itself is ambiguous), but it does not mention any other than the *Svacchanda*.

the *Jayadrathayāmala*³⁵. These two and the *Brahmayāmala*'s list are summarised in the table below, for all three are demonstrably early tantras of the Vidyāpīṭha³⁶ and their lists may help in establishing a relative chronology. The classification into Currents (*srotas*) has been adopted from the *Jayadrathayāmala*. The *Brahmayāmala* mentions this categorisation, but does not apply it to the titles within the Vidyāpīṭha.³⁷

Titles common to at least two texts have been highlighted in bold type. Asterisks signal that the title also occurs in the list of the *Srikanṭhīyasamhitā*, which divides them into Left and Right³⁸. The place of the *Siraccheda* / *Sirohṛta* is ambiguous in the *Jayadrathayāmala*, which identifies itself with it and classifies it under the left as well as belonging to both Left and Right. The table reflects this inconsistency.³⁹

	JRY	SYM	BY
Right	Sarvavīra Triśūla / SYM* Pañcāmṛta / Śricakra Viśvādya Yoginījāla* (-śamvara)	Virākhya Siddhasāra ⁴¹ Pañcāmṛta* Viśvādya Yoginījāla* Kālākhyā Khecara	(Mantramālinī) ⁴⁰ Siddhā ⁴² (Prapañca*yoginījāla) (Aghoreśī) Yoginījāla* (Aghoreśvarī) (Kṛdāghoreśvarī)

³⁵ The *Jayadrathayāmala*'s passage is cited as a close parallel in the apparatus ad SYM 29.15-19.

³⁶ As Prof. Sanderson has shown, all three are quoted in the *Tantrāloka*. For the SYM, evidence has been shown in the apparatus; for the *Jayadrathayāmala* (cited usually as *Tantrarājabhāṭṭāraka*) see e.g. *Tantrāloka* and -*viveka* ad 29.100ab and *Jayadrathayāmala* 4th *ṣaṭka* (A 151.16) fol. 149r8-9, fol. 216v3 ff. For the *Brahmayāmala*'s identification see e.g. Goudriaan and Gupta (1981:42). For the *Brahmayāmala* Sanderson 1997:2 note 4 shows the *terminus ante quem* to be much earlier, since this text is mentioned in the original *Skandapurāṇa* preserved in a manuscript dated 810 AD. See also Adriaensen-Bakker-Isaacson (1998:4) footnote 9.

³⁷ For the passage see Appendix 9. Titles in the *Brahmayāmala* below have been aligned with the possible parallels in the other two texts. If they are unlikely to denote the same text, they are in brackets. The order of enumeration thus has not been kept, but it has been respected for the other two texts. Note that the *Brahmayāmala* classifies eight Bhairava Tantras headed by the *Svacchanda* under the Vidyāpīṭha. This may show the close relation of early Vidyāpīṭha texts such as the SYM with the *Svacchanda*; but it is also likely to be due to the conflation of the list of tantras coming from the Southern (Dakṣiṇa) face in other classifications (see e.g. Hanneder 1996:19), and the list of the Right Current (Dakṣiṇa-srotas) in the Vidyāpīṭha. The former comprises the Bhairava Tantras, while the latter has the Yāmala Tantras according to the *Jayadrathayāmala*. This confused state of the list is also seen when the texts of the Left Current of the Vidyāpīṭha are mentioned after the Siddhānta Tantras, thus separated from the list of other Vidyāpīṭha texts.

³⁸ A long passage from the lost *Srikanṭhīya* is cited in Takṣakavarta's *Nityādisamgrahābhidhānapaddhati*, and has been identified by Prof. Sanderson. Within this passage, the section on the sixty-four Bhairava tantras is also cited in the -*Viveka* ad *Tantrāloka* 1.18. The full passage has been transcribed in Hanneder 1996: Appendix A2. Some titles occur several times, and their order and alleged relation to each other is often very different from what may be inferred from the other three sources, therefore I have only indicated the occurrence of a title.

³⁹ As Prof. Sanderson has shown, the first *ṣaṭka* of the *Jayadrathayāmala*, which is alternatively called *Siraccheda*, preserves something of a probably earlier Vāmatantra. See e.g. Sanderson (1990:214). The alternative names in the *Jayadrathayāmala* for some texts – such as *Triśūla* for the SYM – can be identified because the two lists in which they occur run parallel.

⁴⁰ This may refer to the *Mālinīvijayottara*, and it is worth noting that this title follows the SYM (called *Siddhā*) immediately in the *Brahmayāmala*.

⁴¹ The SYM itself states in 32.5c that it has an alternative name *Sāra*.

⁴² This title is also used for the SYM by Abhinavagupta in *Tantrāloka* 31.155a.

	Vidyābheda (Śirohṛta)	Sādhana ⁴³ Savara Tilaka* Hṛdaya Vidyāpīṭha	(Lākinīkalpa) (Mārī) (Mahāmārī) Yoginīhṛdaya ⁴⁴ Ugravidyāgaṇa ⁴⁵ (2 Bahurūpa-s) (Aghorāstra)
Left	Śīraccheda* Mahāsammohana* Nayottara* Mahāraudra	Śīraccheda* Mahāsammohana* Nayottara* Mahāraudra	Sanmoha* Nayottara* (Bhavā ⁴⁶ Saukra*)
Right	Rudrayāmala ⁴⁷ * Brahmayāmala* Viṣṇuyāmala* Skandayāmala* Aumayāmala (Śīraccheda)	Rudrayāmala* Brahmayāmala* Viṣṇuyāmala* Skandayāmala* Umāyāmala	Rudrayāmala* Brahmayāmala* Viṣṇuyāmala* Skandayāmala* Yamayāmala Vāyuyāmala Kuverayāmala Indrayāmala Svacchandabhairava* Krodhabhairava* Unmattabhairava* Ugrabhairava Kapālībhairava* Jhaṃkārabhairava Śekhara[bhairava] Vijayabhairava*

Only three of the above titles have survived, none of which has been edited so far: the *Śīraccheda* (in the *Jayadrathayāmala*), the *Brahmayāmala* and the SYM. While the first is probably a later version of the original, the latter two have been identified with certainty. However, the *Brahmayāmala* seems to be the only text to have survived in the same redaction as that available for the Kashmirian exegetes. The presence of these Tantras in all lists pre-dating the Kashmirian exegetes shows that they are likely to be the earliest scriptures of the Vidyāpīṭha, which implies that the SYM is probably the

⁴³ The titles *Sādhana* and *Savara* / *Savara* / *Sabara* may be understood as one single name *Sabarasādhana*.

⁴⁴ This is, of course, not identical with the well-known *Yoginīhṛdaya* of the Tripurasundarī cult. (See Sanderson 1988:158)

⁴⁵ This text may well be different from the *Vidyābheda* / *°pīṭha* in the other two lists.

⁴⁶ Prof. Sanderson emends this word to *tathā*. Thus the text reads: *tathā caiva nayottaram* / *śaukraṃ caiva tathā proktaṃ vāmasrotād vinirgatam*.

⁴⁷ This title seems to have become extremely popular in two ways. Some later Kaula Trika texts, such as the *Vijñānabhairava* and the *Parātrīpīṣikā* attach themselves to this tantra; and while no demonstrably ancient text has survived under this title, there are dozens of more or less recent 'remakes' of it found in libraries throughout India.

earliest scripture of the Trika⁴⁸. If the position of the titles on the lists is significant – such as, it seems, it is in the case of the canon of the Siddhānta⁴⁹ – then the SYM – or its long recension – may be the earliest surviving scripture of the Vidyāpīṭha.

5. Summary of the edited chapters

The following brief summary is intended to give some orientation to the reader. The text is written in the usual form of a dialogue between Bhairava, who expounds the doctrine, and the Goddess, who asks questions and at times summarises what has been taught.

Chapter 1 starts with the question of the Goddess, who asks Bhairava why the mantras do not function as they should. Bhairava replies that they lack their inner vigour, which he has hidden from the unworthy, but will reveal in the subsequent chapters.

Chapter 2 first describes the guru and lists the signs he is supposed to show when 'possessed' by the Power of Rudra. This is followed by the exposition on the three kinds of Powers / Female Spirits who rule the world. They are equivalents of the three main mantra-goddesses, who are briefly mentioned at the end of the chapter, and their function and character echo the theory of three Guṇas in the Sāṃkhya: Sattva (white/benevolent), Rajas (red/passionate) and Tamas (dark/malevolent).

Chapter 3 gives the Mālinī-code, i.e. the parts of the body of the Alphabet Goddess identified with letters of the Sanskrit alphabet. From verse 23, the chapter teaches the Parāparā, Aparā and Parā mantras with the Mālinī code. The last verses promise various supernatural effects for those who know the mantras and recite them.

Chapter 4 describes the so-called ancillary mantras, whose principal function is the protection of the practitioner.

Chapter 5 teaches the mantras of the Guardians of the Directions.

Chapter 6 is entitled 'the Samayamaṇḍala', the maṇḍala used at the Samaya initiation, by which people are accepted in the particular Śaiva community. The description of the maṇḍala includes the detailed visualization of the three principal mantra goddesses (verses 19-27), which is preceded by the concise teaching of purificatory rituals. The visualisation of the deities is followed by internal and external worship – the latter includes offerings of human flesh and wine. From verse 36, the disciple is called in and his body is purified. He is lead to the maṇḍala blindfolded, and casts a flower on it. His

⁴⁸ On the relation of the *Siddhayogeśvarīmata* to other texts of the Trika, see Sanderson (1995:23ff) and Sanderson (1988:140ff).

⁴⁹ See Goodall (1998:lxixiii) '...the relative order the lists imply of the few listed Siddhāntas that do survive seems not incompatible with the other internal evidence gathered here for relative dating'. This principle, however, cannot be applied here with much certainty, for we have very few texts surviving from the early lists of the Vidyāpīṭha.

initiation name is determined by the place on which the flower falls. The chapter ends with a number of rules to be observed, which are given to the initiates after the ritual (verses 45-54). The closing lines (55-57) probably refer to the topic of the following chapter.

Chapter 7 lists the main events of initiation proper (*dīkṣā*), which ensures success in magic and / or final release. The purification of the levels of the soul, which are equated with the levels of the universe, is performed by three purifications (verses 7-9). The practitioner is joined to the highest (transcendent) level, if he wants to attain final release; he is joined to one level below if he intends to enjoy worldly success (verses 15-16). From verse 19, the guru is prescribed to teach the transformation of one's body into Bhairava (made up of female powers) according to this system, and this gives the opportunity to describe this procedure in detail. From verse 33, various supernatural effects are mentioned and attributed to the mantra goddesses.

Chapter 8 is also on initiation. It touches a number of topics very briefly – sometimes repeating what has been said in the previous chapter – and gives additional details on the performance of this rite. It seems that this chapter and chapter 7 are complementary, and the two are meant to be put together in order to have all the details. Verses 9-13 mention the initiation maṇḍala (different from the basic Samaya one described in chapter 6), and from verse 28 we are given a miscellaneous list of Mothers, which provides some evidence to determine the number and names of the levels of the universe (Tattvas) according to this doctrine. The closing part of the chapter is on the number of fire-rituals, but the last verses have only survived in fragments.

Chapter 9 is very fragmentary, therefore I have relegated its transcription to Appendix 1. It was clearly written on fire-offerings, and the last verses, which have survived somewhat better, list a number of substances to be offered.

Chapter 10 teaches observances associated with the ancillary mantras, to be performed before starting a ritual to obtain supernatural powers. The observances are reminiscent of Pāśupata and Lākula ones.

Chapter 11 is about the visualisation of the white mantra goddess, Parā, bestowing immortality and securing welfare.

Chapter 12 prescribes another visualisation of the same goddess, who this time promotes eloquence and learning. From verse 13 an alternative is given to this practice, which involves a vegetarian observance.

Chapter 13 gives the details of the invocation of Yoginīs at night in a cremation ground, who bestow supernatural powers. The associated mantra is that of Parāparā; and some of the blood-drinking Yoginīs have animal-heads.

Chapter 14 is a very brief teaching about the way in which the power of the mantra goddess Aparā can be obtained, with a cremation-ground observance.

Chapter 15 is another brief passage on an observance of Parā, who bestows various supernatural powers on the practitioner.

Chapter 16 summarises the previous chapters in the Goddess's words, and then teaches another alphabet code, that of Śabdarāśibhairava. The letters are equated with parts of the body of this deity (verses 13-31), who is then worshipped in the middle of a circle in a cremation ground, surrounded by eight goddesses and seated on the corpse of Sadāśiva. The eight goddesses seem to be ectypes of the eight Mothers (Aṣṭamātrkā-s) representing consonant-groups in the Sanskrit Alphabet (verses 41-43). The consort of the Alphabet-Bhairava in the middle is Parā, but verse 51-52 give alternatives, according to which the other two mantra goddesses can be worshipped in the same way.

Chapter 18 describes three alternative ways in which the mantra goddess Parāparā can be worshipped, with her eight Yoginīs (verses 2-8, 9-17 and 18-23). Verses 24-25 mention different kinds of fire-offerings (ranging from sesame to human flesh), and the last three verses again mention supernatural powers practitioners can obtain.

Chapter 19 teaches similar practices, but concentrating on Aparā and her retinue of three goddesses (mentioned in 10-11), visualised on a flaming, red wheel. Verses 17-18 mention that the practice can be performed by householders as well as by ascetics, and by women as well as by men. The alternative rite, described from verse 19, is probably meant only for ascetics. From verse 20, various fire offerings are described (including various meats, human flesh and vegetarian offerings) with a list of supernatural powers they are supposed to promote.

Chapter 21 lists deities to be worshipped at certain times of the year. Up to verse 29, a circle of deities of the twelve months is taught. From verse 30 till the end, twelve-spoked circles with deities representing the six seasons are described. They are enumerated for each of the four aeons (*yugas*) differently.

Chapter 22 is similarly enumerative up to verse 24, listing Yoginīs of the four aeons and giving some of their characteristics. From verse 25, the text gives a very picturesque description of a circle of frightening Yoginīs on a red wheel in the middle of an ocean of blood, who are churning the Nectar of Immortality in the middle of the wheel. The last two verses emphasise that this doctrine should be kept secret.

Chapter 29 is mainly concerned with the typology of women who can be recognised as Yoginīs, and gives instructions to practitioners on what is to be done if they are met with. This is preceded by a short categorisation of supernatural powers into three (8-11), and a list of other scriptures (15-19) recognised by the *Siddhayogeśvarīmata*. The

Buddhist parallel, which can be shown to depend on the *Siddhayogeśvarīmata*, is edited in Appendix 3.

Chapter 30 shortly describes a meeting with a Yoginī, who can supply the 'magic substance' (mingled sexual fluids), and gives twelve mantra syllables to use with 'worldly Mothers'.

Chapter 31 explains that mantras are awakened by the laughter of Bhairava, and thus they become effective. The sixteen vowels (parallel to the digits of the moon) to be worshipped are listed.

Chapter 32 summarises the mythical transmission of the text, originating from Bhairava and revealed in this world by Rāma.

II. Goddesses and their supernatural powers (*Bhedatraya* in the *Siddhayogeśvarīmata*)

The *bhedatraya* or threefold division is a characteristic that has been attributed to the *Siddhayogeśvarīmata* both by the *Mālinīvijayottara* and the *Jayadrathayāmala*. In this study, first I intend to investigate what the threefold division means in the *Siddhayogeśvarīmata*. I shall give examples of the way in which it permeates various levels of the doctrine and the practice, namely the visualization of the three goddesses (1), the characterization of various abstract forces that govern the universe (2), the classification of female spirits (3) and the classification of supernatural powers (4). Then I hope to demonstrate that in spite of the existence of this triadic pattern – which seems to be based on the three principles, Sattva Rajas and Tamas of the Sāṃkhya – the doctrine of the *Siddhayogeśvarīmata* is in fact the result of the fusion of two opposite streams: one that attempts to subjugate and control impure forces related to the cult of the Eight Mothers, and another that mainly conforms to orthodox Hindu norms of purity adopting in its cult the orthodox goddess, Sarasvatī. Finally, I will argue that this syncretism or inclusivism – which is present already at this early scriptural level of the Trika – has relevance and importance primarily for Sādhakas, aiming at the attainment of various supernatural powers through controlling *all* domains and powers acting in the world.

The *Mālinīvijayottara*, which claims to be a shorter version of the *Siddhayogeśvarīmata*, mentions two facts about its alleged source. One is that the *Siddhayogeśvarīmata* consists of ninety million verses, the other is that it has been formulated in / with *bhedatraya*, i.e. in three chapters or three versions.¹ The *Jayadrathayāmala*, which includes the *Siddhayogeśvarīmata* in its description of the canon, states it more clearly: it says that this text has come down to us in three parts or perhaps redactions², taught by three masters: the first part called *Para* was taught by *Amarendra*³, the second called *Parāpara* by *Bhīṣma* and the third named *Apara* by *Siddhayogin*.⁴

These statements about the three chapters or divisions are not necessarily meant to be understood literally, just as the improbable length of the *Siddhayogeśvarīmata* referred to in the *Mālinīvijayottara*. Although I have found no trace of the existence of three

¹ *Siddhayogeśvarīmataṃ navakoṭīpravistaram / yat tvayā kathitaṃ pūrvam bhedatrayavisarpitam* (*Mālinīvijayottara* 1.8cd-9ab).

² That 'redaction' may be meant here has been suggested by Prof. Sanderson.

³ Not by *Mahendra* as in Dyczkowski (1989:111).

⁴ *parākhyam amarendreṇa bhīṣmeṇa ca parāparam / avatāritaṃ tathā tantram aparaṃ siddhayoginā* (*Jayadrathayāmala* 1st śaṭka 174v).

chapters, there is another interpretation or meaning of *bhedatraya* that may characterize the *Siddhayogeśvarīmata*: the threefold classification of deities, female spirits and supernatural powers. Moreover, this threefold classification can be seen as derivative of the distinction between the three goddesses, and this seems to be the main feature of the Trika and what actually gives the name Trika to this tradition, as the *Jayadrathayāmala* suggests in its description of the *āyātikrama*.⁵

1. *Bhedatraya in the visualization*

First, I would like to look at the visualization of the goddesses and see what the basis of this classification is; what these deities look like and in what hierarchy they are arranged – if there is such a hierarchy. The description of the goddesses seated on the three prongs of the trident can be found in *Siddhayogeśvarīmata* 6.19cd-28:

There, on the right prong, one should place the goddess Parāparā, who consists of thirty-eight syllables, [red] as blazing fire, wearing a garland of skulls, with three glowing eyes. With trident and skull-stuff in her hands, she sits on [Sadāśiva] the Great Transcended. Her tongue is like lightening, she is gross-bodied and is adorned with great serpents. Her mouth yawns wide, and she has terrible fangs. Ferocious, with her eyebrows knitted, with a sacred thread in the form of a huge snake, adorned with a garland of human corpses, having the hands of a human corpse for lotuses to deck her ears, her voice is like the thunder of the clouds at the world's end, she seems to swallow space itself.⁶

Then one should place the three syllable goddess Aparā, destroyer of the pains of the humble, with a similar appearance on the left prong of the trident.

In this description, when we say 'left' [from the point of view of the maṇḍala] we mean 'right' [from the point of view of the performer of the ritual] and 'right' means [in fact] 'left' [in the same way]. This female mantra [i.e. Aparā] looks like Parāparā [except that] she is tawny-black. One should place the beautiful deity of all letters [the Alphabet Goddess, Mālinī] on the middle prong. She illuminates this world and is beautiful like millions of shining suns. Then one should place at the top of her head crest [a lotus] with eight petals and a pericarp. On the pericarp of the lotus, one should place the beautiful one-syllable goddess, Parā. She is [translucent] like the best crystal and she pours out nectar all over. She bestows well-being and success.

In this visualization, while Parā is above the other goddesses as a higher form of the Alphabet Goddess related to the brahmanical goddess Sarasvatī⁷, Parāparā and Aparā are not arranged in a further hierarchy, but are treated as *equally* ferocious Kāpālīka deities. The equality between Parāparā and Aparā is also suggested by their position in the *Trīśūlābjamaṇḍala* in the *Siddhayogeśvarīmata* and the *Mālinīvijayottara*, where the lotuses corresponding to these two goddesses are at the same level, slightly below the lotus of Parā.⁸ However, there is a threefold hierarchy, suggested by the

⁵ Cf. footnote 4 above.

⁶ This paragraph of the translation is almost fully identical with Sanderson (1990:51).

⁷ As Prof. Sanderson has shown, see Sanderson (1990:43-51).

⁸ The two *maṇḍalas* are almost identical, see *Tantrāloka* and *-viveka* 31.155 ff. The detailed description of the *maṇḍala* of the *Siddhayogeśvarīmata* can be found only in the *Tantrāloka*, not in our mss.

attribution of the colours white, red, and tawny-black. In both the *Siddhayogeśvarīmata* and the lost *Trīśirobhairava*⁹, the hierarchy suggested by the colours – corresponding to the pan-Indian colours of *sattva*, *rajas* and *tamas* – is further supported by the hierarchy of these deities in the placement of their mantras. For in the *vidyātrayanyāsa*, one is to place Parā, Parāparā and Aparā on the head (or the top-knot), heart and feet respectively.¹⁰ Moreover, this 'ordering' of the goddesses is reflected in the scant remarks in the *Mālinīvijayottara* on visualization, where Parā is mild, Parāparā is a little ferocious but not frightening and Aparā is terrifying.¹¹

2. Abstract ectypes of the goddesses

The triadic arrangement can be observed in the classification of the abstract ectypes of the goddesses. These female spirits (*śakti*-s) called auspicious or mild (*aghorāḥ*), terrible (*ghorāḥ*), and more terrible than the terrible, or surpassing the terrible (*ghoraghoratarāḥ* or *ghorataryāḥ*)¹² are in fact three kinds of forces that govern this world. Among the scriptural sources, it is the *Siddhayogeśvarīmata* (2.23–31) that gives the most detailed account of their function.

[The power of Rudra] is called 'yogeśvarī' and her form is threefold, my dear. Now I will tell you their division as they exist in this world. The powers / *śakti*s who bestow grace by clearing up the darkness of ignorance which resides in the body of the bound soul are called 'the Auspicious Ones', they bestow Śiva[hood]. The Rudras, governed by these Auspicious Powers and focusing their minds on Sadāśiva, release the soul from its bondage. ... [other powers / *śakti*s] who obstruct the way to liberation are known as 'the Terrible Ones'. The Rudras who are possessed by them perform creation and dissolution, they play in the body like children with clay bulls. Those [powers] who cause a downward flow [of the souls into lower levels of the universe] and gratify the soul, who make it indulge in objects of enjoyment and in the condition of being bound, obstruct the way to liberation and they are called 'the Ones Surpassing the Terrible'. The Rudras whose minds are empowered by them and who are governed by them, throw down and down those who are given to the pleasures of the bound soul. Since the possession by the three [kinds of] powers is always beneficent / Śiva[ness] (*Śaṅkara*), they are called the 'Ones More Terrible Than the Terrible', the 'Terrible Ones' and the 'Auspicious Ones'.¹³ Thus, established in the Power of Rudra, they are to govern this world.

⁹ For the colours of the deities in the *Trīśirobhairavatantra*, cf. *Tantrāloka* 31.115–118 and Sanderson 1990:52–53

¹⁰ Cf. *Mālinīvijayottara* 8.37

¹¹ *Parāparāṃ svarūpeṇa raktavarṇāṃ mahābālāṃ / icchārūpadharāṃ dhyātvā kiṃcidugrāṃ na bhīṣaṇāṃ / aparāṃ vamaśṛṅge tu bhīṣaṇāṃ kṛṣṇaṅgalāṃ / icchārūpadharāṃ devīm prajātārtivināśinīm / parāṃ cāpyāyanīm devīm candrakotyaṇḍaprabhāṃ.* (*Mālinīvijayottara* 8.72cd–74cd)

¹² As Prof Sanderson has pointed out, the two designations reflect two interpretations of the third unit of the Aghora mantra: (1) *ghoraghoratarebhyaś ca* (2) *ghora* [vocative] *ghoratarebhyaś ca*. The second one is followed by Kauṇḍinya ad *Pāśupatasūtra* 3.23.

¹³ As Dr Isaacson has pointed out to me, there is a pun on the name of Śiva/ Śaṅkara ['beneficent'] here, who is identified with the three kinds of Powers. Although the three Padas of the Aghoramantra are not names of Śiva, but of Rudra (see the mantra below *namas te rudrarūpebhyaḥ*), they are identified with Śaṅkara in this passage.

The origin of this triad goes back to a Vedic mantra, which was employed as the mantra of the Aghora face in Śaiva and Bhairava tantras.¹⁴ Without suggesting any direct connection, it is of some relevance in the context of the Trika that Sāyaṇa in his commentary attributes *sāttvika*, *rājasa* and *tāmasa* nature to the three elements of the Vedic mantra¹⁵, for the same association is made in Trika scriptures and exegetical works as we shall see.

Although one could easily associate *sattva*, *rajas* and *taṃas* with these three groups of *śaktis*, the SYM does not explicitly make this connection. However, the *Mālinīvijayottara*, the *Jayadrathayāmala* and the *Tantrāloka* add further triadic sets in association with these powers, as summarized in the following table:¹⁶

Aghorāḥ: auspicious / mild, Parāḥ [Mālinīvijayottara], Icchā / Śiva [Jayadrathayāmala], Sṛṣṭi / nonduality (abheda) / knower (pramāṭṛ) [Tantrāloka 3.72-74, 3.103-104]

Ghorāḥ: terrible, Parāparāḥ [Mālinīvijayottara], Jñāna / Śakti [Jayadrathayāmala], Sthiti / duality-cum-nonduality (bhedābheda) / means of knowledge (pramāṇa) [Tantrāloka]

Ghoraghoratarāḥ / Ghorataryāḥ: more terrible than the terrible / surpassing the terrible, Aparāḥ [Mālinīvijayottara], Kriyā / Nara (= Aṇu) [Jayadrathayāmala], Saṃhāra / duality (bheda) / object of knowledge (prameya) [Tantrāloka].

3. Female Spirits

The *Siddhayogeśvarīmata* is chiefly concerned with how to attain supernatural powers, usually with the help of female spirits called *yoginīs*, *ḍākinīs* or *śākinīs*. This topic occupies almost two thirds of the text, the remaining one third mainly describing mantras and initiation. The way in which a Sādhaka is to perform these, is given in chapters 10 and 13. First, he is to perform an observance called *vidyāvraṭa* or *vidyāṅgavraṭa*, associated with the 'ancillary mantras'. This includes besmearing the body with ashes, wandering in uninhabited places, laughing with boisterous laughter (*aṭṭahāsa*), and reciting the appropriate mantras loudly. After this, he is to perform a worship of the deities (*yāga*) with the *arghapātra*. This is followed by the recitation of

¹⁴ *Aghorebhyo 'tha ghorebhyo ghoraghoratarebhyaḥ / sarvataḥ śarva sarvebhyo namas te astu rudrarūpebhyaḥ*. (Taittirīya Brāhmaṇa X.45. and Maitrāyaṇīyasaṃhitā 2.9.10)

¹⁵ *aghoranāmako dakṣiṇavaktrārūpo devas tasya vighrahā aghorāḥ sāttvikatvena śāntāḥ / anye tu ghorā rājasatvenogrāḥ / apare tu tāmasatvena ghorād api ghoratarāḥ*. Sāyaṇa ad loc.

¹⁶ See Sanderson (1990:55-58)

mantras (*japa*), accompanied by the prescribed fire offerings (*agnikārya*). Then he is to perform worship again and finally, invoke the appropriate goddess and / or Yoginīs whose power he wants to employ.

The *Siddhayogeśvarīmata* gives details of numerous groups of female spirits (*yoginīcakra*-s) to be worshipped and it also describes various ways in which these spirits can be summoned. This latter must usually happen at night in the dark fortnight (*kṛṣṇapakṣe*), in a cremation ground. The *Sādhaka* must be naked, smeared with ashes, and he should lure female spirits by offerings of impure substances such as meat or the 'perfect nectar' (*siddhāmṛta* — the mingled sexual fluids). He is to offer his own blood from his left arm (*vāmāṅga*) to tame these spirits.

In paṭala 26, we find a brief classification of these 'acting *yoginī*-s'. Apart from distinctions such as goddess *yoginīs* (*devatā*-) and human *yoginīs* (*mānuṣya*-), there is a threefold classification within the *yoginīs* associated with acts or deeds (*karmayoginīs* or *ḍākinīs*): auspicious, frightful and lowly *ḍākinīs* (*śivā ḍākinī*, *rudraḍākinī* and *ḍākinī kṣudrā*).

Moreover, there is another passage in paṭala 28 (verses 29-30), which seems to have a similar classification in mind. However, here the threefold classification applies not only to *ḍākinīs* as above, but to all *yoginīs*. They are associated with three different parts of the day, three colours and three types of supernatural powers.

These pre-eminent [*yoginī*-s] are as white as the moon at the first part of the day. At midday, they are red like *indragopakas* [red ants]. At the last watch of the day, they are black and they bestow success in black magic. They [the white ones] give rise to pacification and welfare, [the red ones] to hypnosis and attraction, and [the black ones] to the faculty of arousing enmity and of killing.

The only similar passage in the Trika scriptures can be found in the *Tantrasadbhāva* (chapter 16). Although the *Tantrasadbhāva*'s *Yoginī* taxonomy is based on the archetypes of the seven mothers (*saptamātṛkāḥ*) or on an inflection of these mothers (*cūṣikā*, *cumbikā* etc.), in one passage it re-classifies these seven under three groups: the first group is one of heavenly *Yoginīs* of *sāttvikā* nature, the second group has *Yakṣa-yoginīs* of *rājasa* nature and the third consists of Monster-(*rākṣasa*-)*yoginīs* of *tāmasa* nature.¹⁷ However, the *Tantrasadbhāva* differs in that it does not attempt to classify supernatural powers on the basis of the three classes of *Yoginīs*.

¹⁷ *trisvabhāvā<ch> smṛtā hy etāḥ sattvarājasatāmasāḥ / brahmāny(ṇḍ)amśās tathaindryāmśā devāmśāḥ sāttvikā matāḥ / kaumārivaishṇavigotrā yakṣasattvā varānane / vārāhicaṇḍikāraudrikulajā rakṣasāttvikā<ch>*

4. Classification of Supernatural Powers

On the basis of various passages on supernatural powers (*siddhis*) scattered in chapters 11-31 of the *Siddhayogēśvarīmata*, it is possible to reconstruct the three groups of *siddhis* which seem to be attributed to the three classes of creatures.¹⁸

1. *sāttvika siddhi-s* : well-being / being well-fed (*puṣṭi* / *āpyāyana*), expiation / pacification (*śānti*)¹⁹, [saving things] in case some disaster occurs (*upasarge samutpanne*)²⁰, conquering death (*mṛtyumjaya*), eloquence / poetic talent (*kavitva*)²¹, the ability to be infinitely small, big etc. (*aṇimādiguṇāḥ*), final release (*mokṣa*)²².

2. *rājasa siddhi-s* : subjugating people to one's will (*vaśya*), attracting people (esp. women, *ākaraṣaṇa*)²³, going to the underworld (*pātālecaratvam*), flying (*khecaratvam*), disappearing (*antardhānam*), 'pill-Siddhi' (the pill, put in the mouth is said to make one invisible, *gulikāsiddhi*), and a Siddhi with the magic wand and a bowl (*siddhakāṣṭhakamaṇḍalu*)²⁴.

3. *tāmasa siddhi-s*, or the twelve kinds of black magic (*abhicāra-s*) listed in chapter 24 : murder (*māraṇa*), expelling someone (*uccāṭana*), annihilation (*jambhana*), paralysing (*stambhana*), benumbing (*mohana*), 'nailing down' (*kīlana*), taking away someone's speech (*vācāpahāra*), making someone dumb (*mūkatva*), deaf (*bādhīrya*), blind (*andhana*), impotent (*śaṇḍhikaraṇa*), changing one's form (*rūpasya parivartanam*).²⁵

Although various other tantras also have a threefold classification of Siddhis (e.g. the *Svacchandabhairavatantra*, 2.145), the details are quite different. The basis of classification differs, too; for they tend to classify Siddhis according to their difficulty and the kind of mantra recitation one should apply. Thus the *Svacchanda* has mental

¹⁸ The list I have reconstructed follows the logic of the *Siddhayogēśvarīmata* along the lines of the above mentioned threefold pattern. Nevertheless, mention must be made of the fact that in the classification of Siddhis, although the pattern is present, it is not perfectly systematic or consistent; e.g. attracting or hypnotizing people can be classified under any of the three categories, depending on one's aims. However, I think that in spite of these inconsistencies, the classification is present — though not always explicitly — in the *Siddhayogēśvarīmata*.

¹⁹ The first two are associated with the White Yoginīs in SYM 28.29 cited above and with the white Parā e.g. in 6.27 (where she is called *āpyāyanakārī*) and in 14.5.

²⁰ This is mentioned in 7.36cd with reference to the white Parā.

²¹ Conquering death and eloquence are obtained through the Sādhana of Parā.

²² The last two — classical yogic Siddhis and final release — are categorised as the Highest Siddhis in 29.8cd.

²³ These two are associated with the red Yoginīs in 28.29

²⁴ The last five are listed in 29.9-10b as Middle Siddhis.

²⁵ 29.10cd-11 also includes various kinds of subjugation of people to one's will, which shows that the classification is not very consistent on this point.

recitation for expiation or pacification (*śānti*), muttering for well-being (*puṣṭi*) and loud recitation for all the other Siddhis, which are categorized as black magic (*abhicāra*). The closest parallel to the *Siddhayogeśvarīmata* is perhaps a passage in a later compilation of various Siddhis, in the *Indrajālavidyāsaṃgraha*. Although the classification of Siddhis follows the three types of recitation and not the three Guṇas, the text prescribes mental recitation for pacification, expiation and final release, muttering for subjugation and attraction of people and loud *japa* for the 'lowly' Siddhis.²⁶

5. Where the threefold classification fails

The evidence shown so far suggests a systematic arrangement of goddesses and Siddhis, where Parā and her ectypes promote the 'white siddhis', Parāparā and her ectypes the 'red' ones and Aparā with her ectypes the 'black' ones.

However, if we look at the observances, the mantras and visualizations (*dhyānas*) associated with various superhuman effects, the whole triple system collapses. In practice, it is almost exclusively the mantras and *dhyānas* of Parā and Parāparā that recur regularly, and defying the logic of the postulated triadic system, it is Parāparā and not Aparā who is associated with all the dark Siddhis.

Below are two examples to demonstrate the association of Parāparā with the dark Siddhis. The first shows that — in spite of our expectations — Parāparā is visualized for killing (*māraṇa*). The second one teaches the visualization of an important group of Yoginīs, whose names correspond to the dark Siddhis of annihilation (*jambhana*), numbing (*mohana*), making someone blind (*andhana*) etc. The text prescribes that they are to be visualized with the same form as Parāparā (not Aparā).

One should recite Parāparā and look at her, who has red eyes. After 108 recitations, one will be able to kill immediately. (7.34)

Destroyer, Stupefier, Left (?), She Who Makes One Blind, and She Who Cuts (?); She Who Nails People Down, She Who Tames and the Killer — [these yoginīs] are always to be worshipped and visualized with the form of Parāparā, described above. (Paṭala 25)²⁷

This disappearance of Aparā — or, rather, her merging into Parāparā — in the context of magic could explain the *Piṅgalāmata*'s unusual attribution of colours. That text, while keeping Parā white, attributes the colour black to Parāparā, while Aparā is said to be yellow.²⁸

²⁶ *śāntike pauṣṭike mokṣe mānaṣaṃ japaṃ ācāret / vāśyākṣṣṭāv upāṃśu syād vācikaṃ kṣudrakarmaṇi* (*Indrajālavidyāsaṃgraha* p.271)

²⁷ *jambhanī mohanī vāmā andhinī tṛkartṛt eva ca / kilanī damanī caiva tainā pramathanīti ca / parāparoktarūpeṇa pūjyā dhyeyāś ca sarvadā*

²⁸ See Sanderson (1990 : 52)

Moreover, the Sādhana of Parā, aiming at conquering death, gaining well-being, and acquiring poetic talent, seem to follow a very different pattern from that of the attainment of other Siddhis. For in these Sādhana (*Siddhayogeśvarīmata* paṭalas 11 and 12), Parā is visualized as a solitary deity, without a retinue of Yoginīs, as in the *kavitvasādhana* below.

Listen, o Goddess, to the highest secret, which is to be protected with care, by which poetic talent will come about; listen to it attentively. After worshipping the deities properly, with their own forms, making effort, and after making fire offerings as prescribed, one should do the visualization.

One should visualize Parā with her own form, sitting on a lotus in the air, with the book of all knowledge in her left hand, o Beautiful One, and holding a beautiful, heavenly rosary of crystal in her right hand. One is to visualize a garland on her neck, a garland of heavenly beauty, made up with beads which are round like the buds of the kadamba tree and which shine forth like fire. This garland reaches down to her feet and is as spotless as crystal all over. One should then visualize her as pouring out the divine nectar of immortality, in the middle of a Kadamba grove. One should see her pouring forth the nectar of all knowledge in great floods and one should see this nectar enter in one's mouth, and that one's self has the same form. After this, the best of Sādhakas should visualize that this nectar comes out of his mouth as a flow of Śāstras. If one has done this visualization, he will be able to produce fascinating ornate poetry within a month. He will be a teacher of all doctrines; and after six months, he will be able to produce Śāstras himself. He will know all the sciences as the fruit of the Myrobalan in the hand [i.e. clearly, as if they were self-evident truth]. Whatever has something to do with words and whatever is to be known in this world, will be his, both as to its formulation and content. (12.2-12)

On the other hand, for the attainment of other, more violent, Siddhis the Sādhaka must follow a very different procedure: he should summon Yoginīs in a cremation ground in the way described above. In this context, it is the Parāparā mantra that he should recite.

The following passage also shows that in this latter case, the actual bestowers of Siddhis are the hordes of Yoginīs, and there is no elaborate visualization, unlike in the case of the Parāsādhana.

On the 14th day of the dark half of the lunar month, after fasting for three nights, one should go to the cremation ground without companions. Naked, with the top-knot untied, facing North, with erect body, the mantrin should recite Parāparā fearlessly. The high-minded hero, concentrating and with tranquil mind, should perform this till Yoginīs gather together on all sides. Seeing their various frightening forms, he should not be afraid, he should mentally recite the female mantra [Parāparā]. (13.11-14)

The contrast between practices associated with Parā on one hand, and with the other goddesses and Yoginīs on the other, suggests that we may have two entirely different sources for these practices. Parā as an ectype of the brahmanical goddess Sarasvatī is a solitary, mild and 'orthodox' deity; in paṭala 12, the optional observance (*vrata*) associated with her involves a strictly vegetarian diet with fruits, roots,

vegetables, barley-meal and milk products.²⁹ Altogether we may say that this deity is associated with brahminical learning, welfare and orthodox purity. On the other hand, the cult of Yoginīs is not a cult of one or two specific goddesses (Parāparā and Aparā are just two representatives of them), but one of *innumerable* female spirits who indulge in impure substances and are associated with witchcraft. Although some of them may take up mild forms in the first watch of the day³⁰, their main occupation is getting intoxicated with blood and *amṛta* in their frightening forms.

Moreover, if these Yoginīs are classified or mentioned by name, they are divided into eight and not three. This eightfold division is present at various levels. The female mantra with which one invokes the Yoginīs, the Parāparā mantra, is divided into eight segments, each representing a goddess: Aghorā, Paramaghorā, Ghorarūpā, Ghoramukhī, Bhīmā, Bhīṣaṇā, Vamanī and Pibanī.³¹ These eight Yoginīs of Parāparā are also placed on the body from top to toe, similarly to the three main mantra goddesses³². The Alphabet Bhairava (Śabdarāśibhairava) has a retinue of eight goddesses, each representing a consonant group: Brāhmī, Vaiṣṇavī, Māheśvarī, Yāmyā, Kaumārī, Vāsavī, Karṇamoṭī and Aghoreśī.³³ The typology of worldly Yoginīs in chapter 29 – from which a substantial portion is certainly lost – is also based on the typology of the eight Mothers (*aṣṭamātrkāś*): Brāhmaṇī, Māheśvarī, Kaumārī, Vaiṣṇavī and Yāmyā (the descriptions of Aindrī, Yogeśī and Cāmuṇḍā are probably lost).³⁴ Finally, while the maṇḍala drawn for the Samaya initiation is empowered by the three mantra goddesses placed on the three prongs of a trident in the middle, the Initiation Maṇḍala has an eight-petalled lotus in the centre, representing a group of eight goddesses starting with Aghorī.³⁵

The *Siddhayogeśvarīmata* seems to try to fuse the system of eight Yoginīs / Mothers and the cult of the pure goddess Parā in its cult of the three goddesses by placing two representatives of the Yoginīs as Parāparā and Aparā into its triad, thus

²⁹ *Siddhayogeśvarīmata* 12.15cd-16cd

³⁰ See Paṭala 22, teaching the mixed nature (*miśrakaṇ rūpam*) of Yoginīs.

³¹ See the mantra given in 3.23-39. 3.21 refers to these eight Yoginīs as parts of Parāparā's body (*aṅgas*).

³² See e.g. SYM 7.26-27

³³ See SYM 16.41-43

³⁴ The first four are named in SYM 29.25, 32, 39 and 45. Yāmyā is not mentioned, but can be identified from the description of the last Yoginī, whose signs are the Fang (*daṃṣṭra*) and the Rod (*daṇḍa*), which are the attributes of Yama. Cf. also *daṇḍa* being an epithet of Yama (punishment), and the compound *Yamadaṃṣṭra* in Apte. The remaining Yoginī-families can be supplied from a list in the *Mālinivijayottara* 3.14: *Māheśī Brāhmaṇī caiva Kaumārī Vaiṣṇavī tathā / Aindrī Yāmyā ca Cāmuṇḍā Yogeśī ceti tā matāḥ* // However, it is also possible that the remaining three were called Vāsavī, Karṇamoṭī and Aghoreśī, just as in the case of the consonant-deities of Śabdarāśibhairava mentioned above.

³⁵ This can be inferred from SYM 6.55 and 8.10. This maṇḍala may also have a trident with the three goddesses, but it is not clear from the very cryptic description in chapter 8.

attenuating the fundamental differences between the solitary Parā and the Yoginīs.³⁶ The threefold classification in fact serves as a very good device to merge the two cults by superimposing the classification of Guṇas on them. However, even though this triple classification (*bhedatraya*) is reinforced at several levels, it cannot conceal the underlying bifurcation, the contrast between Parā and the Yoginīs.

The conclusion I would like to draw on the basis of the above consists of four elements.

1. I propose the hypothesis that the cult of the Trika probably evolved from an exorcistic base, dominated by the worship of eight goddesses as a variation of the cult of the Eight Mothers, in which perhaps the pure goddess, Parā, was also a leader of the eight impure Yoginīs³⁷. It is also conceivable that Parā had a separate cult, for which the *Parātrimśikā* may be an additional testimony. This system was then re-arranged by the superimposition of the threefold classification borrowed from the Sāṃkhya and related traditions.³⁸
2. Through the adoption of the iconography and powers of the orthodox goddess, Sarasvatī, into the figure of Parā, an element of the orthodox domain was also colonised and combined with the features of the popular goddess of illnesses³⁹. (Cf. Parā's double role as Sarasvatī to bestow learning, and as a goddess promoting health in separate Sādhana.) This adoption of the orthodox goddess in turn served for Kashmirian brahmin exegetes as a basis to colonize the root texts of the Trika 'from above'.
3. In the *Siddhayogeśvarīmata*, this colonization of a brahmanical deity and the identification of the Yoginīs is important primarily for the Sādhaka. For it is the Sādhaka's aim to control all forces of the universe, including the orthodox domain with its *śāstric* knowledge and purity. At this point, the cult was inclusivistic for the Sādhaka's sake. On the other hand, when later exegetes colonized the texts of the Trika, the process was reversed: the exegesis was done for the sake of brahmīns seeking liberation (*mumukṣu*), and it was the inclusion of Parā-Sarasvatī that made the cult particularly susceptible for a brahmanical colonization which saw Parā-Sarasvatī as the

³⁶ The fact that Parā has a Yoginī retinue does not change the fact that it is her solitary form which dominates in visualizations. Her Yoginīcakra is formed probably to 'integrate' her into the Yoginī hordes.

³⁷ This is a role reminiscent of the god Aiyanār in Tamil Nadu as described by Dumont 1953.

³⁸ It is, of course, also possible to presume that a tradition with a threefold classification adopted the cult of the eight Yoginīs and that of Parā, or that these cults merged in some other way. The point is that the triadic arrangement is not the only – and not necessarily the first and foremost – constituent here.

³⁹ In this latter role, her function may remind us of the popular goddesses of illnesses such as Śitalā (also associated with the white colour and 'cooling') or Māriyamman, although no direct relation can be shown between them.

centre of the cult, and 'absorbed' the texts through her in order to control impure forces through the pure.⁴⁰ In this sense, the story of the *Siddhayogeśvarīmata* and the cult of the Trika is a story of competing forces attempting in turn to conquer each other's domain.

4. The *Siddhayogeśvarīmata* represents an early stage of the cult, where certain inconsistencies still reveal that there is a twofold classification of the Yoginīs and Parā (*bhedadvaya*) behind the threefold one (*bhedatraya*). The *Mālinīvijayottara*, however, seems to make a further step towards systematization, and there the threefold classification seems to be perfect. Therefore, I propose that in the *Mālinīvijayottara*, the visualization of the deities (Parā – mild, Parāparā – slightly ferocious, Aparā – frightening)⁴¹ has been adjusted to accord with their places and hierarchy in the placement of their mantras (*mantranyāsa*, Parā on the head, Parāparā on the heart and Aparā on the feet). In the *Mālinīvijayottara*, the goddesses exist almost exclusively as mantra deities and they do not figure in Sādhana or yogic practices (*dhāraṇā*-s). Just as the *Mālinīvijayottara* has a more systematic way of presenting the parts of the alphabet goddess Mālinī (from 'top to toe', from *na* to *pha*, *nādiphānta*)⁴², it seems to have attempted to adjust a detail of the visualization — making Parāparā just a little ferocious, so that it should not contradict the triadic arrangement.

⁴⁰ On 'purity and power', see Sanderson 1985.

⁴¹ *Mālinīvijayottara* 8.72-74

⁴² This has been demonstrated by Somdev Vasudeva in a lecture, in May 1996, at All Souls College, Oxford.

III. Aiśa language

The grammar below is an attempt to describe the way in which the language of the SYM differs from classical Sanskrit. The irregular forms are called Aiśa – characteristic of the language of Lord Śiva (*Īśa*) – following Kṣemarāja's usage of this word in his commentary on the *Svacchandatantra*.¹ While one may hesitate to agree with Kṣemarāja that these must be hallmarks of divine style, they perhaps should not be considered simply 'erroneous forms that would make a learned man blench', or 'grotesque solecisms' either.² This is a language with its own rules, whose basis is Sanskrit but which shows influence from Prakrit and Apabhraṃśa. Although Sanskrit is a convenient point of comparison to describe what can be called Aiśa, it does not mean that Aiśa is simply 'erroneous Sanskrit' – just as a pidgin language is not erroneous English or French, even if it may best be described in comparison to English or French.

In the description of Aiśa contrasted with Sanskrit it must be pointed out that while standards of morphology in classical Sanskrit are quite unambiguous due to their importance in the indigenous tradition of grammar, the rules of the syntax and lexicon show much more flexibility. For standard Sanskrit syntax, the point of comparison below is Speijer (1886), and for the lexicon it is the three commonly used and most comprehensive bilingual dictionaries (Böthlingk and Roth, Monier-Williams and Apte).

Moreover, there are certain forms and ways of usage which may violate rules of standard Sanskrit to some extent, but can be considered widely accepted in epic and purāṇic literature. Although these deviations are not exclusively characteristic of Aiśa, I have tried to include them in this grammar rather than to accept them in the text silently, since there is no comprehensive critical work available on the irregularities of purāṇic Sanskrit. I have occasionally indicated parallels from Meenakshi (1983), but it must be remembered that this work on epic syntax cites examples only from the *Sabhā-* and *Udyogaparvans* and from the *Ayodhyā-* and *Yuddhakāṇḍa*.

The grammar below includes almost all forms I have labelled Aiśa in the *Notes on the constitution of the text and Aiśa forms*. However, there are some forms which occur in passages whose constitution is very uncertain, and a number of these have not been included, since they may not be characteristic of the text in general. On the other hand, certain irregularities which have been rejected as scribal errors are mentioned, for although I have emended them, it is conceivable that they formed part of Aiśa usage.

¹ Kṣemarāja's usage of this word was also adopted by Arraj (1988), who was followed in Goodall (1998:lxvi ff). Goodall also quotes a number of passages from Arraj (1988:101) where Kṣemarāja uses the term Aiśa alternating with Aiśvara and Ārṣa ('characteristic of sages').

² Expressions quoted from Goodall (1998:lxvi) footnote 158.

The principle I have followed to determine irregularities is a practical one. Since the text is very badly transmitted and we have only two late manuscripts, the frequent occurrence of an irregularity was not considered sufficient for the form to be taken as Aiśa. Thus, any irregularity needed to be justified with either the exigencies of the metre or with similar forms or principles in Prakrit, Apabhraṃśa or Buddhist Hybrid Sanskrit (BHS). Occasionally, I have also accepted forms which were not required by the metre, but which were probably coined on the analogy of other irregular forms that the metre required elsewhere.

However, there remains the problem of the frequently alternating masculines, neuters and unmarked nominatives without any metrical reasons, which can be original Aiśa as well as the results of scribal error. In these cases, I have decided to correct forms which were likely to have undergone scribal corruption, i.e. irregularities at the end of a line or missing / mistaken Anusvāras or Visargas. In cases where the editorial correction would have involved too much change in the text without any apparent paleographical justification, I have retained the irregular forms as Aiśa, such as -o endings for -am.

Two important objections may be raised against the above principles.

1. Firstly, it may be suggested that other texts with Aiśa forms should also be taken into account. This has been done to some extent, for there are frequent references to the collection of Aiśa forms in the critical edition of the *Kubjikāmatatantra* by Goudriaan and Schoterman, to parallels pointed out by Prof. Sanderson³ and to a few additional parallels listed by the editor. There are two reasons why the number of references to other texts is relatively small. One is that there are very few critical editions of tantric texts with Aiśa forms, which is perhaps partly due to the fact that this branch of literature was considered worthless for a long time both by Western and by some Indian scholars.⁴ The other reason is that every text differs from the other as to what Aiśa forms it prefers and how often it uses them. To take over principles or forms from other

³ I am very grateful to Prof Sanderson for pointing out several irregular forms and parallels which occur frequently in manuscripts of other texts, thus providing convincing evidence for the acceptance of these forms. It is hoped that the Aiśa grammar he has compiled will be published soon to help future editors of tantric texts.

⁴ Although the situation improved especially after the sixties, one still often has to 'defend' this subject. On the traditional view, Monier-Williams's introduction to his dictionary may be cited: 'I ... searched everywhere for good MSS. of the most popular Tantras... Everywhere I was told that the Rudra-yāmala Tantra was held in most esteem. But after a careful examination of its contents I decided that it was neither worth editing nor translating'. Another problem is that although some Saiddhāntika texts which contain numerous Aiśa forms have been edited, the editions follow the Southern recension(s), which represent grammatically purified versions of the same texts (similarly to the Mahābhārata's Southern recension). Cf. e.g. the list of Aiśa differences in a Nepalese manuscript of the *Sādhatriṣatikālottara* compared to N.R. Bhatt's edition compiled by Prof. Sanderson and reproduced in Goodall (1998:lxvi-lxviii)

texts uncritically⁵ would mean to change the language of the edited text, which would ultimately also distort our view on Aīśa in general.

2. Secondly, it may be objected that the edition represents a purified text, with corrections too numerous to be acceptable in all cases. It is true that the edition probably gives a slightly more correct text than the original presumably was. However, the acceptance of all errors as original would result in a text which would probably be much more irregular than the original. The underlying problem is – as Goudriaan and Schoterman (1988:57) observed concerning the text of the *Kubjikāmata* – that the text does not use irregular forms and sequences in a systematic way. 'It happens that a certain phenomenon is backed by the whole manuscript evidence on text-place X, while it is almost absent on text-place Y; or, it is strongly backed almost everywhere, but entirely absent on one place without any motivation for such a deviation being discernible'.⁶ Policies of a critical edition need to be consistent and systematic, but this means that the editor will inevitably need to systematise the original to some extent, which had no such principles or pretensions. Since fully correct and justifiable reconstruction of the text is impossible, the least distortive method should be applied. Yet, in spite of the standardisation in the critical edition, the reader 'should remain aware of the floating state of affairs in the sources' (Goudriaan and Schoterman 1988:57).

I. SANDHI AND PHONOLOGY

A number of irregular Sandhi features occur in order to preserve the correct metre. I have not included here Sandhis which occur due to the loss of nominative or accusative case-endings; these are discussed in the section on morphology.⁷ However, all kinds

⁵ To adopt readings of other manuscripts of other Tantras would mostly mean uncritical adoption, for one should first also edit the source texts. This, of course, produces a vicious circle: parallels would be needed from other texts for this edition, but one would need critical editions of these parallel texts. The analysis of Aīśa forms presented here is an attempt to break this circle, which obviously means that this grammar will surely contain more errors and misinterpretations than works to come on the same subject. It is to be hoped that other critical editions of Tantras are to come to rectify whatever has been mistaken here.

⁶ This can be exemplified with the occurrences of Sanskrit *śāyujya*°. In 29.50d both manuscripts have the Aīśa form *śāyojya*°, which is obviously not required by the metre, but has been adopted because the same phonetic change occurs in other words (where the change is required by the metre, e.g. *śamupetam* > *śamopetam*). In 21.41d, however, only N reads this Aīśa form, and I have adopted D's correct *śāyujya*°. It may be objected that D has a purified version here, but then why does it have the Aīśa in 29.50? In any case, the alternating forms are not motivated by the need to conform to the metre, and they possibly represent original inconsistency in the text. Since we have only two manuscripts, such cases are difficult to solve in a satisfactory way. (D or another scribe before D may also have corrected the Aīśa form at one place, while forgetting about the correction at the other occurrence.)

⁷ Goudriaan and Schoterman discuss this phenomenon under the title 'Irregular contraction of vowels' (1988:61-62) in the section on Sandhi. Their list mainly includes words with lost case-endings, except e), f) and g) which involve double Sandhis. Two cases listed in f) may also be interpreted as masculine pronouns for the feminine. Since these occurrences cover very different structures and may not simply be the results of irregular Sandhi, I have included them in the discussion on morphology and syntax.

of lengthenings which have no apparent reason other than to preserve the metre are included in the description of Sandhi as well as the elision of final -t. External and internal Sandhis are not treated separately.

A Lengthening and substitution in order to obtain a long syllable metri causa

1. Lengthening of -a-

pūrvāmukhaṃ (for *pūrvamukhaṃ*) 6.16c, *sāmīra* (for *samīra*) 8.32a, *rahitā°* (for *rahita°*) 22.4b.

For the first and third examples, see also Pischel §70 on the lengthening of the final short vowel in formation of a compound in Prakrit, remarking that in many cases the lengthening is purely metrical. Cf. also Pischel §73.

Goudriaan and Schoterman (p. 57-58) note numerous examples for the lengthening of the short -a- in certain phonetic environments, most frequently in composition after stems in -i and -ī, and conclude that this phenomenon is connected with the oscillation between feminine stems in -i/-ī and -yā. However, the lengthening of -i stems to -yā is not common (cf. also II.B3e below), therefore I have not accepted forms such as *śaktyāntam* or *aghoryādyāṣṭakam* although they are fairly common. This is one of the points where my editorial policies may erroneously favour correct forms. I have also corrected *āhutyāṣṭakahomena* to *āhutyāṣṭakahomena*, which may, however, be interpreted as *āhutyā + aṣṭaka-homena*, but this seems unlikely in the contexts where it occurs. Cf. 6.56a, 8.26c

My policy is in accordance with BHSG §3.5ff, where it is noted that the lengthening of -a-, which happens most commonly to the final -a including stem-final in composition, is almost wholly due to metrical reasons.

2. Lengthening of -i-

āhutībhiḥ (for *āhutibhiḥ*) 8.26b, 7.12b.

See Pischel §73 on the lengthening of short vowels in medial and final syllables exclusively on account of metrical consideration. See also BHSG §3.12ff.

3. Substitution of -u- with -o-

samopetaṃ 11.4c, °*samopetā* 18.21a (for *samupeta-*)

The following has been accepted as Aīśa, although the substitution is not required by the metre: °*sāyojya°* for °*sāyujya°* 29.50d.

Cf. Pischel §§77-78 on vocalic elevation in Prakrit deviating from Sanskrit. Also see the numerous o < u changes in Apabhraṃśa in Tagare §28(iii). Goudriaan and Schoterman (p59) analyse *samopeta* as *sam + ā + upeta*, but this seems somewhat

This also helps the reader, since *tasyāgre* for *tasyā agre* is understood as irregular use of the pronouns rather than irregular Sandhi; and *maṇḍaledam* may be seen as having a regular Sandhi after the loss of the case-ending, rather than as having an irregular Sandhi of -am + i-.

apologetic, since the form does not occur in classical Sanskrit. They also cite *Svacchanda* 1.33a to demonstrate that it is a common Aīśa deviation.

BHSG§3.71 also lists a number of cases where Sanskrit °*upa*° is elevated to °*opa*° and mentions that *samodita* also occurs in Pali prose, which indicates that it is not necessarily explicable as *metri causa*. Indeed, it shows rather the influence of vocalic elevation in Prakrit and Apabhraṃśa as mentioned above.

4. Other substitutions of short vowels *metri causa*

-e- for -a- : āyudhe° for āyudha° (perhaps understood to be a dual?) 22.37d

-rā- for -r- : mātṛāśatena for mātṛśatena 3.50a (where *mātṛā-* may be considered a thematised stem of *mātṛ-*. This is a substitution, for *mātṛ-* read as *mātri-* would be definitely be short; but it may be viewed as a substitution with alternative stem rather than a phonetic change.)

The above two occurrences are odd and unparalleled, and probably do not represent Sandhi changes but some other type of deviations. Nevertheless, since they occur to preserve the metre, I have included them here.

5. Insertion of a consonant in a compound

a) Insertion of an Anusvāra. That nasalisation can sometimes replace the lengthening of a vowel in Prakrit, cf. Pischel §72 and §75 (although the circumstances are different)

dakṣiṇaṃjaṅghayā for *dakṣiṇajaṅghayā* 3.26b

daśanampūrvam for *daśanapūrvam* 3.30b

udarammānatulyaṃ for *udaramānatulyaṃ* 6.16a

b) Insertion of an -s-

°*niyatitattvam āśritāḥ* for °*niyatitattvam āśritāḥ* 8.37b The -s- is probably due to the Aīśa preference of the ending with a dental sibilant before a word starting with a dental stop. Cf. The -s + t- Sandhi below at D.

6. Elision of final -t of the optative or the ablative

a) *Metri causa*: *padmahomāl labhed rājyaṃ bilvair homā'mitaṃ vasu* 19.23cd

I understand the last *pāda* to stand for *bilvahomād amitaṃ vasu*, where the final -t of the Ablative is elided in order to have a Sandhi with the next word, and thus avoid hypermetrism.

b) Not required by the metre: *evaṃ kramāt parāṃ paśye śaktirūpāṃ manonmanīm* 12.23a

It must be mentioned here that D has much fewer occurrences of this elision, while one has the impression that N has it almost everywhere; e.g. in the above line, N reads *kramā* for *kramāt*. In most cases D's correct version has been adopted, but the reader must be alerted to this difference. In 12.23a above, both mss are corrupt (the form has been conjectured by Prof. Sanderson), but what the corruptions have in common is that

they both miss the final -t. Moreover, Prof. Sanderson has adduced the following parallels for the elision of the final -t.⁸

Final *t*-s are frequently elided in our texts, especially in optatives in -*et*, so that one gains the impression that their presence is somewhat cosmetic. See, e.g., *Yonigahvara* 12: *yasmāyam* (= *yasmād ayaṃ*); *Brahmayāmala* f. 244r: *yasmāsau* (cf. Niya Documents, 399, 498, 722 [and Burrow, *The Language of Kharoṣṭhī Documents from Chinese Turkestan*, §80]: *tasmārtha* [Skt. *tasmād arthāt*]); *Yonigahvara* 551: *tadisaṃkāśā*; *Brahmayāmala* f. 317r: *taḍinā* (instr. sg.); *Svacchanda* 7.90 and 136: *yāva*; *Yonigahvara* 223: *dade 'pari* (< *dade upari*, = *daded upari*); 332: *pūjaye 'nāhate*; *Tantrasadbhāva* f. 74r: *cālaye 'ṅuṣṭhakau*, *kuñcaye 'ṅulyo*; f. 75r: *ākrame 'ṅulyah*; f. 75v *kṣipe 'dhastāt*; f. 101r: *tato dadyā 'bhīṣecanam*; f. 103v: *kuryā 'bhīṣecanam*; *Brahmayāmala* f. 194v: *śodhaye 'dhvānam*; f. 205r: *nyase 'tinānam*; f. 229v: *sādhaye 'nekakarmāṇi*; *Devīpurāṇa* 26.36: *homaye 'nale*; cf. BHSG §29.7, §29.12. The omission of final *t* with no metrical consequence is seen before *ś* in *Yonigahvara* 177: *dāpaye śire*, and before *h* in 291: *prāśaye hy uttamam carum*.

The same elision has been observed and understood as *Aiśa* by Kṣemarāja in *Svacchandatantra* 4.234d (N.b.: it is required by the metre)

.... hrtpadmād yāva śaktitaḥ // Kṣemarāja: yāvacchabde talopa aiśvaraḥ.

Elision of the final consonant of words occurs frequently and may be regarded as an almost universal linguistic phenomenon. Cf. also Pischel §339 on the dropping of all final consonants except the nasals in Prakrit and see Tagare §42(a) for the same in Apabhraṃśa. It is possible that final -*t* was elided in all cases in the spoken language, but was retained as an archaic orthography. This would also explain why we find the stock phrase *nātra kāryā vicāraṇā* more often than not in an irregular form ending with *vicāraṇāt*, where the scribe probably assimilated the spelling to that of such words as *kramāt*, with the -*t* presumed to be missing in both cases when pronounced. The phenomenon thus created scope for mistakes in both directions, for additions as well as for omissions of the final -*t*.

B Double Sandhi to avoid hypermetrism and hiatus

vajriṇe 'tyādi (*vajriṇe ityādi* → *vajriṇa ityādi* → *variṇetyādi*) 4.6a (N.b. mantra giving)

This may be treated as elision of -*i* (as in Goudriaan and Schoterman 1988:60), which is supported by a somewhat similar phenomenon in Prakrit, cf. Pischel §143.

svasthānaiva (*svasthāne eva* → *svasthāna eva* → *svasthānaiva*) 6.32b

mātarānyā (*mātarāḥ anyāḥ* → *mātarā anyāḥ* → *mātarānyāḥ*) 8.29d,

saṃsthitānyā (*saṃsthitāḥ anyāḥ* → *saṃsthitā anyāḥ* → *saṃsthitānyāḥ*)

hasantocair (*hasantaḥ uccair* → *hasanta uccair* → *hasantocair*) 10.7d (N.b. as emended)

⁸ In a letter dated 21 May 1997.

phālguneti (*aḥ + iti* → *a + iti* → *eti*) 21.26b (N.b.: a proper name)⁹

bhairaveva (*aḥ + iva* → *a + iva* → *eva*) 21.47d (N.b.: a proper name)

The last five examples may be considered examples for the omission of case endings with such underlying principles as the Apabhraṃśa zero plural marker for *mātarā-* (Tagare §84) and the application of regular Sandhi. (cf. Goudriaan and Schoterman 1988:69). Double Sandhi is not unexceptional in the *Rāmāyaṇa* either, as Satya Vrat Śāstrī (1964:197ff) points out.

C Lack of Sandhi / irregular hiatus

Below I list only hiatuses within the same pāda. As in epic Sanskrit, a hiatus between pādas was probably not considered a fault. See Satya Vrat Śāstrī (1964:194) on *pādāntayari* in the *Rāmāyaṇa*.

I have not listed all of the examples, but the ones cited show the various motivations which can result in this Aīśa solution.

a) To keep the form of a mantra (and to avoid hypopetrism): *hṛdayāya iti* 4.4a

b) To avoid hypometrism: *mahā-oghaiḥ* 12.8a; *manasā īpsitān kāmān* 16.50a

c) To avoid an unmetrical pāda with the second and third syllables short:

mantrite udake sati 16.37d

Type b) has been noted as Aīśa by Kṣemarāja ad *Svacchanda* 11.95d:

K: *māyā aharmukham iti sandhyabhāvaś chāndasaḥ*

See Goudriaan and Schoterman on the occurrences of irregular hiatus within a pāda, p63ff and BHSG§ 4.51ff remarking that hiatus in separate words is very common in verse, but may have been Sanskritised in prose, where they occur less frequently. For the same phenomenon in Pali, see Geiger 67. For examples for in-pāda hiatuses in the *Rāmāyaṇa*, see Satya Vrat Śāstrī (1964:192ff).

D The -s + t- Sandhi (and -ś + c-) or the 'cosmetic masculine'

The underlying principle of this Sandhi is that masculine and neuter forms are interchangeable (cf. below). The Sandhi applied is that before a word starting with -t endings with the dental sibilant are preferred to the Anusvāra endings. Examples are: *dhyānanyāsaṃ samākhyātāṃ sakalas tu varānane* 6.32cd (N.b. *nyāsa* is treated as neuter in the majority of cases)

sthānaśuddhiṃ dravyaśuddhiṃ bhūtaśuddhis tathaiva ca 6.6ab

u ū nāsāpuṭas te ca 16.16.14cd

⁹ This can also be explained as correct Sandhi with the loss of the nominative ending, which was the interpretation preferred in Goudriaan and Schoterman (1988:69). They attribute the lack of nominative endings to 'laxity in sandhi matters' and also note that 'a special preference for stem-forms is found in proper names in the context of enumeration'. Cf. also the elision of nominative ending before *iti* remarked by Prof. Sanderson and cited in Goodall (1998:lxviii)

In 16.13-29 the tendency is that *kāra* is treated masculine before *tu*, and neuter in most other positions: *ñakāras tu* 16.19d, *ñakāras tu* 16.21d, *ṭakāras tu* 16.22a, *hakāras tu* 16.29c; cf. also *tvaggatas tu yakāro vai* 16.27c.

A similar phenomenon is that the *-ś* ending is preferred before a *ca* in the next word, such as:

prakṛtiṃ puruṣaṃ caiva śivaś caiva 7.7ab (*puruṣa* is neuter as the non-final member of the list)

adhikāraṃ tathā bhogaṃ layaś caiva 7.11ab (*adhikāraṃ* is for *adhikāras*, since it is also non-final)

As the examples of the *-śc-* Sandhi show, the *-st-* or *-śc-* Sandhis occur regularly at the end of lists of three, where the last word is followed by *ca* / *tathā* / *tu*.

Although this Sandhi seems regularly employed in lists of three it is not applied consistently everywhere, e.g. in the case of *kāra*.

In Goudriaan and Schoterman this phenomenon is treated as a cumulation of various scribal errors under different subsections in the chapter on "pseudo-sandhi": *inaccuracy in the writing of word-endings* (pp. 52-53), or as anomalous uses of the cases (pp.87-90). However, since they are probably not simply scribal errors, and their use is motivated by a phonetic environment, I have labelled them as special Sandhis. Cf. also Goudriaan and Schoterman on the scribal error of adding *-s* before a *t-* or *-ś* before *c-*, which addition may be motivated by the same phonetic environment, but does not concern the above listed cases, where the endings are not added but changed.

I propose to explain this phenomenon as an attempt to Sanskritise the text.

Sanskritisation here does not mean the rendering of the text more correct according to the rules of Sanskrit grammar, but that the authors may have attempted to make the text sound more Sanskrit in accordance with their idea of what Sanskrit should sound like. This meant that they perhaps tried to increase the number of Sanskritic endings, i.e. create nominal endings which did not sound Prakritic such as *-aṃ* or *-o* would. This resulted in an increased number of masculine endings which are made conspicuous by the application of Sandhi such as *-as +t-* and *-aś + c-*. These masculines are employed even in places where their use is not fully justified – since everything else is treated neuter – and thus their occurrences in these environments seem rather cosmetic.

E The Prakritic *-o* ending

In some cases I have accepted an irregular *-o* ending (standing for *-aḥ* or *-aś*) before voiceless consonant, since changing it to regular Sandhi would have required too much interference with the text.

prṣṭo caiva 11.2c, *tritayo samayī* 12.15b

This form is supported by Prakrit -o endings and it seems to be much more frequent in N than in D. Notable is N's frequent use of *tato* for *tataḥ* / *tataś* as opposed to D's regular Sandhi in most of these cases. Cf. Pischel §363, and BHSG §4.38 for o before voiceless consonants and pause.

F Treatment of hiatuses

1. Common hiatus fillers

There is a large number of occurrences of *ca*, *tu* and *hi* clearly functioning as hiatus-fillers. This phenomenon can also cause problems in the correct interpretation of some lines, for one needs to decide which occurrences are meaningful and which are fillers. Only one case is mentioned here, where the repetition of *ca* in the very same *pāda* shows that one *ca* is obviously superfluous for the construction of the sentence: *catvāriṃśati cānyāś ca* 8.31c. See Goudriaan and Schoterman pp. 64-66.

That the use of conjunctions and *eva* is not regular has been also remarked by Kṣemarāja ad *Svacchanda* 3.33c

ātmayāge kṛte caiva dehaśuddhiḥ prajāyate K: *co hyarthe. evaśabdo jāyateśabdād anantaram yojyaḥ*. (N.b.: here Kṣemarāja tries to upgrade the style substantially by reinterpreting the filler *caiva*)

2. The intrusive -m-

This hiatus-filler is listed with numerous examples in Goudriaan and Schoterman (65-66). Cf. also BHSG § 4.59 and for Pali Geiger §73. Here I shall give only one example for each type.

- a) To avoid a correct hiatus: *anyasmin kula -m- utpannā* 22.6c
- b) To avoid Sandhi in a compound: *ta-m-ādinā* 16.42b (cf. BHSG §4.60)
- c) To avoid an incorrect hiatus: *vāruṇīdīśi -m- āsthāpya* 5.5a (this is the most common motivation, cf. BHSG §4.59)
- d) In the majority of cases it is difficult to judge if the -m is a hiatus filler or an irregular neuter ending. Cf. e.g. *trikūṭādrim iva* 6.18c, *jaṅgham udā*¹⁰ 16.22b. It is possible that the gender was simply considered changeable in order to avoid a hiatus.¹⁰

It is also possible to accept -d- as a hiatus-filler, following BHSG §4.64 (cf. Goudriaan and Schoterman p.66¹¹), but I have found only one occurrence which may be in this category: *tasya siddhir varārohe yad idaṃ gopayīṣyati* 22.40d; where one may also understand the use of the neuter *yad* for the masculine *yaḥ*.

¹⁰ There is a somewhat similar phenomenon in the use of possessive pronouns in French. The masculine form replaces the feminine before feminine nouns in order to avoid hiatus, e.g. *mon introduction* for *ma + introduction*. Spoken British English also has a similar Sandhi with the so-called intrusive R, although there is of course no gender confusion: 'law and order' pronounced as 'law -r- and order' on the analogy of words in which the final written -r- is pronounced in intervocalic position.

¹¹ Both grammars emphasize the rarity of -d- as hiatus-filler, and Goudriaan and Schoterman find the evaluation of the form difficult.

II. MORPHOLOGY

A Formation of words

1. Formation of the feminine

The first examples from a) to c) may be due to the influence of vowel-discolouration in Apabhraṃśa (see e.g. Tagare §18 (3)), although – as Tagare mentions in §37 – it is not a common phenomenon in Apabhraṃśa.

a) *-akā* for *-ikā*

°sādhakām 3.20d; <a>ṅgulakāḥ 16.25c; aśeṣaphaladāyakām 16.45b. Cf. Goudriaan and Schoterman p.68. This alternates with correct forms.

b) *-anī* for *-inī*

As Goudriaan and Schoterman (p67) point out, the hesitation between these suffixes goes back to the Vedas (*Atharvaveda* 4.12.1).

Cf. °prañāśanīm 3.39d, °vardhanī 6.9d, °vināśanīm 6.23b

c) *-atā* for *-itā*

In fact, for *-itrī*, since the masculine stands here for the feminine (cf. 2 below):

pālayatāpi for *pālayitrī* 19.16b

d) *-i* for *-ikā* (or perhaps loss of the *-ka* ending *metri causa*)

°anāmi° for °anāmikā° 6.17c

e) *-i* stem for *-inī*

yogibhiḥ for *yoginibhiḥ* 16.7d, 18.28b, 21.1e, *yogī°* for *yoginī°* 22.1d. Cf. Goudriaan and Schoterman p.68 observing that *yogī* seems to serve as a feminine of *yogin*. Cf. also the confusion between *-i* / *-in* / *-ī* stems discussed in BHSG §10.1ff The underlying principle is probably the confusion of stems which all become *-i* in Prakrit and Apabhraṃśa. For Prakrit *-in* > *-i* and *-i/-ī* > *-i* see Pischel §405 and §384 respectively. In addition to this, Apabhraṃśa also changes *-inī* to *-i* / *-a*, see Tagare §18 (3). See also the following examples adduced by Prof. Sanderson¹²: *Netratāntra* 20.16c *yogiyogena*, where the sense is *yoginīyogena*, as Kṣemarāja recognises ad 10c: *yoginīnām yogena*; also *Mālinīvijayottara* 19.26d: *yogī yogikule kulī*

g) *Ghoramukhī* for *Ghoramukhā*

According to Pāṇini 4.1.58, proper names ending with °*mukha* or °*nakha* must take the feminine in *-ā*. The SYM consistently uses an irregular form to denote the fourth mantra-goddess of Parāparā, Ghoramukhī, and the name figures in the same irregular form in the mantra as a vocative (Ghoramukhi). See e.g. 3.23-38 and notes to the

¹² In a letter dated 01/06/1999.

translation. The same phenomenon has been noted in the *Rāmāyaṇa* by Satya Vrat Śāstrī (1964:203) concerning the name *Śūrpanakhāṭī*. The confusion is easily explicable as a Prakritism, since stems on *-ī* and *-ā* tend to converge in Prakrits.

2. Lack of feminine formation

This usually happens with consonant stems and with forms of the *nomina agentis*; and the underlying principle is that due to the vocalisation of consonant stems and the general assimilation of stems to *-a*, these are probably felt to be feminine forms.

– Masculine *-as* stem used for the feminine *-asī* (all examples are for °*manas*). This must be due to the confusion with thematic feminines in *-ā*, and the phenomenon should in fact be categorised under thematisation of *-as* stems; but since it is perceived in standard Sanskrit as a masculine form, I have included it here: *ekāgrumanāḥ* 19.2b, *śṛṇuṣvaikamanā* 31.5a *ato hr̥ṣṭamanā devī* 29.1a Cf. Pischel §410 (Apsarā for apsaras)
– Masculine instrumental of *-ant* stem for feminine *-antī*: *bhavatā* for *bhavatyā* (m.c.) 29.12a Cf. the same kind of instrumental (*mahayā* = *mahatā*) used for the feminine in Prakrit, Pischel §396.

3. Irregularities of the abstract noun formation in *-tva*

The suffix *-tva* is not used very consistently: (m.c.) *sakalatve* must be for *sakale* 7.16a, for the immediate context has both *sakale* and *niṣkale* twice and *laye* once. On the other hand, the abstract suffix is omitted in 2.24d, which has *śiva°* for *śivatva°*. Cf. also *bhairavam* for *bhairavatvam* in 22.12d For other examples for the lack of *-tva* elsewhere, see Goudriaan and Schoterman p.67.

4. Miscellaneous irregular formation of nouns to adjectives

Several of these forms may be explicable with the Aīśa flexibility of using nouns for adjectives and vice versa.

– Grade confusion *īśānyām* for *aiśānyām* 6.30d, *traiḥkālam* for *trikālam* 6.49a The former irregularity may be partly explicable with the disappearance of the diphthong *-ai* in Prakrit, cf. Pischel §60. The latter may be paralleled by the occasional elevation of the first vowel in synthetic formations in Prakrit, cf. §77.

– *Raja* / *rāja* for *rājasa*: *rājavarnā°* for *rājasavarnā°* 16.33c, *rajam* 21.18a

The last two examples may be seen as displaying the general tendency of shortening words with the elision of the last syllable.

5. Comparative / superlative confusion.

kanīyas for *kaniṣṭha* (in fact, for *kaniṣṭhā*, while *kanīyas* is thematized to *kanīya* / *kanīyā*). *kanīyāṅguṣṭha* 6.17a. This confusion itself may not be Aīśa, for Abhinavagupta uses *kanīyasī* to denote the little finger in *Tantrāloka* 28.95, but this meaning or usage is not recorded in dictionaries. The phenomenon is paralleled in Buddhist Sanskrit, where *-tara* is used as superlative suffix, BHSG §22.40.

B Nominal declension

1. Lack of endings

Nominative and accusative endings are often elided if the metre requires Sandhi without them.

kanīyāṅguṣṭha for °aṃ 6.17a; *nādeyāvidhināmiṣam* 6.46b *vidyāvrata samārabhet* 10.3d; *arake cakravegā tu mohany ante tu cārcayet* (for accusatives) 19.11ab; *tasya vāksiddhi jāyate* 19.18d.

Cf. BHSG §8.22 and §§8.31-8.35; Pischel §364 (both for Prakrits and Apabhraṃśa); Tagare §80 (use of zero as a termination of the direct case) Goudriaan and Schoterman p.69.

(Also cf. confusions between nominative and accusative mentioned below) The tendency towards having only two cases, a nominative/accusative or direct and an oblique case similarly to Apabhraṃśa, is discernible with almost all stems. This phenomenon will be treated in general when discussing irregularities of syntax.

2. Stems on -a and -ā

It should be noted here that all other stems tend to be assimilated to -a / -ā stems, usually by extension. For examples cf. each stem below.

a) Stems in -a are usually declined regularly, except for incongruence of gender and number (cf. syntax and lexicon). However, the omission of the syllable -nā- in the genitive plural does occur: *aśeṣām* (for *aśeṣānām*) *eva mantrānām* 1.13a. Cf. Goudriaan and Schoterman p.69. Kṣemarāja also notes this applied to a feminine -ā stem as *Aśa ad Svachanda* 4.384d

... *sparśo yadvat pipīlikā*<m?> K: *yadvat pipīketi saṃcarantīnām pipīlikānām ivety arthaḥ. pipīlikā*<m> *ity atra nāśabdasya lopa aiśvaraḥ.* (It is not clear from the edition if Kṣemarāja read *pipīlikā* or *pipīlikām* for *pipīlikānām*.)

For this contraction, cf. BHSG §8.124, assuming that it is formed on the analogy of consonantal stems.

An isolated case of turning an -a stem into an -in stem in the instrumental *metri causa* has been noted: *visargiṇā* for *visargeṇa* 21.45b

b) Stems on -ā usually have °āyā instead of °ayā in the singular instrumental: *mudrāyā vāñchitapradam* for *mudrayā* v° 6.16d, *parāyā* for *parayā* (+ sa) 7.16a, (+ tu) 7.23a *tryakṣarāyā* (+ va) 7.8b, *parāparāyā* (+ ca) 7.8c, *vajramudrāyā* 21.14c. This may be explicable as a tendency towards having one oblique ending in -āyā. Cf. Goudriaan and Schoterman p.70. Tagare §89 BHSG §9.48

3. Stem on -i (and -u)

- a) Gender confusion: there is a tendency to treat all stems in *-i* as feminine, although this is not applied as a rule. Cf. BHSG §10.9ff; Tagare §94 (p166) remarking that the declension of masculine *-i/-u* stems is more influenced by the feminine stems than by that of the masculine *-a* stem (but masculine and feminine *-i* stems are well differentiated in Prakrit, the latter having the same terminations as *-ā* stems; cf. Pischel §§377-388)
- b) Case confusion: as noted above in case of *-ā* stems, a tendency towards having one oblique case can be discerned: *paiktyā* 3.23d (instrumental for the genitive)
- c) Creating *-a* stems from *-i* stems.

This is done in two ways: by extension *°mūrtayaḥ* for *°mūrtiḥ* 10.10d and *°paiktayaḥ* for *paiktiḥ* 16.15d (occurring in BHSG §10.7 the stem *ṛṣaya-* used for *ṛṣi*, for which cf. also *ṛṣayo-guṭtam* in compound in SYM 32.13a with the BHS *maharṣaya-siddha-sevitam*) or by replacement *°ākṛtāḥ* for *°ākṛtayaḥ* 29.10a.

The phenomenon may be partly due to the fact that the *-i* stem was felt to be feminine (cf. above) and was thus replaced by the ubiquitous *-a* stem masculine.

- d) Confusion between stems in *-i* and *-in*: the case of *yogi*.

Mahāyogim for *mahāyoginam* 30.4c Cf. Goudriaan and Schoterman p.70. BHSG §10.1ff, Pischel §405

- e) If we accept lengthened *-ā*-s in compounds such as **śaktyāntam* for *śaktyantam*, the phenomenon may be explicable as a confusion between *-i* and *-ī* stems, the latter often being extended to an *-ā* stem. However, I have not observed any other extension of *-i* to *-ā* stem, the phenomenon being probably restricted to *-ī* stems.

4. Stems on *-ī* (and *-ū*)

- a) The most common phenomenon is the extension of *-ī* stems to *-ā*:

yogeśvaryāḥ 2.21b *°vidhāyinyāḥ* 2.28a, *tarjanyā°* 6.17c, *devyā[h]* (for *devī[h]*) 7.2c, 12.3b, 16.40c, 16.52c, 19.9c, *rudrānyā°* *10.9d, *kauberyābhīmukhaḥ* 13.12b, *aṅgulyāś* 16.24a, *yoginyā[h]* acc. pl. 21.9c. Cf. Pischel §384ff, BHSG §10.86 and 10.164, Tagare §97ff

- b) This also happens to monosyllabic stems keeping the *-ī* in the stem: (loc) *striyāyām* for *striyām* 7.35a. Cf. BHSG §10.6. Prakrit does not distinguish between words of one or more syllables either, the terminations corresponding to *-ā* stems. Pischel §384.

- c) Confusion between the nominative and the accusative, especially in the plural, is very common, thus having *-iḥ* for *-yaḥ*: *°rūpiṇiḥ* (perhaps supply / understand *dadyāt?*) *6.17d, *yoginiḥ* for *yoginyaḥ* 22.5a, 22.20c, *°dhāriṇiḥ* 22.37d. They are identical in Prakrit. Pischel §374 (and of course in Apabhraṃśa too cf. Tagare §§88,93) N.B. This means that a word in *-ī* can have three nominative plurals: regular *yoginyaḥ*, extended *yoginyāḥ*, and the accusative *yoginiḥ*. Moreover, with the substitution of the feminine by the masculine, the *-inaḥ* ending is also possible, such as *°abhilāṣinaḥ* in

22.9d. (cf the Apabhraṃśa borrowing from the masc. and neuter declensions in the feminine Tagare §88)

5. Stems on -r.

As a preliminary it must be noted that judging from the metre -r was most probably pronounced and conceived as -ri-. This is also supported by the orthography of the mss, which may however date from a later period. E.g. 6.3b would be unmetrical with a very uncommon violation of the metre (two *laghus*) if the -r were not substituted by -ri-. The same has been remarked by the editors (Adriaansen-Bakker-Isaacson) of the original *Skandapurāṇa* (1998:27-28). Cf. also the examples given in Satya Vrat Sātrī (1964:181) to show that internal vowel Sandhi is not applied in some cases in the *Rāmāyaṇa*. These examples all involve initial -r-s which are treated as if -ri- in the compound, showing probably again the actual pronunciation of r at that time rather than the omission of internal Sandhi: *paramarṣiḥ*, *°gandharvarṣi*?, *rākṣasārṣa*° and *paramarṣiṇā*.

Extensions to -ā stem: the case of *mātr*-. Cf. Goudriaan and Schoterman p.73.

– *mātarāḥ* (nom. pl. , probably understood as plural of **mātarā*, an extended stem) 8.29d, 8.30a, 8.30b, 8.30d, 8.32d, 8.32f, 8.35d, 8.36c, 8.36d, 8.38d, 16.17b, 22.6d, 22.15d, 29.4d. Noteworthy is that in the meaning 'divine mother', the stem *māarā*, which is declined like the feminine in -ā, appears in Prakrit according to Hemacandra 3.46. (Pischel §392); BHS §13.18.

– extension to -ā via extension to -ī: *mātryāḥ* 8.34 (four times – in one series) Cf. the rare *duhitṛī* for *duhitṛ*- BHS §13.15

– *mātrā*° 3.50a (metri causa) cf. BHS §13.15

6. Stems on mute and -s.

a) Feminine stems in mute. The few examples show the assimilation of these stems to -ā stems. Cf. BHS §15.9; Pischel §413 (including the example *vāā*); Tagare §75 *vāc*- is extended to *vācā* in 10.11d – but it also has an accusative singular *vāk* in 3.23b. (probably due to the merging of the nominative and the accusative)

diś- is alternatively used with the stem *diśā* e.g. in 6.31c This -ā stem form is fairly current, but cf. Kṣemarāja ad *Svacchanda* 3.17ab judging it *Aiśa*.

hṛdayādīṃs tataḥ pañca diśāsu vidiśāsu ca K:diśāsv ityādir aiśaḥ pāṭhaḥ.

Cf. alternation of *gir*-/ *girā* discussed in Goudriaan and Schoterman p.74.

It is possible that *niśim* 16.32c, which I understood *niśi* + hiatus-filling -m-, is made on the analogy of Prakrit *diśim* (accusative) recorded in Pischel §413. Cf. *diśi* -m- in SYM 5.5a

b) Thematization of -s stems.

– This is very common, usually through the elimination of the -s of the -as ending.

adhāḥ°D *adhā*° N 2.28a; *tadgataś cā payaḥ smṛtaḥ* (being masculine) 3.18d;

śīram for *śīraḥ* 4.4c (-m- may be hiatus filler) 6.30d; *brahmaśīrasayaitad* *10.8c; *śīracchedaṃ* 29.17a; *cādha°* for *cādhaḥ* (metri c) 5.9d; **paya°* for *payo°* 5.10c, *kanīyā°* for *kanīyasī°* (6.17a); *rudratejopabṛṃhitāḥ* 32.9b; **vīracetena* (for °*cetasā*) 21.46c; *mārgaśīre* (for °*śīrasī*) 21.25c; *rajasya* 22.25d. The feminine °*manā* as in 31.5a is probably also the result this thematization.

This type of thematization (*teja* for *tejas*) has been noted as *Aiśa* by Kṣemarāja ad *Svacchanda* 5.64c: *tejodghātā ity aiśaḥ pāṭhaḥ*.

Cf. BHSG §16.10ff, Pischel §409 (both BHS and Prakrit keeping the correct unthematized stem too just as *Aiśa* cf. Pischel §407)

– Another way of thematizing -s stems is by extension: *°*cetasaḥ* for °*cetās* 10.4b, 13.4b; *manasena* for *manasā* 16.37a. This is rarer in Prakrit too cf. Pischel §409 (where one of the two examples is °*manaso*) BHSG §16.2-9 (recording both *cetasa* and *manasa*)

– The thematic derivative may also be used, ifc. °*mānasaḥ* for °*manāḥ* 19.20b, which is regular.

7. Stems on -nt

Only one irregularity has been noted, the thematization of the present active participle.

**hasantocair* (*hasantaḥ* + *uccair*) 10.7d. Cf. Goudriaan and Schoterman p.75. For this, the following parallels have been adduced by Prof. Sanderson¹³.

This extension of present active participles, which reflect Middle Indo-Aryan (see Pischel §560; cf. BHSG §18.4.31) is not uncommon in our corpus, as the following examples show:

1.
prahasanta-. *Svacchanda*, NAK 1-224, f. 105r1-2 (A) (> *Tantrasadbhāva*, NAK 1-363, f. 134v 2 [B]):

dhyāyito yogibhir nityaṃ prasannavadanekṣaṇaḥ
prahasanta -m ivābhāti jyotsnāraśmibhi nirmalaiḥ
ḍ raśmibhi A : raśmibhir (corrected against the metre) B

The form has been edited out in the text of the Kashmir edition, *Svacchanda* 10.603

dhyāto vai yogibhir nityaṃ prasannavadanekṣaṇaḥ

prahasana *sa ivābhāti nirmalajñānaraśmibhiḥ*

and in that of the Grantha manuscripts (IFI, T. No. 507, p.226 [A]; No. 570, p. 224 [B]; No. 1032, p. 228/929 [C]):

sa dhyāto yogibhir nityaṃ prasannavadanekṣaṇaḥ

prahasann iva cābhāti jyotsnāraśmisunirmalaiḥ

ḍ raśmisunirmalaiḥ ApCB : *rājisunirmalaiḥ* C : *raśmijisunir°* Aac

2.

garjanta-. *Svacchanda*, NAK 1-224, f. 104v5 (A) (> *Tantrasadbhāva*, NAK 1-363, f.113v6 [B]): *garjantair* (air corr : aih A : ai B *gaṇavṛndaiś* ca); > *Svacchanda* 10.587 and the Grantha mss: *grajadbhir*

3.

vyāpayantaḥ (nom. sg. masc.) in *Tantrasadbhāva*, NAK 1-363, f. 3v (1.49):

¹³ Personal communication in a letter.

*sa eva bindur ity ukto vyāpayanto vyavasthitāḥ
avyāpī paśubhāvastha saṃsāre saṃsaraty asau*

4. *udayanta-*. Ibid. f.65v: *udayantāḥ* (nom. pl. masc.); *ibid.*: *udayanteṣu*.

5. *jvalanta-*. Ibid. f. 107v: *jvalantāḥ* (nom. sg. masc.); *ibid.*: *prajvalantaiḥ* "

8. Stems on -n.

a) Thematization of -an to -a. Cf. Goudriaan and Schoterman p.76

varmaṃ for *varma* 4.6d (-m- may be hiatus filler); *karmaṃ* (acc. sing.) 6.48b, *karmaṃ* (acc. sing.) 7.15b, °*karmeṣu* 18.26d; °*ātme* for °*ātmani* 14.4a, °*nāmena* 21.8a

Cf. BHSG §17.2-21; cf. the appearance of the thematized stem of *rājan-* in Jaina Mahārāṣṭrī in Pischel §399.

b) Thematization of -an to -āna Cf. Goudriaan and Schoterman pp.76-77

navātmāno for *navātmā* 18.c *adhvānam* for *adhvā* (also neuter for masc.) 22.11a

Cf. BHSG § 17.31-47, Pischel §402 (noting the same vacillation between stems, recording *addhā* / *addhāno* = *adhvā*).

c) Thematization of -in to -ina. All examples are for the nominative singular.

mantriṇaḥ 6.11a, *raktayajñopavītiṇaḥ* 10.7b, *pīṭayajñopavītiṇaḥ* 10.9b, *vratiṇo* 13.7a, °*rūpiṇam* 18.19b; *phalabhāgiṇaḥ* 32.9d, *siddhikāṅkṣiṇaḥ* 21.36b

Cf. Goudriaan and Schoterman p.77, Pischel §406

d) Confusion of -in / -i / -ī: the case of *yogin*

This has been mentioned when dealing with -ī stems. Cf. *yogiṃ* for *yoginam* 30.4c (cf.

Pischel §405), *yogibhiḥ* for *yoginibhiḥ* 16.7d, 18.28b, 21.1e; *yogi*° for *yoginī*° 22.1d

C Numerals

1. Differences of gender are usually ignored Cf. Goudriaan and Schoterman p.77.

trayaḥ for *tisraḥ* (but the masculine and feminine are confused in the sentence in any case cf Pischel §438, BHSG §19.8-9) 6.17b; *ekaikasmin* 22.34c (masc. for the fem. and also loc. for the gen., cf. pronominal declension below and Pischel §435)

2. The use of °*triṃśa* with the appropriately declined form for °*triṃśat* 6.19c:

aṣṭātriṃśāṃs tathā varṇān Cf. BHSG §19.30ff and Goudriaan and Schoterman p.78.

This shows assimilation to -a stem nouns, as does thematised *daśa*.

D Pronominal declension

1. Thematization and nominal endings

taṃ for *tat*: 1.10c; *yaṃ* for *yat* 3.2c; *anyaṃ* for *anyat* 2.34b; *viśve* for *viśvasmin* 2.23d;

pūrve for *pūrvasmin* 5.3a; *imaiḥ* 7.7c Cf. Goudriaan and Schoterman p.78, BHSG §§

21.11 (acc. sing.) 21.20 (loc. sing.) 21.71 (*imaiḥ*); Pischel §424 (not allowing nominal loc. sing.-s)

2. Gender confusion

a) The most common is the use of masculine for feminine.

tasya for *tasyāḥ* 2.35a, 3.8b, 3.14a, 3.21d, 16.49d, 18.7a, 30.3b, 29.43b, 29.49b; *yasya* for *yasyāḥ* 30.2c; *tasmāc* for *tasyāś* 32.7a; *ye* for *yāḥ* 8.29a; *ete* for *etāḥ* 21.17a; *ebhir* 21.17c; *tasmin* for *tasyām* 13.1c; *caiṣām* (?) for *āsām* 13.20d; *sa* for *sā* 18.11d; *teṣām* for *tāsām* 22.5d; *eṣām* for fem. 22.10; *eteṣām* 22.38a,c.

Cf. Goudriaan and Schoterman p.79; the gen. sing. demonstrative being frequently the same for the masc. and the fem. in Prakrit in Pischel § 423 (and BHSG §21.18 using Prakrit forms); for the confusion of masc. and fem. pronominal declensions, or rather the substitution of the fem. with the masc. in Apabhraṃśa see Tagare §123 (iv) ff.

b) The use of masculine for the neuter also occurs.

ayaṃ sphuṭam for *idaṃ sphuṭam* 16.50d; *tasya siddhir varārohe yad idaṃ gopayisyati* (or shall we understand a hiatus-filling -d-: *ya -d- idaṃ*?) 22.40d

Cf. *ayaṃ* for *idaṃ* in Ardhamāgadhī, Pischel §429. The morphological disappearance of the neuter in Apabhraṃśa (Tagare §76), which began in Prakrit (Pischel §357) may explain this substitution.

c) The feminine pronoun instead of the collective masculine.

tāsām (referring to *mantrāṇām* and *vidyāṇām*, the latter being closer) 2.39a, *tāsām* (ref. to Bhaginīs and Vīras) 21.36c. This confusion of masculine and feminine shows Apabhraṃśa influence (Tagare §76 and §123 (vi))

3. Number and case confusion

a) Number confusion occurs with the dual, which is in fact not much used in nominal declensions either as in Prakrit: *te ca* 16.14c (after *nāsāpuṭas*, which is sing. for dual)

b) I have not accepted many oscillations between the singular and plural *sā* and *tāḥ*, but they may well be original. These oscillations may sometimes be due to the hesitation between singular and plural when speaking about a group of people / deities and one representative among them. Cf. singular / plural incongruence in the syntax and the problem of 'Aiśa collective singular' below.

c) Confusion of cases also occurs, due to the merging of the oblique cases, cf. above. Cf. dative for the locative: *ekaikasmai* 22.32a; locative for the genitive (and masc. for fem.) *ekaikasmin* 22.34c.

4. Occasional confusions of demonstrative and relative

These have been emended in the edition, but cf. Goudriaan and Schoterman p.79 (accepting four occurrences).

E Verbal flexion

1. Irregular use of the active, middle and passive

a) The middle and the active are used according to the exigencies of the metre. Cf. Goudriaan and Schoterman p.79, BHS §37.10, noting that the confusion is present in classical Sanskrit itself and there too metrical considerations often play a part (Renou §26.3). On the limited use of the middle in Prakrit cf. Pischel §452.

The following are examples for the irregular middle *metri causa*.

sidhyate 2.40d, *utpatate* 3.49b; (*metri causa*) *cotpatate* 15.3c, *japate* 13.4a (m.c.); *krīḍate* 18.28b, *sprśate* 30.4a; *hasate* 29.29a, 29.37a, *jināte* (for *jināti*) 11.12.

b) Passive for the active. The only example is 4.7b (which may be corrupt): *sāmpratam *tvām pramucyate* 4.7b. But for its frequent occurrences elsewhere cf. BHS §37.22ff, backed up by the convergence of the middle and passive in Middle Indic, cf. Pischel §452. Goudriaan and Schoterman p.81

2. Confusion between the present indicative / preterite / optative

a) Optative for praeterite: *tatra praśnaṃ bhavet pūrvam* 16.2a; *avāpnuyāt* (with past participles in the context) 32.7b Cf. the extraordinary frequency of the optative in Ardhmāgadhī and Jaina Mahārāṣṭrī in Pischel §459. This proliferation in the SYM may of course be also due to the nature of the text, which mainly contains injunctions. Cf. also Goudriaan and Schoterman p.91.

b) Present indicative for the optative

tatrāsandhyām tu kurute prthvīśaṃ vaśam ānayet 18.27cd

3. Confusion of verbal classes other than 10 / causative

On the whole, the tendency towards thematization and the loss or limited use of the fourth class (paralleled by the reduction or merging of the Ātmanepada into other forms) is discernible. Cf. Pischel §452, BHS §24.15 Goudriaan and Schoterman pp.82-83; for similar tendencies in the Rāmāyaṇa see Satya Vrat Śāstrī (1964:217ff)

a) Verbs of class 4 treated as 1: *nyaset* for *nyasyet* 6.19b, 6.26a, 6.26c, 6.30d, 6.31b, 18.13a, 18.20b, 18.23b, 19.5b *vinyaset* for *vinyasyet* (all *metri causa*) 6.23c, 6.25a, 6.32b, 18.14d, 31.7a; *pravinyaset* 19.5d. The verb is never used as class 4, producing a striking contrast with Abhinavagupta's usage in the *Tantrāloka*. It must be noted, however, that this root as class 1 is well attested in classical Sanskrit, and should not be regarded as irregular.¹⁴ Nevertheless, the contrast with Abhinavagupta's usage may show that it was perhaps considered or felt more correct to use it as class 4 than class 1.

b) Athematic roots treated as thematic

¹⁴ This has been pointed out by Dr Isaacson, citing Whitney's *The Roots, Verb-forms, and Primary Derivatives of the Sanskrit Language* p.5 and examples from *Manusmṛti* 6.46a and 3.216c.

hūnet for *juhuyāt* 14.3d, *homayet* for *juhuyāt* 19.20c, *pradāyanti* 29.7c, *jināte* 11.12c (thematisation and Ātmanepada for Parasmaipada from *jyā jināti* 9P attested in Vedic and Pali; also in Prakrit *jiṇai < jinati*)¹⁵

c) Thematic verb treated as athematic. This is rare and is probably to be understood as hyper-Sanskritism.

nindyāt (for *nindet*) 6.45d (N.b.: this form functions as an optative, not as a precative)

4. The causative / denominative Cf. Goudriaan and Schoterman p.83

a) The overuse of causatives in the non-causative sense are probably explicable as denominatives. They occur most frequently with verbs of the athematic classes, suggesting that the underlying principle is the tendency towards thematization. Moreover, it is often difficult to judge if a causative is Aiśa or not, for a large number of verbs are used in the causative form with the same meaning in standard Sanskrit.

(*svārthe pi*) Cf. also BHS §38.18ff, §38.22ff.

Cf. e.g. *kārayet* 6.11f, 6.48b, 18.4d, 18.17d, 19.13d; *nirodhayet* 6.28d, *yojayet* 6.56d, ? *veṣṭyantyah* 13.15d, *pradāpayet* 16.48d, *kṛḍayitvā* 15.4c, *smaritam* for *smṛtam* 31.9d (or perhaps it is simply formed from the present stem), *homayet* for *juhuyāt* 19.20c

Cf. also Kṣemarāja's explanation of this irregularity in *Svacchanda* 3.131ab concerning *kārayet*, arguing that it is in fact not the performer of the ritual but the mantras that act.

guruḥ pūrvānanah sthītvā prokṣaṇādīni kārayet

K:... *kārayed iti kurvato mantrāṃs tadvīryānupraveśena prayuñjīta*.

At other places, Kṣemarāja simply notes the irregular denominatives or the irregular uses of the causative as Aiśa. Cf. e.g.

4.530d *praṇipatya kṣamāpayet* K: *kṣamayed ity atrārthe 'yam aiśaḥ pāṭhaḥ*

Ad 9.68a K: *kṣāmāyātī aiśaḥ pāṭhaḥ*.

(N.b.: causatives in *-āpayati* are not at all frequent in the SYM))

b) It seems that contractions of the causative / denominative *-aya-* occurs frequently *metri causa*; *pāleyuḥ* for *pālayeyuḥ* 2.31c (also cf. *Tantrasadbhāva* 9.529d *pāla yatnataḥ* for *pālaya yatnataḥ*); *veṣṭyantyah* for *veṣṭayantyah* 13.15d. These contractions are not to be confused with Middle Indic *-e-* for *-aya-* (as in BHS §38.18ff Pischel §490), which does not occur in the SYM, but the ultimate motivation for the contraction may well be this Prakritism. Cf. the suppression of *-ay-* in the stem, especially in the optative, noted in BHS §29.4

F Verbal nouns

1. The absolutive: confusion of *Lyap* and *Ktvā*

Cf. Goudriaan and Schoterman p.84 and Satya Vrat Śāstrī (1964:228ff)

¹⁵ References are from Prof. Sanderson, in a letter dated 01/06/1999.

- a) Lyap for Ktvā is the most common of these deviations. Cf. BHSG §38.9
yojya 3.24a, 3.29a, *pūjya* 5.7c, 6.35c, 7.17d, 16.46c *japya* 6.10a, *siñcyā* 6.11c, *recya*
 7.20c, **mārjya* 8.16a, *pūjya* 8.21d, *grhya* 13.20a, 18.6c
- b) Ktvā for Lyap is less frequent: *nyastvā* 6.31a, 6.40c Cf. BHSG §38.8
 Cf. absolutes in Prakrit, which does not maintain the distinction between the two
 forms, Pischel §581. The only prevalent ending seems to be *-ya* in Saurasenī, Māgadhi
 and Dhakkī, Pischel §590.

2. Ignored Samprasāraṇa

This occurs with a particular verb, *yaj-*, perhaps in order to distinguish it from *iṣ-*.
yaṣṭa / *yaṣṭvā* for *iṣṭa* / *iṣṭvā*:

**yaṣṭavatām* 1.6d. Cf. *yaṣṭvā* (*Maṇḍapārameśvara* KP 1.46d), *yaṣṭvā* 7.2c, 18.3c
yaṣṭena 18.2c

The underlying principle may be the formation of the past participle from the present
 stem as in Prakrit, Pischel §565.

3. Middle Indic gerundive

There is only one form to note: *karīyo*, which stands for *kartavyo* / *kāryo metri causa*.
 It is probably related to the Middle Indic form *kāriya*, such as it is in Pāli with
svarabhakti. (Cf. Geiger §202) Note also the long *ī* in Pāli *karīyati* for *karoti*, in Geiger
 §30.1. Cf. Pischel §134 on separation vowels, especially *-i-* for *-ry-* (although no
 similar form is recorded by him as a gerundive) Cf. BHSG §34.26 with a similar
 example of the epenthetic *-i*. The lengthening of the *-i* may simply be motivated by the
 metre; see BHSG §3.19 'Even epenthetic *i* may, it seems, be lengthened m.c.: *śīriye* ...
 for *śīriye*... = Skt. *śīriye*'

4. Irregular participles

On the thematisation of the active present participle, cf. above stems in *-nt*. The past
 participle *smaritaṃ* for *smṛtaṃ* in 31.9d may be formed from the present stem, cf.
 Goudriaan and Schoterman p.84, Pischel §565, BHS §34.7

III MORPHOSYNTAX – IRREGULAR COMPOUNDING

Lengthening or changing of vowels and insertion of single consonants in a compound
metri causa have been treated at the discussion of Sandhi above.

1. Anomalous Dvandvas

Cf. Goudriaan and Schoterman p.85

Some of these may be due to the Aśa proliferation of the collective singular, cf. below.
sitāruṇena 6.13c, *kañyāṅguṣṭha* 6.17a **bhuktimuktiḥ* 8.3b *japadhyānaṃ* 14.5b

2. Inversion (Cf. Goudriaan and Schoterman p.85)

a) Inverted Karmadhārayas are not very common.

pūrvamantrodītān for *pūrvoditamantṛān* 6.30a

Such an inverted Karmadhāraya has been classified as Aiśa by Kṣemarāja ad *Svacchanda* 4.126a (although the compound is a Bahuvrīhi, the elements affected concern a Karmadhāraya sequence within that):

bhuktakarmaphalāśeṣā (for *bhuktāśeṣakarmaphalā*) K: *pūrvanipātavyatyaya aiśaḥ*

b) Inverted Bahuvrīhi-s are common

– Inverted Niṣṭhā-Bahuvrīhi: *nyāsakṛtaḥ*, *sevākṛto* 13.5d and 13.9a; *prāṇāyāmakṛto* 18.18c. A slightly different type of inversion involving three words is seen in

* *vāmodyatakaraḥ* for *udyatavāmakaraḥ* 10.13d.

On this irregularity Prof. Sanderson wrote the following¹⁶

[The inverted Niṣṭhā Bahuvrīhi] go back to the *Brāhmaṇas* (e.g. *Satapathabrāhmaṇa* 4.5.10.6 *somāpahṛtānām*), *Sūtras* (*Āśvalāyanagrhyasūtra* 3.5.11 *brahmāñjalikṛto japeḥ*) and MIA (*Apadāna* 7.2b, *Jātaka* 6.503, 547, 583, *Theragāthā* 836, 841, 1083, 1178, 460; *Sūyakaḍḍagāsutta* 1.2.2.19). Cf. also *Aṣṭādhyāyī* 2.2.37 and *Pischel* §603 (*prākṛte pūrvanipātāniyamah*)

– Inverted Non-niṣṭhā Bahuvrīhi: *mukhīghorīm* for *ghoramukhīm* 18.12c.

The inversion of a non-Niṣṭhā Bahuvrīhi has been also noted by Kṣemarāja ad *Svacchanda* 10.535b :

caturyugavaśānugaḥ K: *catvāro yugā vaśā anugā yasyeti pūrvanipātavyatyayaḥ*.

That he regarded this as Aiśa is clear from his remark ad 4.126a cited above, where *pūrvanipātavyatyaya* is called Aiśa.

In general, it may be concluded that inversion of the elements in a compound is probably the result of Prakritic influence; as Pischel remarks (§603), in Prakrit 'individual members [of a compound] do not follow one another in a strictly logical sequence'.

3. Tatpuruṣa treated as Karmadhāraya and its splitting

In the following examples, the first element of the Tatpuruṣa compound, a feminine substantive, is made to agree with the second element. This phenomenon should perhaps be seen as part of the lexical changes whereby a substantive becomes an adjective. However, it seems that this 'adjectivisation' often happens in connection with substantives which otherwise form part of a Tatpuruṣa compound, therefore I have included the discussion under this heading. Some of these changes are required by the metre.

parāparapadāḥ for *parāparāpadāḥ* 2.34d, *siddhayogeśamaṇḍale* 6.57b (for *siddhayogeśvarīmaṇḍale*); *aghoṣeśvararūpeṇa* for *aghoṣeśvarīrūpeṇa* 14.4c (For the last

¹⁶ In a letter of 22 May 1997.

example, the possibility that it means 'with the form of Aghoreśvara' can be excluded, since the word refers to a goddess.)

This transformation of Tatpuruṣa compounds into Karmadhāraya results in adjectives such as *samaya* and *siddhayogeśvara* :

ity etan maṇḍalaṃ proktaṃ samayaṃ samayārthinām 6.54ab (for *samayamaṇḍala*),
siddhayogeśvaraṃ tantraṃ 32.5a (for *siddhayogeśvaritantraṃ*)

4. Irregular separation / creation of compounds

a) Some examples for irregular separation of Tatpuruṣas made into Karmadhārayas have been shown above. In addition Dvandvas can also be separated if the metre requires so, and elements may be taken out of the compound and put in the next word:

sitapītārūṇaiḥ kṛṣṇaiś for *sitapītārūṇakṛṣṇaiś* 6.13a; *arake tu tataś cakre*
nābhinemisamanvite 19.6cd (for *arakanābhinemisamanvite cakre*)

b) Words can be merged into a Dvandva to keep the metre:

pītarūpākṣarocitam = *pītarūpam* + *akṣarocitam* 22.31b

As Dr Isaacson has pointed out, such compounds of adjectives are occasionally met with in classical Sanskrit texts; they are called *viśeṣaṇasamāsas*.

5. Kākākṣi compounds

I have given this name to the irregularity described below because I understand one element of the compound to be construed with one or several other elements outside it as well (*kākākṣinyāyena*). This is a favourite compound type in the SYM.

catur- aṣṭakaraṃ vāpi (for *catuṣkaraṃ aṣṭakaraṃ vāpi* 8.9c)

pātāle khecaratvaṃ ca (for *pātālecaratvaṃ khecaratvaṃ ca*) 29.9a

dhanurdharaḥ śarāṃś caiva pañca (for *dhanurdharaḥ pañcaśaradharaś ca*) 10.6c

phalāhāro 'tha kandair vā śākair vāpy atha saktubhiḥ / payasā dadhinā vāpi

pañcagavyaghṛtena vā 12.15cd-16ab

pātālam anyasiddhiṃ vā 18.8a (for *pātālasiddhiṃ anyasiddhiṃ vā*)

6. Conjunctions inserted into compounds

In some sentences the conjunction is inserted in the middle of a Tatpuruṣa compound, usually in one whose second element is a past participle. Examples occur in mantra giving probably *metri causa*:

dakṣagrīvā-ca-samyuktaṃ kavaṇaṃ parikīrtitam 16.18cd

vāmaṃ-nitambaṃ-ca-gataṃ takāraṃ parikīrtitam 16.24cd (for *vāmanitambagataṃ ca*)

Prof. Sanderson pointed out the following examples¹⁷ from the *Yonigahvara* and the *Lalitavistara*:

ṭha-ūrdhvaṃ-tu-gataṃ grhya 177a *Yonigahvara*

aḥau-madhya-tu-lāñchitam 154b *Yonigahvara*

¹⁷ In a letter dated 01/06/1999

tejaṃ-ca-candraṃ-ca-vimiśritatvāt 305b *Yonigahvara* (rewritten by Jayaratha ad *Tantrāloka* 3.67 as *tejaśśaśāṅkasphuṭavimiśritatvāt*)

Also: *jarāmarāṇa-cāntakara* in *Lalitavistara* 5.41. Cf. Renou 1961 §76 (pp.84-85) on the same phenomenon but mainly concerning Dvandvas.

IV SYNTAX

A Lack of congruence of noun phrases

1. Of gender Cf. Satya Vrat Śāstrī (1964:237-9), Goudriaan and Schoterman p.86

a) Neuter adjective qualifying masculine substantive:

smṛtam (*varṇaḥ*) 3.8c, *jhasaptamam* (*varṇaḥ*) 3.9c, °*lagnam* (*varṇaḥ*) 3.14b, *nābhigam* (*varṇaḥ*) 3.14b, *sānusvāram prakīrtitam* (*varṇaḥ*) 3.16b; *evam eva kariyo 'yaṃ vidhiḥ sarvatra coditam / sāmānyam devadeveśi rahasyam sāmudāyikam* 19.25; *etāni sūtrasthānāni kathitā dvādaśāmṛte* 29.20d

b) Masculine adjective qualifying neuter substantive:

pratyakṣās (*śāstrāṇi*) 12.17a, *kathyamāno* (*cakram*) 21.1

c) Masculine / neuter inconsistency in a series of adjectives:

prathamam dakṣiṇam proktam vāmaś caivāparaḥ smṛtaḥ (qualifying either *varṇaḥ* or *bhūṣaṇam*) 3.10ab, [variant: *casaptamaḥ/ṃ* N/D 3.10d], *thyānanyāsaṃ samākhyātam sakalas tu* 6.32cd; *kavargam kīrtito devi* 16.20a; *bhairavarūpiṇam / navātmāno 'tha kartavyam* 18.19bc; *cāṅgāni pūjayet / svasvadiksamsthitāñś cāstram* 18.23bc

d) Neuter substantive qualified by masculine forms in a subordinate clause:

prokṣayet sarvadravyāṇi yajñārthe ye prakalpitaḥ 6.9ab

f) Feminine substantive qualified by masculine adjectives

(*devyaḥ*) *prajābhilāṣiṇaḥ* 22.9d, °*cakṣuṣāḥ* 22.27b

2. Of number Cf. Satya Vrat Śāstrī (1964:239-241), Goudriaan and Schoterman p.87

a) Plural for dual: *netrāṇi* 6.41b, °*nāyikāḥ* 7.26d; *daśanapañktayaḥ* 16.15d; *udāhṛtāḥ* 16.22b (after *nitamba* and *jaṅgha*); *te ca* 16.14c (after *nāsāpuṣas*, which is singular for dual)

b) The too frequent use of the collective singular: *jātāv ekavacanam*

There are numerous examples for this, only a few have been listed. Sometimes they may be motivated by the metre, or they may show hesitation characteristic of colloquial language (cf. the section on colloquialisms below). They also seem to substitute the rarely used dual more often than in standard Sanskrit (where singular Dvandvas are used for expressing a dual forming one concept or group).

bhūṣaṇam (for dual) 3.9d, *sītāruṇena* for dual 6.13c, *kaniyāṅguṣṭha* (for dual) 6.17a, °*āḍike* (for °*āḍiṣu*) 6.28a, *svasthānaiva* (for *svasthāneṣu*) 6.32b, *devyāḥ* (for gen. plur.) 6.45b, *tathoṣṭrolūkamaḥiṣikroṣṭukījam* 6.50ab, *karmany eva tatas tasminn* 7.12a, **bhuktimuktiḥ* 8.3b, *saṃyojananiyojane* (loc, singular dvandva) 8.25b, *akṣaralakṣaṃ* (for pl. understood for the lakhs in the context) 14.3a, *japadhyānaṃ* (regular singular Dvandva) 14.5b, *nāsāpuṭas* (-s preferred before t-; cf. -s t- Sandhi) 16.14c. The phenomenon – at least concerning the singular for the plural – has been remarked by Kṣemarāja ad *Svacchanda* 3.138a, where one must understand a group of mantras by the singular, although he did not categorise it as *Aiśa*.

pūrvoddhṛtena mantreṇa K: jātāv ekavacanam.

c) Other incongruences of number have been corrected. They are more frequent in N than in D. Cf. 3.45d: *yadā saṃtoṣito guruḥ D / yadā saṃtoṣitā guruḥ N*. As this example shows, most cases are surely the results of scribal corruption, such as misreading -o / -ā and omission / addition of Visargas in the feminine. In correcting these errors, I have applied the practical principle mentioned above, i.e. I have corrected errors which leave the metre undisturbed.

B Confusion of the nominative and the accusative

These examples have been kept together for the underlying principle must be the merging of these two cases into a nominative, while the other cases seem to merge into a single oblique case.

Where confusion was likely to be the result of scribal corruption, I have emended or corrected the text. However, it is possible that I have not retained all the examples of this confusion in the original. Cf. Goudriaan and Schoterman pp.88-89.

a) Nominative for the accusative

siddhir (N only, not retained) for *siddhim* 5.2c; *ayaṃ vidhiḥ* (possible to understand in a separate sentence) 7.5d; *tritayo ... japan* 12.15-16; *vāmaṃ nitambabhāgaṃ tu* (treated as neuter) *jaṅghā pādas tathaiva ca aṅgulyāś ca nakhās caiva tavargeṇa kramāt kuru* 16.23cd-24ab; *vṛihayo'pi vā (... homayet)* 19.21b; *bhaginyo* 29.4d; *cakramudrāthavā tasyā <dvitīyāṃ> darśayet punaḥ* 29.43cd; *asau* for *amum* 5.4b.

b) Accusative for the nominative

This occurs usually with -ī stems listed above: °*rūpiṇiḥ* (perhaps also possible to understand as accusative supplying *dadyāt*) *6.17d; *yoginiḥ* for *yoginyaḥ* 22.5a, 22.20c; °*dhāriṇiḥ* 22.37d. But cf. also: *gulikāsiddhim evaṃ hi* 29.9c (perhaps for euphonic reasons?)

c) Confusion of the nominative or accusative with other cases are rarer. Noteworthy, however, is the use of the instrumental in the nominative sense, which may be due again to mixed active and passive constructions and not to case-merging. Cf. Goudriaan and Schoterman p.88, understanding that the nominative is used for the instrumental.

pūjayet ... mantriṇā 18.23 b-d

yajec cakre ca vidhivad yoginīsiddhim icchatā 21.12cd

It seems that *°siddhim icchatā* is commonly used as nominative in Aiśa to denote the practitioner, probably due to its being a useful stock-phrase at the end of an even *pāda*. Cf. *Kaulajñānaniṣaya* 3.24: *etan tu pūjayet devi kaulikaṃ siddhim icchatā*. The same phenomenon has been noted in Goudriaan and Schoterman p.89 with examples of *icchatā* standing for the nominative.

C Confusion of the non-accusative oblique cases

1. Locative for the Dative-Genitive

tasmin (for *tasmai*) 3.45b, 3.46a, *tasmin* for *tasyāḥ* 13.1c, *lolupāya tu sādhave* 22.39d

The overlapping function of the dative and genitive in classical Sanskrit is well-known. That the locative is also interchangeable with them with words of promising, giving etc. has been noted by Speijer §145. However, since this interchangeability is perhaps less common, I have included it in the list. The last example above shows that they are more interchangeable in Aiśa, for in classical Sanskrit the adjective and substantive should agree. Cf. alternating genitives and locatives noted by Goudriaan and Schoterman p.90.

2. Dative-Ablative for the Locative

tanmātrebhyas tathā cānyāḥ saṃsthitāḥ 8.32cd

3. Dative-Ablative for the Genitive

narakebhyas patitvena 8.29b

4. Instrumental-Dative-Ablative for the (Genitive-)Locative (in dual)

gaṇḍābhyām 29.34a

5. Locative for the Genitive

This seems quite common.

vāmādīnām patitvaṃ hi kṣmābhavāt sādhave bhavet 19.22ab

yāni cānyāni karmāṇi anuktāny api sādhave 19.24ab

udayaṃ teṣu yad devi māse māse tad ucyate 21.3cd

eteṣu hṛdayo devi mahābalaparākramaḥ 21.34cd

6. Locative / Accusative

Two of the examples below concern the verb *āśri-*, and in all three cases the *-m* is explicable as a hiatus-filler, therefore I do not think that the locative / accusative change

is very characteristic. It seems that in Aīśa when *āśri-* was used in the sense of 'dwelling in' or 'stationing oneself at', then the locative was felt more appropriate to stand with it.

yasmin dvīpa -m āśritāḥ 12.22b

śmaśāne niśi -m- āśritya 16.32c

anyasmin kula -m- utpannāḥ 22.6c

7. Instrumental for the Ablative, Ablative for the Instrumental and their interchangeability

Their functions overlap also in standard Sanskrit e.g. in expressing cause, but they are not as interchangeable as the examples below show.

a) Instrumental for the ablative: *indriyaiś ca samudbhūtāḥ* 8.32e

b) Ablative for the instrumental (or corrupt for the accusative?): *yathākramāt* for *yathākramena* / **kramaṇ* 21.46b

c) instrumentals and ablatives alternating in the same sentence (expressing cause):
nāreṇa, ajena, kṣmābhavāt, raudryā, akṣataiḥ, padmahomāt, bilvair homā[t] 19.21-23;
na snehān na ca lobhena na cārthena na tṛṣṇayā / na garvān na ca kīrtyā vā 22.39cd-40ab

8. Instrumental / Locative

These seem to be completely interchangeable and alternate with each other frequently.

a) Instrumental for the locative:

praviśet sādakena tu 12.20d; *evaṃ parāparā devī trirātre varadā bhavet; parā vai navarātre tu ṣaḍrātreṇaiva cāparā* 16.51cd-52ab; *pūrveṇa yā nairairṭyām* (for *pūrvasmin*) 19.9a, 19.10b; *ādyena* (for *ādye* i.e. *arake*) 19.10a; *yatra yatra tu aṃśena* (for *aṃśe*) *vīrasyātra rucir bhavet* 30.7ab.

b) Locative for the instrumental:

svamantre upasaṃhāraṇ kuryāc caivātmano hṛdi 18.29e; *guptaṃ pūrvaṃ kṛtaṃ deve* 32.12c

c) Alternating: *yavarge vāsavī tatra kaṇamoṭī śa -m- ādinā* 16.43ab

On the convergence of the locative and instrumental, Prof Sanderson wrote the following¹⁸:

The confusion of locative and instrumental singulars in *-e* and *-ena* is well attested in our texts. See, e.g., *Yonigahvarā* 136: *vāmāvarte nyaset*; 166: *arcane 'rādhanaena*; 328: *pūryate madirāsava*; 423: *melāpe dvādaśāḥ smṛtaḥ / aṣṭau śāktena mārgēṇa catuḥ śāmbhāvabhūtaḥ*; *Siddhayogeśvarīmata* quoted at *Tantrālokaviveka* ad 30.26a, where after eight and a half Ślokas maintaining locatives in parallel phrases instrumentals are introduced in their place: *vakāre vardhanī caiva hekāre himaśitalā / rukmiṇī ca rukāreṇa rukāreṇa halāyudhā / vahnirūpā rakāreṇa tejorūpā rakārajā / phakāre yonirūpā tu ṭakāre pararūpiṇī / hunkāre hutavahākyā haḥkāre varadāyikā / phakāreṇa mahāraudrā ṭakāre pāśadāyikā /*

¹⁸ In a letter dated 21 May 1997.

At the back of this phenomenon is, I propose, the convergence of these ending in Middle Indo-Aryan. In Apabhraṃśa the endings *-em*, *-e~*, *-e*, *-i~*, *-ahi*, *-ehi~* and *-ehi* serve both cases; see Tagare §§81-82. Traces of this are already discernible in the Jaina Mahārāṣṭrī of the *Paūmacariya*; see 3.60: *vaḍḍhanti devayāo vīṇāgaṃdhavvanāṭṭe ya* (Skt. *vardhante devatā vīṇāgandharvanṭyena ca*). The same promiscuity is seen in the plural. See *Yonigahvara* 572: *asthimāleṣu saṃyutāṃ* (cf. *Tantrasadbhāva* f.67r: *asthimālair vibhūṣitā*); cf. *Paūmacariya* 2.12: *sarasasivāvivappiṇasaesu aīmaṇaharālovaṃ* "its aspect most charming with hundreds (*śateṣu*)..."; 3.30: *jinaceṣesu rammā* "pleasing with temples (*caityeṣu*) of the Jinās"; BHSG §7.32; *Āryamañjuśrīmūlakalpa* 47.67-71, in which *-aiḥ* forms alternate freely with *-eṣu* forms in a continuous series in locative syntax. Here too Apabhraṃśa has a single series of endings for both cases: *-aiḥ*, *-ehiṃ*, *-e* or *-su*. See Tagare §85.

General conclusion on nominal forms and their use

From the above examples we can conclude that Aīśa shows signs of the loss of the dual and a confusion of genders – especially of neuter and masculine –, a phenomenon observed in Prakrit languages. The confusion of the nominative with the accusative, the locative with the instrumental and the alternation between the genitive, dative and ablative is paralleled by the same three cases in Apabhraṃśa. Notable is the occasional interchangeability of cases involving the instrumental / dative / ablative / genitive / locative, which may even show a tendency towards the formation of the two-case system in New Indo-Aryan with a direct and an oblique case. (This is also characteristic of Apabhraṃśa in some cases.)

The substitution of masculine pronominal forms especially in the oblique for the feminine is also characteristic of Apabhraṃśa, although there the plural feminine seems to be retained regularly. The substitution of feminine pronominal forms by the masculine in the plural in Aīśa seems also to be characteristic of Eastern Apabhraṃśa. Vocalisation of consonant stems and pronouns are observed both in Prakrit and in Apabhraṃśa.

B Verbal syntax

1. Confusion of singular and plural

Cf. Goudriaan and Schoterman pp.90-91, but note that in the SYM these incongruences are not conditioned by the metre. I have corrected or emended most of the occurrences, cf. the discussion on incongruences involving noun phrases above. N has more examples for this, while D seems fairly correct; but in general, there are fewer examples than for incongruences in noun phrases, for the simple reason that the text uses fewer finite verbs. Cf. 2.40cd: *sā devi siddhyate ca na saṃśayaḥ* D : *sā devi sidhyanteva na saṃśayaḥ* N.

Cf. also the following example where the singular changes to plural because of the singular functioning as a collective one (cf. the section on the overuse of the collective singular in Aīśa):

sādhanaṛādhito mantro vidyā vāpi yaśasvini / icchāphalaṃ pradāyanti
tantrācārāvirodhataḥ 29.7

2. Confusion of the optative and preterite and the optative and present indicative

Examples have been cited above at the discussion of verbal forms. Cf. Goudriaan and Schoterman p.91.

3. The omission of *yadi* or *cet* in conditional clauses

This has been considered Aīśa by Goudriaan and Schoterman pp.91-92, but it is discussed in Speijer §487 as part of standard Sanskrit. In agreement with Speijer, I do not take this to be Aīśa, but since the problem has been treated as such, it will be mentioned here. Examples abound in conditional sentences promising success if the practitioner performs the ritual properly, usually with the use of the optative. Cf. e.g. 1.17 *tasmāt siddhiṃ samanvichec chivasamṣkāradikṣitaḥ / rudraśaktisamāveśaṃ jñātvā tadgraham ācaret.*

7.32cd *japet saṃgrāmakāle tu jayaṃ prāpnoty asaṃśayaḥ*

4. The absolute structures

The use of the locative absolute is very odd. 'Sati' is always added, which makes its presence suspicious, and gives the impression that it serves as a filler. Cf. the following two examples, in the first of which *krte sati* is simply added after a noun (whatever structure the author had in mind)¹⁹, while the second has a rather superfluous locative absolute (the sentence simply needs a locative there).

pūrvapūjā krte sati 8.17d *raktamuktas tato devi mantrite udake sati* 16.37cd

This odd usage may be explicable with the lack of any similar structure in the vernacular of the authors. Cf. Bubeník (1998:199 ff) on Apabhraṃśa: 'Given the phonological identity of the Instr and Loc in Apabhraṃśa, the OIA absolute constructions involving the passive participles with the Goal Subject in the locative and the agentive phrase in the instrumental [...] stopped being viable. [...] in functional terms, the loss of the morphological contrast between the Instr and Loc rendered the OIA construction of the locative absolute 'dysfunctional'. Bubeník's examples show that locative absolutes occur only in Sanskritised Apabhraṃśa.

The Genitive Absolute does not occur in the SYM.

5. The Instrumental Absolute

¹⁹ This may, of course, be regarded as a totally corrupt portion in the text; however, I am inclined to accept it because the sentence does yield sense as a whole.

This is a semi-absolute structure in which the Instrumental expresses cause. Speijer §372 cites examples from the Kathā literature and the *Rāmāyaṇa*, and remarks that the 'instrumental represents the action, expressed by the participle, as the cause or motive or means of the main action'. Although it is attested in some texts, its use is not fully regular, since the locative absolute could well be used instead. The most common expression in Tantric texts is *yena vijñātamātreṇa*, for *yasya vijñānamātreṇa*. Cf. SYM 22.2c. Similar clauses with *yena* or *tena* are common, e.g.:

yena yaṣṭena sidhyati 18.2c; *yenopalabdhamātreṇa ... sidhyati* 2.18; *tena guptena* 1.13c

The expression often occurs with the participle *jñāta*, where its use is like that of a substantive.

jñātamātreṇa sā devi sidhyate ca na saṁśayaḥ 2.40c

jñātamātreṇa vidyāyā[ḥ] 3.48a

In a number of cases the subject is not expressed directly:

śuddhaiḥ [tattvaiḥ ?] 7.7c; *śodhitair navabhiḥ [tattvaiḥ?]* 8.39b

The structure may also occur with compounds:

astrajaptena 6.11cd

This use of the Instrumental is also attested in Apabhraṁśa, cf. e.g. Bubeník (1998:201) citing Svayambhūdeva's *Paumacariu*: *harisiu vājḡjayaṇṇu diṭṭheṇa lakkhaṇeṇa*. (Having seen Lakṣmaṇa Vajrakarma rejoiced.)

6. Change of subject between the *pūrvakriyā* and the main verb

Cf. Goudriaan and Schoterman p.92 on 'free absolutive constructions'.

This is allowed to some extent in standard Sanskrit, but only in passive structures where the agent's being the subject of the *pūrvakriyā* instead of the grammatical subject is obvious from the semantic context. In Aīśa, however, various kinds of other changes are possible. Two principles should be noted concerning these changes of subject. One is that the context always makes it clear who does what, therefore the irregularity does not result in ambiguity in meaning. The second is that in almost all cases, the subject of the *pūrvakriyā* is the ubiquitous subject of the text: the performer of the ritual.

pūrvāmukhaṁ pratiṣṭhāpya [guruḥ] *mudrāyā vāñchitapradam* [maṇḍalam] 6.16cd

pītvācamya prayatnena [śiṣyaḥ] *tataḥ saṁskāram ārabhet* [guruḥ] 6.37cd

manasā īpsitān kāmān vibhavaṁ vā svakaṁ priye / prayacchanti [devyaḥ] *na saṁdeho vidhiṁ kṛtvā* [sādhakaḥ] 16.50

C Incomplete sentences, metasyntactical irregularities and other colloquialisms

1. Added second subject

This irregularity is characteristic of oral communication, in which a full sentence is uttered with one subject and predicate, and the second subject is added as an afterthought, without changing the structure of the sentence (e.g. the number and / or gender of the predicate etc.)

Cf. e.g. *vyāmohitaṃ tvayā sarvaṃ śiṣyāś cānena* 1.8ab

This phenomenon also occurs in Epic Sanskrit: *prahṛṣṭas tv abhavad rāmo lakṣmaṇaś ca mahārathaḥ* / *Rāmāyaṇa* 2.119.15 (see Meenakshi 1983:3 understanding it as discrepancy in the number between the subject and the predicate)

2. Added / missing verbs

a) It happens that after a series of nominatives, there is a disjunct verb added at the end. In some cases one may try to force and interpret the verb as entirely separate, but in fact it probably belongs to the same sentence, and would require accusatives. Emendation of the nominatives would mean too much interference with the text. The tentative explanation I can give for this irregularity is that the speaker commits himself to the nominatives, but then misses an appropriate passive or intransitive verb at the end of the list. He chooses a transitive verb instead, but without changing the whole string which comes before. Moreover, if we consider the merging of the nominative and the accusative into a direct case as in *Apabhraṃśa* (cf. above) then perhaps no irregularity was felt here. Cf. e.g.

vāmaṃ nitambabhāgaṃ tu jaṅghā pādas tathaiva ca / aṅguḷyāś ca nakhāś caiva tavargeṇa kramāt kuru 16.23c-24b

anenaiva vidhānena dinānāṃ saptakaṃ yadi // abhyarcya parayā tena tasya siddhiḥ śṃṃ priye 15.1c-2b (The latter has also several other irregularities.)

b) Sometimes, on the other hand, a verb seems to be missing. Cf. Goudriaan and Schoterman p.92. Due to the numerous occurrences of *nominativus / accusativus pendens*, it is difficult to judge when a verb is really needed, for one may simply understand or supply 'there is...' or 'should be done' (*kāryam*) in a list. However, in the following examples it is another verb we need to understand so that the utterance should yield some sense.

yathā niyojyate nityaṃ pratimāsaṃ prayogataḥ / tathā hi nikhilaṃ deva

bhrāntinirnāśanaṃ hara 21.6 (vada or a similar imperative to denote 'tell me / teach me' is missing)

In 6.17 and in several other passages the sentence would need a verb such as *kuryāt* or *dadyāt* in order to have proper syntax. This kind of omission can also be observed at

several places in the *Svacchandatantra*, and Kṣemarāja supplies the missing verb usually with the simple comment *iti śeṣaḥ / ity arthaḥ*.²⁰ Cf.

3.86-87ab *naivedyaṃ vividhaṃ dattvā nutvā vijñāpayed vibhum / "bhagavaṃs
tvaṭprasādena yāgaṃ nirvartayāmy aham // saṃnidhānaṃ sadā tubhyaṃ
(K: icchāmīty śeṣaḥ. kriyāgrahaṇam api kartavyam iti caturthī.) avighnārthaṃ sadā
bhava"*

3.213 *pañcagavyaṃ pibet pūrvaṃ carukaṃ dantadhāvanam /
prāśyaivaṃ sakalikṛtya rakṣāṃ pūrvavad eva ca // K: vidhāyeti śeṣaḥ*²¹

The omission of the verb is explicable in two ways. In some cases it may be presumed that a portion of the text has been omitted, which results in defective syntax. However, in most cases this seems unlikely, for nothing seems to be missing in the contents. Moreover, the missing verb is usually one that would be easy to supply, since it occurs in a number of similar contexts. The most common loss is that of *kuryāt* or *dadyāt* in injunctions where the verb has already occurred, possibly even several times. Where the Devī 'forgets' to ask Bhairava to teach the doctrine, it is also clear from the same sort of sentence structures in her other questions that the verb to be understood is *vada* or *brūhi*. Therefore, it seems more likely that these verbs are omitted due to the speaker's concentration on the part of the utterance which carries the principal information.

The same type of easily suppliable verbs which are omitted in injunctions and in the dialogue between Devī and Bhairava are the ones added as 'disjunct verbs' listed above such as *kuru* and *śṛṇu*. Therefore, instead of considering omissions and added disjunct verbs separately, we may speak of a somewhat arbitrary sprinkling of these common verbs, which are sometimes added or omitted depending on the number of syllables required by the metre.

3. Gender agreement with one element of a list

This is probably linked with the confusion of genders mentioned above, and possibly also with other tendencies. Cf. e.g. the agreement of the pronoun with the second

²⁰ It must also be noted that sometimes his supplying an additional verb is not necessary, such as in 4.64cd-66 (We have finite verbs later, therefore Kṣemarāja's 'bhavet' is not necessary to supply. However, it is possible that he added this verb because he had to cut up the verses in the commentary, and thus needed a full sentence before reaching the first finite verb.)

*agnikuṇḍasamīpe tu ācāryaḥ paśunā saha // K: bhaved iti śeṣaḥ
ātmasavye 'tha digbhāge maṇḍalaṃ praṇavena tu
pūrvavaṃ nādisaṃdhānaṃ tadarthaṃ cāhutiṭṭayam //
saṃpātābhihutiṃ kṛtvā aṇutarpaṇam eva ca /
pūrnāhutiṃ tato dattvā prāyaścittāni homayet //*

²¹ Prof. Sanderson pointed out in a letter dated 01/06/1999 that the Nepalese mss do have a verb here. The line ends with *rakṣāṃ pūrvava* [=pūrvam iva = pūrvavat] *kārayet*. He also remarks that the redactors could have substituted this with *rakṣāṃ kṛtvā tu pūrvavat* or similar.

element (in the feminine) instead of a collective masculine: *sarveṣām eva mantrāṇām vidyānām ca varānane tāsām eva vinikṣiptaṃ vīryaṃ yat siddhikāraṇam* 2.38c-39b.

In the following example, agreement is made with the first element, a neuter noun (*padam*), ignoring the second in the masculine (*śabdaḥ*). However, D has a neuter ending also for the masculine, and one may also consider the application of the -ś c- Sandhi mentioned above: *ślīpadaṃ paśuśabdaś ca hūṃphaḍāntaṃ prakīrtitaṃ / praṇavena samāyuktaṃ ...* 4.7cd-8a

4. Repeated stock phrases without the necessary changes in a different structure

This problem has been touched upon above when discussing occasional alternations between the nominative and the instrumental, and the problem in fact is a syntactical one. However, since I think that it is linked to the use of stock-phrases and not to the convergence of cases, I have included this oddity under the discussion of colloquialisms. I propose that these alternations – such as °*siddhim icchatā* in a context where the nominative is needed – result from the speaker's general tendency of applying stock phrases irrespective of the grammatical / syntactical structure. (*yajec cakre ca vidhivad yoginīsiddhim icchatā* 21.12cd) A most telling example seems to be the application of the word *nānyacintakaḥ* in a second line, where the grammatical structure would require a genitive (n.b. I do not think that the nominative and the genitive are otherwise very much confused): *māsadvayena saubhāgyaṃ jāyate nānyacintakaḥ* 7.38cd It is of course also possible that our text is corrupt, but the idea again seems to be that the meaning is clear, and thus grammar can be sacrificed in favour of stock-phrases or the metre. This seems to be the reason for other odd use of cases (apart from those for which we can find parallels in Prakrit and Apabhraṃśa as pointed out above), cf. *yatra vā rocate manaḥ* 6.3d (Nominative for the Dative).

5. Nominativus / Accusativus Pendens

Disjunct strings in the nominative or accusative can be found throughout, but they can mostly be interpreted as lists of actions to be done, understanding e.g. a previously mentioned *kuryāt*. Nevertheless, in spite of this licence, there are cases which can only be interpreted as cleft sentences. Cf. e.g. *ekākinā yathoktena vidhinānena sādhanam / grhe vātha prakurvāṇair vīro vāpy atha vābalā* 19.17c-18b

6. Introductory subordinate clauses

This is not an ungrammatical idiom as Speijer §456 points out. He gives the example of *yo me 'śvaḥ sa mṛtaḥ* for *so 'śvo me mṛtaḥ*, remarking that 'this periphrastic idiom is especially employed in giving definitions, and in general, if the chief predicate is nominal, it is a fit means for distinguishing the subject from the predicate by pointing out the former as something already known'. However, he also mentions that most

examples are from archaic texts, although one can find some occurrences in classical Sanskrit.

Goudriaan and Schoterman offer an alternative interpretation of this idiom, which may well be the underlying principle of its use in our text. As they point out (p.88), this phenomenon is intimately linked with the application of the Nominativus Pendens. The speaker creates a nominative subordinate clause at the beginning of the sentence in order to avoid committing himself to a specific structure; then this clause is followed by a main clause in which the appropriate case ending is used for the demonstrative pronoun or the demonstrative pronoun is completely omitted, as some of the examples show. This interpretation is backed by the function of the same idiom in spoken Hindi (called 'introductory jo'). The structure points towards tactics used in colloquial language and is very common in the SYM.

Cf.

śiro yat tasya deveśi salalāṭaṃ japed yutam 16.11cd (The demonstrative pronoun *tad* or *Aiśa tam* is missing)

athātaḥ sampravakṣyāmi girirājasute tava / umāmāheśvaraṃ cakraṃ rudradvādaśabhir yathā 21.1

dvādaśārasya cakrasya ye rudrā arakāgataḥ / yoginyaś ca mahādevi yujyante sarvakāmadāḥ 21.2 (The relative pronoun *te* is missing from the main clause.)

udayaṃ teṣu yad devi māse māse tad ucyate 21.3cd

dakṣanāmena yo rudra udayasya maheśvari / kārṭikaṃ māsam akhilaṃ sa tu bhukto maheśvari 21.8

7. Changes of subject and number

Some of these changes have been discussed above, since they also occur within the same sentence, such as the change of subject occurring between the *pūrvakriyā* and the predicate. However, changes of subject or number are even more often seen from one sentence to another, within a longer section of the discourse which may be a paragraph if paragraphs were indicated in Sanskrit. The changes do not make the meaning ambiguous, which may be the reason why they are allowed. By omitting the indication of this change, the text becomes somewhat more compact.

a) Changes of subject: Cf. Goudriaan and Schoterman p.92

śodhayeta.. parāyāṃ tu vidhānājño [guruḥ] – yojyaś caiva nirāmaye [śiṣyaḥ] 7.9;
dhyātvā parāṃ ... mālāṃ hi galasamsthitāṃ ... kadambavanamadhyagām [parāṃ] 12.4-7;
sā tasya praviśec cakre [devī] tattulyaś caiva jāyate [sādhakāḥ] 19.15cd

In the second example, the object is *Parā* first, then it is changed to her garland, and in verse 7cd it suddenly changes back to *Parā* again.

b) Changes of number

As in the case of number changes within a sentence, one must keep in mind that the frequent use of the collective singular makes these changes possible rather often. All the following examples are from passages where the singular represents a group: one disciple representing several disciples, one goddess standing for several goddesses, or one Yoginī embodying a group or a certain type of Yoginīs. The changes occur between sentences in the same passage and therefore create the impression that the text is not very consistent in its use of number. (Are we talking of one disciple or more? Is there one goddess in question or more?). However, in some cases the change from singular to plural does not sound awkward, for it may be introduced much later in the passage. Such is the case in the passages on the types of Yoginīs, where the subject of typology allows this change²².

– 6.36-41: one *śiṣya*, 6.42-44: several, but in 6.43c *tasya* = *śiṣyasya*, singular again

– ... *tatas tasya dadāti ca* [sing.] *manasā ipsitān kāmān vibhavaṃ vā svakaṃ priye prayacchanti* [sudden change to plural] *na saṃdeho* 16.49d-50

– *satyavādinī ... brāhmaṇī ...* [sing] *daśamī parvaṇī tāsām* [plur] *padmaṃ ca likhyate grhe* 29.23-25

– *ramate sadā* [sing] ... *parivartanaṃ tu vāmena pratimudrāṃ dadanti hi* [plur] 29.29cd-31ab

– *varadā... nayate* [sing] *mudrā tāsām* [plur] 29.49-50-51

8. Omissions / additions of demonstrative / relative pronouns

a) Omissions of the demonstrative pronoun from the main clause occur frequently.

Cf. e.g. *yāni cānyāni karmāṇi anukṛtāny api sādḥake* / [supply: *teṣu*] *sarvadā kurute vīro vrīhihomaṃ trikaplutaṃ* 19.24cd;

yasya rudrasya yo māsaṃ tam yajet [supply: *tanmāse*] *pūrvavat sthitam* 21.10ab

This has been observed and the pronoun supplied by Kṣemarāja *ad Svacchanda* 9.65-6.

yasya nāma ... + yo rakṣabhiḥ surakṣitaḥ mriyate K: *so 'pīti śeṣaḥ*

b) Omissions of the relative pronoun are also found.

Cf. e.g. *yasmims* [supply: *yasya*] *tat patate puṣpaṃ cakre guhyasamudbhava tasya tannāmagotraṃ ca kartavyaṃ sādḥakasya tu* 21.20

c) Disjunct occurrences of *tasya* seem usually to refer to the practitioner, who is the general subject in the text, or the reference is clear from the context. Cf. e.g. *tasya vāksiddhi jāyate* [understand: for him who performs the ritual] 19.18d; *yasya* [i.e. *mantrasya*] *puṣpāṇi śṛṅgāgre dṛśyante patitāni tu tasya* [understand: *śiṣyasya*]

²² Note also that the change to the plural in the Yoginī taxonomy always occurs when giving the Mudrās, thus creating a standard format of description, where the general characteristics are given in the singular, and when the text speaks about meeting these Yoginīs at the end of each section the plural is used.

tatpūrvakaṃ nāma [*taṣ* = *mantra*] *śaktyantaṃ parikalpayet* 6.43c. In the last example, one may also understand the word *tasya kākākṣiva*²³, i.e. referring to *mantrasya* and *śiṣyasya* at the same time, which would solve the problem of having one relative pronoun and two demonstrative. That *yasya* must refer to the mantra is clear from a parallel in the *Tantrasadbhāva* cited *ad loc.* It must be noted that the confusion is usually due to the application of two correlatives at the same time.

9. Mixed constructions

Cf. the brief mention in Goudriaan and Schoterman p.92

The most common mixtures or confusions are those between the semantically very similar *yaḥ*-clauses and a *yadi*-clauses ('he who performs A will get B' vs. 'if one performs A he will get B') or between absolutes and *yadi*-clauses, which are often accompanied with a sudden change of subject. No corruption needs to be presumed, for the sentences are easy to understand and are semantically complete.

– *nyāsamātraṃ karoti yaḥ, japaṃ cātra prakurvīta – tataḥ sampadyate sukhaṃ* 7.40–41

– *saptāhaṃ tu japed yas tu* [crux] / *dhyātās ca pūjitā devī siddhim iṣṭāṃ dadanti ca* 21.23
(Note that the subject changes from the Sādhaka to the goddesses)

– *anenaiva vidhānena dinānāṃ saptakaṃ yadi / abhyarcya parayā tena tasya siddhiḥ*
15.1c-2b (mixture of absolute and *yadi*)

– *tataḥ sarvaṃ dadāti sā / dattvā vā cātmavibhavam antardhānaṃ vrajaty asau* 18.8
(Since *dadāti* and *dattvā* are joined with *vā*, they should either both be finite verbs or both absolutes)

– *siddhim dadanti* is expected:

*etā devyas tu deveśi sādhanāṃ sakṛt sakṛt /
sakalikṛtadehānāṃ siddhis tatra prajāyate* 22.16

10. Omission of *iti*

Cf. Goudriaan and Schoterman p.92

While *iti* is often added when referring to proper names or mantras, it is usually missing in direct quotations (a) and in (other) subordinate clauses (b). Moreover, the quotations or subordinate clauses come after the main clause, which is not a natural order in classical Sanskrit, but *Iti*-phrases for which the *iti* is missing are put between inverted commas below.

a) Cf. e.g. *tato vijñāpayed dhīmān 'kiṃ kartavyaṃ ataḥ param'* 7.18cd Cf.

Tantrasadbhāva 9.529cd: *utthāpya sādhanam brūyāt 'samayā<n> pāla yatnataḥ'*

b) '*...kāmye karmaṇi śasyante mānasā muktikāṅkṣiṇaḥ*' / *śaive kecid ihecchanti bhairave na kadācana* 1.19

²³ This is an exegetical device used by Kṣemarāja (e.g. *ad Svachanda* 4.107cd: *hr̥deti kākākṣivat pūrvatrāpi yojyam*), but it does not really solve the problem.

kiṃ tu deva pratijñātaṃ 'siddhir vidyāṅgaśaṃsthita' 10.2ab

11. Condensed structures

A number of irregularities listed thus far result in what may be called 'condensed structures'. Since certain grammatical-syntactical elements are omitted, some sentences become somewhat cryptic, although the necessary words and information are usually possible to supply from the context or other sources of the doctrine. In addition to phenomena mentioned above, such as omission of pronouns, unindicated changes of subjects or the nominativus / accusativus pendens, there are examples for other condensed structures which are difficult to categorise. Cf. e.g. 18.11ab *bhinnāṃ parāparāṃ devīṃ teṣu mantrān prakalpayet*. Lit. 'one should prepare the goddess Parāparā cut up, and the mantras in them' meaning that one should divide the Parāparā mantra into eight sections each having the name of a goddess, and these mantra pieces then should be used as eight separate mantras.

12. Semantic oddities in a sentence

Finally, before the discussion of the lexicon, I shall list two examples where the verb and its object do not match semantically, although the meaning again remains clear: *dikṣāmaṇḍalavinyāsaṃ ... śamālikhya* 6.55 (the verb matches only one element of the compound)

aṅganyāsaṃ pravinyaset 19.5d (This is a pleonastic expression or use of a verb with cognate object, which may be a *doṣa* from the point of view of rhetorics, but is perhaps acceptable. Cf. examples for the same phenomenon in the *Rāmāyaṇa* collected and discussed by Satya Vrat Śāstrī 1964:88ff: *krodhān nādaṃ nadan so 'tha; punar mantram amantrayat* etc.)

V THE LEXICON

A Confusion of substantives and adjectives

Past participles used as substantives (similarly to Sanskrit *matam*):

rahitam (for *viraham*) 1.12a; *akṣarasamkhyātāṃ* (for *°samkhyānaṃ*) 4.2a; *sānuraktaḥ* for *sānurāgaḥ* 7.35a; *adhivāsitapūrvaś* for *adhivāsanapūrvaś* 8.16c. Some past participles seem to replace nouns, but they in fact form part of a somewhat Aīśa Instrumental Absolute.

B Confusion of gender of substantives

Cf. Goudriaan and Schoterman pp.97-98.

1. Masculine becomes neuter

This is the most common confusion.

°*stambhaṃ* 2.8a, °*vargaṃ* 3.8d, 16.20a; āveśaṃ 3.50a, *mantram* 5.6cd, *trikūṭādrī -m-iva* 6.18c (may be euphonic variant), °*nyāsaṃ* 6.32c, 7.25d, 21.11b understood 7.31cd-32ab, °*dharmam* 6.48c, °*ācāraṃ* 7.1a, *vināsaṃ* 8.1c, if unemended *nīścayam* 11.12d; *argham* 13.1c; *praśnam* 16.2a; *śarīraṃ* (possibly supply *kuru* ?) 16.16cd; *karam* 16.19d, 18.19a; *pādaṃ* 16.22c, 16.25b; *nitambaṃ* 16.22a, 16.24c; °*bhāgaṃ* (may be masc. acc.) 16.23c, °*ādhāraṃ* 31.12a; °*varṇaṃ* 16.18d, 16.19a; °*kāraṃ* 16.19b, 16.20d, 16.22a, 16.22c, 16.24d, 16.26a, 16.26c, 16.26d, 16.27a; *homam* 18.5a, 18.25c, 29.6a; *udayaṃ* 21.3cd; *saṃcāraṃ* 21.4a; *prakāśāni* 29.5b.

2. Neuter substantive becomes masculine

aṅgān 18.10ab; **hṛdayo* 21.34c; *hāsyō* 31.10d; *nāmāś* 22.1b; *tantravarā -m- etā nirgatā yoginīmukhāt* 29.15a; *tantrāś* 29.19a; *tritayo* 12.15b

3. Masculine (or neuter) / feminine confusion in a / ā stems

a) Masculine or neuter for the feminine

jaṅghau 3.17cd, *mudraiḥ* 8.13b, *jaṅgham* 16.22b (perhaps to avoid hiatus)

In case of names of directions, the *-a* stem may replace the *-ī*: 5.4c, 5.6a

A similar case, the shortening of the *-ā* in *mekhalā* (f) – probably *metri causa* – has been remarked by Kṣemarāja ad *Svacchanda* 9.6b

...*sarpamekhalamaṇḍitam* K: *mekhalāśabde tu hrasvaḥ aiśvaraḥ*.

b) Feminine for masculine

namaskārābhir 3.50d, *arakāgatāḥ* (*arakā* for *araka*) 21.2b

C Masculine noun standing for an adverb

These seem to be variants for *na saṃśayaḥ*: *sunīścayaḥ* 1.7b, *asaṃśayaḥ* 7.32d

D Truncation and contraction resulting in different words

This happens with the short *-a-*, probably *metri causa*, and may be categorised under *Aiśa Sandhi*.

1. Truncation of the initial *-a-*: *vaśyaṃ* for *avaśyaṃ* 10.12d

2. Truncation at the end of a word: °*antar*° for °*antara*° 21.9cd

3. Contraction of *-a-* in the middle of a word for better scansion: *bhīṣ[a]ṇayā vācā* 22.32c

E New lexical items

tadgrahaḥ = *mantragrahaḥ* (2.1a) / *mantavīryagrahaḥ* the seizing of the mantra or its vigour

gurutaraḥ = *mantraḥ* (2.2c)

kiṃkurvāṇavidheyatā = *vaśitvam* (2.7b) subjugation

**svecchāyurvid* = knowing to live according to one's wish (cf. *svecchāmṛtyuḥ*) 15.5e

modita = scented (= *āmodita*) 19.13b

raudrī (*raudryā*) = ? 19.22d (a material offered in fire)

sūtrayet = trace with a thread (8.8a)

mahāpīṣita (6.35a) = *mahāmāṃsa* = human flesh = *mahāphalguṣamāṃsa* (13.10c)

ghaṭṭayet = to blindfold (6.41b)

kathayiṣyanti 21.43b (= *saṃbhāṣayati* = to have sexual intercourse with; cf. 30.4 *saṃbhāṣaṇa*)

mātrāsāyujyagāmin / *mātrāsāyojyagāmin* = *mātrāyakaḥ* = male consort of a Mother / Yoginī / Goddess

rajaṃ = *rājasam* 21.18a

Occasionally, a preverb or preverbs are added to fill in the metre e.g. *vinibṛmhayet* 4.8d (for *brmhayet*) thus creating a new lexical item.

VI. STYLISTIC FEATURES

The most common feature of the style of the SYM is the use of stock-phrases and synonyms which provide a certain number of recurring structures in the verse. In other words, these elements are verse-fillers, although some of them are more functional than others. Below I have collected some of these variations, whose recurrence in the translation is perhaps sometimes slightly tedious, for they do not have much function in a prose rendering. Moreover, sometimes I have not been able to make them as varied as they are in the original.

1. The vocatives of the Goddess

maheśvari 18.28d, 31.11b, 21.8b, 21.8d

varānane 2.3d, 2.21d, 2.38d, 3.1b, 3.13b, 4.5b, 6.32d, 7.19d, 8.38b, 8.44b, 15.5d, 16.14b, 16.31b, 18.9b, 29.25d

mahādevi 1.14a, 6.37a, 11.2a, 16.41a, 15.51a, 21.2c, 21.13a

devi 1.10a, 1.11a, 2.40c, 3.26a, 3.47d, 4.7a, 6.39a, 6.54c, 7.31a, 8.4a, 8.40e, 8.41c, 12.2a, 12.11a, 16.20a, 16.30c, 16.31c, 16.37c, 16.49c, 18.13c, 21.3c, 21.23c, 21.31b, 21.39a, 21.48c, 22.3a, 29.10a, 29.12c, 31.7a, 31.7c, 31.11a, 32.1c, 32.4c

mahākālī 21.16a

mahāvīre 21.22a

priye 2.11b, 2.19c, 2.23b, 3.17d, 7.31d, 11.3d, 15.2b, 18.26b, 19.19d, 29.6d, 31.9d

varārohe 5.8a, 7.41a, 22.40c, 16.10a

yaśasvini 8.28d, 21.28d, 29.7b, 31.10b, 32.2b, 32.5b

suvrate 1.11d, 8.35d, 16.14d (last may be corrupt for *sāmpratam* as in 18.2b)

bhāmini 2.39d

deveśi 12.12c, 16.11c, 22.16a, 29.20c, 31.6a, 31.9a
devadeveśi 18.26c, 18.28a
devadevī 31.10b
īśāni 16.11a
suśobhane 16.20b
tapodhane 21.31b
maheśāni 31.4a
bhairavapriye 31.4d
bhadre 31.5a
gīrīrājasute 21.1b
sureśvari 21.39b
sundari 22.14d
caṇḍākṣi 29.19c
sulocane 29.20d

It may be concluded that the large number of occurrences of *devi* and *priye* is probably due to their shortness, while *varānane* / *maheśvari* / *yaśasvini* and *mahādevi* / *varārohe* are very useful fillers at the end of even and odd *pādas* respectively. In addition to the above vocatives, there are a number of adjectives of the Goddess denoting attentiveness, which also recur regularly. Cf. e.g. *śṛṇuṣvaikamānāsī* 12.2d; *śṛṇuṣvaikamanā bhadre* 31.5a; *ekāgramanāḥ* 19.2b.

2. Vocatives of Bhairava

deva 5.1a, 8.1a, 8.2a, 10.1a, 10.2a, 11.1c, 12.1c, 18.1a, 21.6c, 29.2c, 31.3c
deveśa 8.2c, 1.5a, 16.8a, 29.5c, 31.1c
devadeveśa 12.1a, 16.1a, 21.5a
bhagavan 8.3d, 12.1a, 16.1a
maheśvara 1.6d
śaṅkara 1.8b, 31.3d
suraśreṣṭha 1.8c, 2.17a
mahādeva 2.15a, 11.1a, 16.7c, 22.1a, 29.3a
anagha 12.1b
yoginīgaṇanāyaka 16.1b
yoginīnātha 16.8c
īśvara 31.1b
śaśāṅkāṅkitaśekhara 31.3b
jaṭādhara 21.5b
hara 21.6d
pināki 29.5d

These fillers are less numerous for the simple reason that the Goddess speaks less in the dialogue. It seems that these vocatives are slightly more functional in some cases. Cf. chapter 16, where Bhairava is repeatedly called the Leader of Yoginīs, which is appropriate in the context, for the chapter describes the Alphabet Bhairava (Śabdarāśibhairava), who is surrounded by eight Yoginīs representing different sections of the Sanskrit alphabet. In chapter 31, where Bhairava teaches sixteen mantra syllables called Kalās with reference to the sixteen digits of the Moon, he is called 'He Who Has the (Mark of the) Moon on His Head'.

3. The designation of the performer of the ritual or the guru

Only representative examples are collected, not all the occurrences.

mantravit 13.19b

mantrī 13.12c

mantriṇaḥ 6.11b (Aīśa thematized form of *mantrī*)

mantravādī 8.41b

mantrajñāḥ 7.5c

vidhānajñāḥ 7.2a

vidhānavit 3.38b

**tajjñāḥ* 7.33a

budhaḥ 3.31d

buddhimān 6.11d

prājñāḥ 3.33a; 30.3a

vicakṣaṇaḥ 7.4b

dhīmān 7.18c

siddhayogī 7.28a

sādhakaḥ 15.3d

sādhakottamaḥ 13.15d

vīraḥ 13.9a

These designations in fact vary four circumscriptions or concepts: knower of mantras, knower of the ritual, the wise one and the practitioner-Yogin.

4. Adjectives promising success

These stock-adjectives usually qualify either the mantra / deity, or the ritual / practice prescribed. The variety of synonyms denoting the same thing is quite impressive. Moreover, they form very useful blocks in the verse.

sarvasaṃsiddhikāraṇam 16.6a

sarvasiddhyarthakāraṇam 13.7d, 16.11b

sarvasiddhikaraṇ divyaṃ 13.9c

sarvasiddhiphalodayam
sarvakāmārthasādhikāḥ 13.18d
sarvakāmaphalapradāḥ 13.21d
sarvakāmadāḥ 21.2d
sarvakāmapradaḥ 21.18c
sarvārthadāyikā 16.52c
aśeṣaphaladāyikām 16.45b
cintitārthapradāyikā 16.9b
vāñchitārthaprasādhikā 16.9d
siddhido 21.35a

Some similar stock-phrases promise more specific results, such as divine grace or the destruction of sins:

sarvapāpavināśanam 32.1b
sarvapāpaprāmocanam 21.18d
sarvānugrahaḥ 32.4b
sarvakarmakaraś 21.35b

5. Stock-phrases in the description of the ritual

A number of stock-phrases repeatedly remind the listener that the ritual should be performed properly (only unusual sequences are quoted with reference):

- according to prescription / prescribed practice: *vidhivat* / *vidhānena* / *yathāvidhi* / *niyogataḥ* / *yogataḥ* (*yathāvidhi niyogataḥ* 18.19d) / *prayogataḥ* / *yathānyāyam* / *yathānyāsam*
- carefully, making effort in its execution: *prayatnataḥ* / *prayatnena* / *yatnāt* / *śamyak* / *yathāśaktyā* / *śvaśaktyā* / *yathāvibhavasambhavam*
- in the appropriate order: *kramāt* / *krameṇa tu* / *evaṃ krameṇa* / *krameṇaiva* / *yathākramāt*
- with concentration: *nānyacintakaḥ* / *saṃāhitaḥ* / *susamāhitaḥ* / *ekacittaḥ saṃāhitaḥ* (13.8b)

In the prescriptions, various phrases are used to express the succession of one thing after the other, sometimes using more than one expression to have the correct number of syllables in the verse:

tataḥ / *tathā* / *paścāt tataḥ* (13.5cd) / *punaḥ* / *athaivaṇi tu kṛte paścāt* (21.22c) *evaṃ kṛtvā tataḥ paścāt* (12.9a) *tu* / *ca* / *hi* (also acting as hiatus fillers) / *vai* / *caiva* / *caiveha* 16.6c

It is repeatedly asserted with set phrases that one should not doubt the efficacy of the ritual. These expressions may also act as fillers:

nātra saṁśayaḥ / na saṁśayaḥ / asaṁśayaḥ / suniścayaḥ / satyaṁ satyaṁ vadāmy ahaṁ / nātra kāryā vicāraṇā / ayaṁ sphuṭam (16.50d)

It happens often that the text refers back to a previously described action, with such set phrases as *pūrvoktena vidhānena / yathoktamārgeṇa* (19.8c) / *yathoktena vidhinānena* (19.17cd)

Visualisations are usually prescribed with the expression 'one should think of the deity with his / her own form': *svakīyenaiva rūpeṇa / svarūpataḥ*.

That the prescriptions are to be observed in all circumstances is also confirmed with fillers such as *sadā* 13.4c, 13.6b / *sadākālam* (6.46c) / *satatam* 14.2a.

A common expression used by Bhairava refers to the density of the prescriptions: he always notes that he gives only a brief summary of the ritual, using the adverb *samāsena / samāsataḥ*. This does not necessarily refer to the fact that we have a short recension of the SYM. It may imply two things: that a guru is needed to demonstrate everything in detail, and / or that the text we have is an abbreviated version of the text that gods or mythical heroes possessed in aeons past.

Other fillers include repetitions of the subject (*sa eva tu* 3.46d *tu saḥ* 12.11d), words like thus / indeed (*evam, eva, hi*) or such phrases as 'established' (*vyavasthitam*).

6. Repetitions

See Satya Vrat Śāstrī (1964: 85ff) on repetitive expressions in the *Rāmāyaṇa*, such as *harṣayuktāḥ + prahrṣtāḥ, darpeṇa mahatā yukto + darpapūrṇo, jayāya + vijayaṁ prati, prītimān + prīto*. Cf. Goudriaan and Schoterman p.94 on pleonastic expressions such as *idānīm śṛṇu sāmpratam*.

In the SYM simple repetitions occur such as:

śuciḥ repeated in 6.4; *vicintayet* repeated in 6.39b+d; *mantriṇā* repeated in 10.17-9; *guhyaḥ* repeated 8.35;

There are also examples of repetition of synonyms:

sadākālam + na kadācana 6.46cd; *ekaikam anupūrvaśaḥ* 10.16d.

THE METRE

The only metre used in the SYM is the Anuṣṭubh / Śloka. There is only one short non-metrical passage in chapter 31.8 giving the list of sixteen seed-syllables. Grammar is usually sacrificed for the sake of keeping the metre, as the examples of Aśa forms and usage above show. Guidelines for the metre have been taken from Jacobi (1885) and (1896), and Vetter (1983).

1. Syncopation

All the unmetrical even *pādas* are the result of syncopation.

21.33b

29.25b *padmaṃ ca likhyate grhe**29.44d *cakraṃ ca likhyate grhe* (likhate D : likhane N)*22.9d *loke prajābhilāṣiṇaḥ**22.12b *loke prajābhilāṣiṇaḥ**22.36d *pibanti cāmṛtaṃ tataḥ*

Since several of these occurrences are produced by diagnostic conjectures, it is possible that this irregularity was not allowed at all in the original.

2. The two Laghus

It seems extremely rare that the text has two short syllables in the middle of the first half of odd *pādas* (x ~ x). If one emends inserted Anusvāras and such odd or Aśa solutions to the problem of non-metrical lines, almost all unmetrical lines with two short syllables are produced by emendations. This means that one must accept even very 'unorthodox' ways of creating long syllables. The final text thus has only two occurrences of such an unmetrical sequence: *1.6d and *2.26d²⁴. These are both results of diagnostic conjectures, the former being more secure than the latter (N.b.: 1.6d is also unmetrical in the reading of the manuscripts). Therefore, we may safely presume that the text of the SYM had probably no such metrical deviation at all.

3. Na or First Vipulā

This licence of three short syllables in the second half of odd *pādas* is used several times in the SYM.

*1.3a, 1.9c, 1.12a, 2.24a, *2.25c, 2.41c, 3.32a, 4.3a, 5.6c, 6.17a, 6.50a, 6.52c, 7.21c, 7.23e, 8.37a, 10.19a, 11.4a, 13.2a, 13.16a, 16.20c, 16.42c, 18.4c, 18.8c, 18.17a, 18.27c, 19.4a, 19.13a, 19.13b, 19.20a, 21.8c, 21.12c, 21.28c, 29.48c, 32.8c, 32.10c.

4. Bha or Second Vipulā

This licence, in which the second half has the - ~ x sequence, is less often employed, but when it occurs, it is usually regular and is preceded by syncopation as Jacobi's stricter version has it (1885:443). The fully regular occurrences²⁵ are

2.16c, 3.53a, 6.20a, 6.20c, 6.30c, 7.8c, 7.33c, 8.28a, 14.2a, 16.24c, 31.10a, 32.9a

There are further three occurrences, where syncopation is missing in the first half. Two of these (8.20c and 10.11c) meet the less restrictive requirements set out in Jacobi

²⁴ There is also 6.3c *mātrgrhe*, which I propose to read and understand metrically as equivalent to *mātrigrihe*.

²⁵ The much shorter text of the SYM has considerably more examples for this Vipulā than the *Kubjikāmata*.

(1896:50ff), i.e. the caesura falls after the fourth syllable. One pāda still falls short, but it consists of a list of names, which may be considered among the attenuating circumstances.

5. Ma or Third Vipulā

The case of this licence is somewhat more complicated than that of the previous ones. I have counted nine instances where they were employed in the classical way, with syncopation in the first half and caesura after the fifth syllable: 3.3a, 3.28a, 7.23c, 7.39a, 12.20a, 13.22a, 16.29a, 29.5a, 32.8a.

There are four pādas in which either the syncopation or the caesura or both are missing: 29.42a misses the syncopation but has the correct caesura; 6.9a and 30.2a seems to miss both, but a caesura may have been understood there in both cases between members of a compound; 4.6c is totally irregular, which may have been acceptable, since it gives a mantra.

From this I have concluded that the remaining four cases I initially had resulting from emendations, which showed no trace of caesura at all, had to be reviewed. In these cases I have decided to follow the mss omitting case endings, which produced ordinary Ślokas. These pādas are 2.31c, 2.1a, 3.35c and 3.37c, the last one being the repetition of the penultimate.

6. Ra or Fourth Vipulā

This licence with syncopation in the second half (— ~ — x) is used a few times. Although Goudriaan and Schoterman (1988:108) take the length of the first four syllables to be left at the poet's discretion, I understand that the fourth syllable must be long and followed by a caesura. All the occurrences conform to this norm: 6.6a, 6.28c, 8.7a, 8.34c; 21.9a; 29.30c; 29.45a.

7. Hypermetrism and hypometrism

Hypermetrism of odd pādas occurs a few times, all in chapter 29 and almost all with the same recurring pāda.

29.12c

29.24c

29.31a (*parivartanam tu vāmena*)

29.39a (*parivartanam....*)

29.44a (*parivartanam....*)

29.51a (*parivartanam....*)

The only hypermetrical even pāda is 21.27d.

Hypometrism does not occur.

IV. Editorial Policies

Regarding general principles of textual criticism, I intend to discuss only issues relevant for textual problems in this edition. Since we only have two manuscripts of the text, questions concerning stemmatology are not discussed here. The problem of the editorial decision whether to accept certain forms as Aiśa Sanskrit or to consider them as scribal errors is treated at the beginning of the previous chapter on Aiśa Sanskrit. In addition, three issues are discussed below: the treatment of true synonyms, the use of parallel passages, and the role of conjectural emendations.

(1) True synonyms in the mss

As to the general principles of reconstruction in case of true synonyms, it must be noted that some true synonyms may of course be the result of simple textual corruption. In that case, a stemma (if it is possible to draw) may help in selecting the correct reading¹. However, since we have only two manuscripts of the SYM, this method is not applicable. In cases where the stemma cannot help in choosing between true synonyms, Srinivasan (1967: 35-37) specifies certain principles with the help of which one can spot the original: that compounded forms often replace originally un-compounded forms in the transmission (although the opposite may also be presumed as a way of clarification), and that the occurrence of a synonym in the context may result in the unconscious changing of the original. (e.g. 'deha ... śarīra' corrupted to 'deha ... deha' in the transmission). Although these principles seem to work well if we deal with the transmission of a philosophical work, a popular genre is to be treated differently: repetition of the same word does not seem to be considered a fault (rather: if it is avoided, it may be the result of Sanskritization), and metrical correctness may be more important in case we are to choose between inflected and compounded forms. This leaves the editor with a number of synonymous readings in the mss among which it is difficult to choose. Cf. following examples.

tasya siddhir na dūrataḥ D : *tasya siddhir adūrataḥ* N (1.15d)

akleśenaiva siddhyanti D : *aklameṇaiva siddhyanti* N (2.18c)

lokapālair vibhūṣitā N : *lokapālavibhūṣitā* D (2.40b)

muktakeśaiḥ N : *muktaiḥ keśaiḥ* D (22.26c)

¹ This is argued in Hanneder (1996:45)

(2) Parallels and the reconstruction of the SYM with the help of the testimonia

Since the manuscripts of the SYM are very corrupt at some places, the reconstruction of the text can be achieved only with the help of a parallel in another text, mostly in other Trika texts such as the *Mālinīvijayottara* and the *Tantrasadbhāva*².

In the course of editing the SYM, I have found five different ways in which parallels occurred and had to be considered. My categorization as follows is a practical one, prompted by specific problems in reconstructing the text. The first two cases involve fully and partially justifiable reconstructions of the SYM with the help of parallels where the mss of the SYM are definitely corrupt. The last three cases include variations of lines between different texts retained as original and correct, variations of lines within passages of the SYM retained as correct, and variations within passages of the SYM presumed to be corrupt to some extent but unemendable.

(1) There are parallels from other texts which agree completely or almost with the SYM as transmitted in one or both of its manuscripts. In some other cases, although the transmitted text of the SYM seems irremediably corrupt, the corruption can be diagnosed with the help of the parallel, and we can safely emend the transmitted text. In both cases, the identity of the passages is visible, and the text of the SYM can be established with full certainty. Cf. e.g. 2.27d.

(2) In the second case, the SYM has a reading which is either completely meaningless or doctrinally untenable, while another text has a close parallel. Yet, the corruption in the SYM is not explicable from the correct version of the other text. A typical example is the following: In 1.13b the SYM's mss read: *jāto D/ jñānā N vīryaṃ pragopitaṃ*. Although the first word does not make sense and seems unemendable in the context, the *Tantrāloka* offers a good alternative in a citation: *ato*. The problem with this reading is that the appearance of the *jā° / jñā°* in the our manuscripts is unexplicable. It may be argued that since our mss of the SYM are very corrupt, we do not necessarily need a paleographical explanation. Yet, it cannot be stated with full certainty that the SYM had exactly the same line. In these cases, I have accepted the reading of the parallel in the text of the SYM, but italicized it in order to alert the reader that the actual wording may have been different, although the purport must be the same. This editorial choice has

² One of the numerous examples where the SYM is hopelessly corrupt is the following (2.27d). The mss of the SYM reads *bālāṃdvīṣabhairavaḥ*. This could be cruxed as it is, since the text yields no meaning and seems to be hopelessly corrupt. However, the *Tantrasadbhāva* has the following parallel: *bālā mṛdvīṣabhair iva*. The process of corruption is clear: °vr° first probably had the orthographic variant °vri°, then the stroke of the -r- was omitted. The transformation of °bhair iva to bhairavaḥ in our text seems a most ordinary attempt to make one part of the compound meaningful and simpler. Although in this case the reconstruction can easily be done with the help of the parallel, not all cases are as simple as this one.

been motivated by the desire to give the reader a text which is as readable as possible, without pretending that it has been perfectly reconstructed.

(3) The third case is variations across texts: i.e. when a line or a passage is *almost* identical in the SYM and a related text. In these cases, the transmission of the SYM seems free of corruption, and the variation is original. A particular version represents a certain text, i.e. although the line or passage may seem 'fluid' across texts, it has a securely established reading in each text. The synonyms or variations may show borrowing from one text to another (a), or they may simply represent minor alternations (b).

(a) Examples of borrowing and purifying occur most often from the SYM to the *Mālinīvijayottara*, as the following example demonstrates.

SYM 2.6-10
prathamam lakṣaṇam proktam
rudre bhaktiḥ suniścalā
dvitīyam mantrasiddhiḥ tu
sadyaḥpratyayakārikā
tṛtīyam sarvasattvānām
kiṃkurvāṇavidheyatā
prārabdhakāryaṇiṣpattiś
caturtham lakṣaṇam smṛtam
kavitvam pañcamam proktam
sālamkāram manoharam
paravāksaktistambham ca
lakṣaṇam pañcamam smṛtam

MVU 2.14-16
tatraitat prathamam cihnam
rudre bhaktiḥ suniścalā
dvitīyam mantrasiddhiḥ syāt
sadyaḥpratyayakārikā
sarvasattvavaśitvam ca
tṛtīyam lakṣaṇam smṛtam
prārabdhakāryaṇiṣpattiś
cihnam āhuś caturthakam
kavitvam pañcamam jñeyam
sālamkāram manoharam
sarvaśāstrārthavettṛtvam
akasmāc cāsyā jāyate

The differences show how the *Mālinīvijayottara* upgrades the style of the SYM and how it also transforms the content occasionally. The SYM uses the word *lakṣaṇa* (mark) three times in the passage, while the *Mālinīvijayottara* uses *cihna* (sign) twice and *lakṣaṇa* (mark) once, thus making the style less repetitive. The SYM uses both *proktam* (taught) and *smṛtam* (remembered / known) twice as predicate; while the *Mālinīvijayottara* uses five different predicates: *smṛtam* (remembered) once, *jñeyam* (to be known) once, and also three finite verbs *syāt* (is / should be), *āhuḥ* (they call) and *jāyate* (is born).

As to the content, while the *Mālinīvijayottara* follows closely the SYM until the last half verse, there it changes the meaning completely. The SYM states that in addition to the ability to write poetry, paralysing someone's capacity of speaking is also counted as the fifth sign of possession. The two abilities are in fact complementary: control over one's own power of expression and control over that of others.³ The *Mālinīvijayottara* takes the last ability to be the knowledge of all Śāstras, thus substituting a rather violent supernatural faculty with a peaceful and more brahmanical one.

³ This complementary function has been pointed out by Prof. Sanderson in a letter.

(b) Some of these parallels may however be true synonyms, where one is not able to establish which is primary. In the expression *saṃmukhatām eti / yānti*, a number of parallels can be collected from various texts, which show that *saṃmukhatām* and *tanmukhatām* occur with approximately the same frequency (cf. testimonia cited ad SYM 2.41). It is possible that after collecting and examining all the manuscripts of the texts having this expression, one may be able to choose between these suspicious synonyms; for one of them may well be a scribal corruption from the other. However, it is more likely that in a number of these cases a redactor or several redactors at some point substituted a familiar expression with another one⁴. When such substitutions are common across texts, it is impossible to say which is original (except in cases where the point of redaction can be exactly identified); but it is also impossible to conclude that both were original. In such cases, the differences should be retained as redactorial differences. Therefore, taking the above example, although the *Mālinīvijayottara*'s mss display only *saṃmukhatām*, I have accepted the SYM's *tanmukhatām*.

(4) There are certain parallel passages within the SYM itself, which seem to be slightly different versions of the same line, and one may consider them to be original alternations, although these too are palaeographically somewhat suspect at some places. Cf. for instance:

SYM 28.22cd
gurubhaktāya dātavyam
nānyathā anuvartate

SYM32.10ab
tasmāt tantram na dātavyam
anyāyam anuvartine

SYM 22.23
mātṛmaṇḍalasambodhāt
saṃskārāt tapaso 'thavā
prāpnuvanti narāḥ kecit
siddhim etām anuttamām

SYM 28.40a-c
mātṛmaṇḍalasamyogāt
saṃskārāj japato 'pi vā
prāpnuvanti narāḥ siddhim
caruṇām prāsitenā vā

The latter situation is further complicated by the existence of other variations on the same lines.

Tantrasadbhāva 16.143c-144b *Sarvavīra*⁵ in *Tantrāloka* 4.57c-58

mātṛmaṇḍalasambodhāt
saṃskārāt tapaso 'thavā

mātṛmaṇḍalasambodhāt
saṃskārāt tapasaḥ priye

⁴ This has been proposed by Prof. Sanderson.

⁵ That this passage, which is attributed to the *Brahmayāmala* by Jayaratha, is from the *Sarvavīra* has been shown by Prof. Sanderson. In an unpublished version of Sanderson 1997, he demonstrates that Jayaratha did not have access to the *Brahmayāmala* and the *Dikṣottara*. Regarding the above passage, he wrote the following in a letter: 'Considering *Tantrāloka* 4.55-68 in the light of 4.54 I conclude that Abhinavagupta implies that 4.55-59 quote or paraphrase the *Vājasaneyi* (sic em.) and the *Sarvavīra*. This follows by elimination: the *Brahmayāmala* section begins from 60 and continues until 65 – this is confirmed by the contents up to that verse –, where it is followed by that of the [*Siddhā*]mata in 66. Since 55 to 59 break naturally into 55-57b and 57c-58, I infer that the latter is from the *Sarvavīra*. This is not certain but it is possible that Abhinavagupta did not invert the order of enunciation laid out in the preceding, introductory verse, since he follows it explicitly in 59-65.'

prāpnuvanti narāḥ kecit
siddhim etāṃ anuttamām

dhyānād yogāj japāj jñānān
mantrārādhanaṭo vratāt
saṃprāpyaṃ kulasāmānyaṃ
jñānaṃ kaulikasiddhidam

It seems that these parallels are related but still distinct, and therefore should not be standardised. This is the reason why I have retained even the odd expression *mātrmaṇḍalasamyogāt* in one of the passages in the SYM, although this *pāda* is the most suspect of all the above parallels.

(5) There are some passages in the SYM – mostly lists of names of Yoginīs and Rudras – which seem to be almost identical with the lists of the *Tantrasadbhāva*. (Cf. 21.25ff and 22.13ff) As corruptions of mantra descriptions in the SYM show, the text is very likely to deteriorate if it has a list of disparate units which do not form intelligible sequences of words. It can therefore be presumed that lists of Yoginī names have become particularly corrupt, and since the text of the *Tantrasadbhāva* is better transmitted in general, it preserves original readings also for the SYM. However, the full list in the *Tantrasadbhāva* differs on several points from the SYM, to an extent that replacing the SYM passage with the *Tantrasadbhāva*'s list may completely change the transmitted SYM. The difference between the two lists may not simply be that one has a correct and the other a corrupt version of the same passage, but that while borrowing from each other or from a third source, the list substantially changed. Consequently, the readings of the SYM – however corrupt – should be retained. It may be argued that in a number of instances the names in the SYM could be emended, for scribal corruption is clearly at work: e.g. where we have the alternation between *Bhadra*^o and *Rudra*^o, -bha- and -ru- being quite possible to confuse in some early North-Indian manuscripts⁶. However, even this change may be due to borrowing and thus original in the respective passages. For it may have happened that a redactor / author of the *Tantrasadbhāva* recopied a list with misreadings from the SYM (reading *ru*^o for *bha*^o) or vice versa. Since any emendation of these names is very hypothetical, I have found it more useful and consistent to transcribe most of the list of the SYM in the edited text, and to give the list of the *Tantrasadbhāva* among the parallels. In a few cases, however, where the SYM seemed simply corrupt, I have emended the text on the basis of the *Tantrasadbhāva*. Cf. e.g. 21.40a: *amantaś* in N and *asastaś* in D for *anantaś* in the *Tantrasadbhāva*.

⁶ As Prof. Sanderson has pointed out for me, this confusion goes back not only to Nepalese manuscripts, but to the Kashmirian tradition itself. See e.g. the tradition that one of the twelve Kālīs is Bhadrakālī or Rudrakālī in the text of the *Devīpāñcāśataka*, quoted ad *Tantrāloka* 4.158ac.

(3) Conjectural emendation

It has been argued⁷ that most Sanskrit texts go through so much rewriting that there is hardly any of them that reaches us in a condition good enough not to need emendations, including conjectural emendations. In the case of the SYM, edited on the basis of only two, fairly modern and rather corrupt manuscripts, conjectures often play an important role in establishing the text, and therefore the method applied needs some theoretical considerations and perhaps justification.

Following Maas (1957:33), Sisam (1953:39) and Kane (1969:155), conjectural emendation can be defined as an emendation that rejects reading(s) of the manuscript evidence, or for which no manuscript evidence exists. It is prompted by the recognition that despite all witnesses, the text is unsatisfactory as it stands. Thus the first step is the diagnosis of the problem, and if no solution is proposed, the word or passage should be highlighted to alert the reader. Strictly speaking, the highlighting or marking of the passage itself is already a conjecture, since it questions the correctness of a passage on the basis of editorial judgement, in spite of manuscript evidence. But what is traditionally called conjecture or conjectural emendation is the editor's attempt to restore the passage to its presumed original form and supply a reading which is at least closer to the alleged original. This method obviously has an element of subjectivity. Yet, as Sisam argues (1953:39) 'to support a bad manuscript reading is in no way more meritorious than to support a bad conjecture, and so far from being safer, it is more insidious as a source for error. For, in good practice, a conjecture is printed with some distinguishing mark which attracts doubt; but a bad manuscript reading, if it is defended, looks like solid ground for the defence of other readings. So intensive study with a strong bias towards the manuscript reading blunts the sense of style, and works in a vicious circle of debasement'. He also adds that the process also affects one's sense of grammar and vocabulary of the language of the period, creating ghost-constructions and ghost-words; a phenomenon to be considered in particular when editing Sanskrit, especially Aīśa Sanskrit texts. Thus, conjectural emendation should not be considered an exercise of imagination, but an intellectual obligation, for – as George Kane (1969:163) put it – conjecture properly exercised is 'to contribute to the right understanding and evaluation of older literature'.

In accordance with the above considerations, in the edition of the SYM I have adopted the italicizing of any *locus suspectus* in the text, be it the result of conjectural emendation or a suspect manuscript reading. These words or passages are marked to

⁷ See Hanneder (1996:44)

alert the readers and to urge them to check the manuscript evidence and consider any criteria themselves without relying on my editorial choice.

After the diagnosis of the problem in a passage, the criteria for making an adequate conjecture should be considered. Although different handbooks and authors define various sets of criteria, these can be reduced to two, outlined by Hall (1913:151): intrinsic probability and transcriptional probability. The first one means that the conjecture should suit the context, style, metre and any other environment and law deducible from the rest of the text and other writings of the author (or possibly, related texts). This criterion coincides with Maas's primary one concerning appropriateness of style and substance (Maas 1957:11-12), and the first two criteria as defined by West (1973:48), namely conformity to authorial intentions and conformity to language and style. The second one, transcriptional probability, means that the corruption must be explicable palaeographically. This paraphrased by West in his third principle (1973:48): 'it must be clear how the presumed original reading could have been corrupted into any different reading that is transmitted'; and is related to Maas's secondary principle (1957:11-12), that the conjectured reading should be demonstrated to be likely to have caused the suspect received reading. Thus Transcriptional Probability in the broader sense means that the corruption should be explicable, without making the case 'too complex by assuming chancy multi-stage corruptions' and without relying too much on 'intricate palaeographical arguments'. (West 1973:58-59).

Now as West points out, even if the above conditions are fulfilled, there may sometimes be several solutions to the problem, and there is always a certain element of uncertainty about most conjectural emendations. Following Maas (1957:33), he also introduces the term 'diagnostic conjecture', to denote a conjecture which indicates the sense required without any certainty about its rightness.

In order to distinguish between emendations and conjectures which are proposed with different degrees of certainty, I have used the following categories when interfering with the received text, mainly following Prof. Sanderson's usage in his unpublished editions:

1. Corrections denote corrections of scribal errors, which do not alter the sense, but in some cases may alter the grammar slightly. Some of the corrections in the SYM may thus be considered heavier interference with the text, especially for determining Aiša grammar, yet I have kept the term in these cases, for I needed to reserve others for more substantial changes of the received text. Corrections are normally not justified with lengthy discussions in the notes, and usually made without any comment.
2. Emendation implies a more substantial interference. In most cases, they replace problematic readings in the manuscripts with the help of parallels and with

palaeographical justification. They are usually discussed in the notes in greater length. Although they alter the received text in a way that it affects the meaning, I consider these changes justified on the basis of the adduced evidence, and acceptable without any special indication in the main text.

3. Conjectures have a smaller degree of certainty than emendations, and are also discussed in the notes. Yet they are still supported by parallels and although the criterion of Transcriptional Probability is not entirely fulfilled, they are not impossible to explain palaeographically. If the adduced evidence is not substantial, they are italicized in the main text.

4. Diagnostic / tentative conjectures are signalled simply as conjectures in the apparatus, but are always marked by italics in the edition. They are denoted as 'diagnostic / tentative' and discussed in the notes, and should be considered very insecure as to their wording, sometimes also as to their meaning. They are not explicable palaeographically, unless we resort to some over-complicated argument, which is nevertheless sometimes attempted in the notes. These conjectures are mainly used to facilitate the reading of the text and to offer a working hypothesis, rather than to supply an actual reading.

It may be objected that the above four categories are not defined with very precise criteria as presented here⁸ and that the editor uses them in a somewhat idiosyncratic way, without drawing a hard-and-fast line between them. However, in spite of these editorial inconsistencies, it is hoped that all problematic points have been discussed or pointed out in the extensive 'Notes on the Constitution of the Text', thus presenting the reader with an apparatus from which can be reconstructed not just the manuscripts' readings, but the whole process of editing.

There are two additional points to mention in the context of conjectural emendations. One is that emendation, if properly done, is a circular process. The MSS. are the material upon which we base our rule, and then, when we have got our rule, we turn round upon the MSS. and say that the rule, based upon them, convicts them of error. We are thus working in a circle, that is a fact which there is no denying⁹ The process may involve even several circles if we consider that when turning back to manuscripts, we may somewhat alter our rules again and then apply them when the reading is suspect. In short, the process is ideally a spiral one, where every time we turn

⁸ Although I follow Prof. Sanderson's categories, his definition of them is much clearer than mine. However, I would support my definitions by the peculiarity of the SYM and its bad transmission, i.e. by the fact that it needs a reinterpretation of certain categories to facilitate the way in which we can handle different kinds of editorial interference.

⁹ Housman 1961: 145. This view of the process as circular is very much opposed to that expressed by Dearing implicitly (Methods... 1962:4ff, and Principles...1962:137), who defines the whole editing process linearly.

back to the manuscripts, we have better supported rules and thus can improve upon our edition.

Secondly, in spite of the careful theoretical grounding of the process, most of what is called textual criticism cannot be treated on mathematical lines. This applies to the method, which -- despite several attempts -- cannot fully be mathematically defined, and consequently to the result, which in most cases does not yield a perfectly reconstructed text.¹⁰ In other words, the present edition of the SYM is an attempt to reconstruct an important text of the Śaiva tradition, with the hope that further manuscript evidence and / or the advancement of knowledge in the field will improve upon it.

¹⁰ This again just repeats an argument best presented by Housman in 1921 (1961:132), and again pointed out by Weitzman (1977:225ff) when reviewing Dearing's principles.

V. The manuscripts of the Siddhayogeśvarīmata

- D Siddhayogeśvarīmata. Paper. Devanāgarī. Complete, clearly written and in good condition. 31 × 12.5 cm. Twenty-three folios. Thirteen lines per side. Folio six contains hardly any text, only lacunae marked by dashes. Catalogued: National Archives Kathmandu Ms.No.5-2403 (śaivatantra 1630). NGMPP Reel No.A 203/6. This manuscript is most probably a twentieth century transcript of a guptākṣara (or 'early Licchavi') palm-leaf manuscript mentioned by Hara Prasād Śāstrī in the Catalogue of the Durbar library¹ under nu. 31 among the manuscripts 'shown by the librarian at the last moment, and ... said as belonging to Bendall's Puka, i.e. manuscripts examined by the late Prof. Bendall at Cambridge'. According to Śāstrī, the manuscript was incomplete. Grünendahl (1989: cxv) has the following entry on the same: (1064) 31. [ms. no 1-1697] Siddhayogīśvarī[mata]tantra. 80 folios. Script: Trans. Gupta. The same manuscript seems to be listed also in the Saṃkṣipta Sūcipatram (No. 5692) of the National Archives, Kathmandu. However, it is missing from the Br̥hat Sūcipatram and appears to have been lost.
- N Siddhayogeśvarīmata. Paper. Newārī. Almost complete (only folio 1 is missing) and in fairly good condition, although some leaves have recently got stuck together and some portions of the text have been lost after the separation of the folios. 28.5 × 6.8 cm. Folios 2-73. Starts with 'harṣovāca bhagavān gambhīrārtham idaṃ vaca || bhairavovāca ||' Six lines per side. The *versos* have the abbreviation of the title 'si' on the left margin. The first folio has the title 'Siddhayogeśvarītantram' in Devanāgarī in a different hand and a roman number 1350. After folio 7, there is another folio 7 in the same hand, but not of the same text. Both the contents and the orthography² of this text are different from the SYM, and 'si' is not marked on the *verso*. At some places, the copied ms was very defective (usually at the same places where ms D), so folio 18 has only two lines. Catalogued under No. 5948 in Shastri-Chakravarti 1939 vol.3. part 1. Asiatic Society of Bengal, Calcutta. 5465 (G). Contains a date of Nepalese saṃvat 793 (ca. 1663 AD). [Nepālavatsare yāte vahni-ramdhra-samudrake Anantasīpha-likhitam Siddhayogeśvarīmatam]

For both manuscripts, I have relied on good photographic reproductions.

Manuscript not consulted for this edition:

Siddhivireśvarītantra. Paper. Bengali. 2 folios. 38v-39r, containing the fifth chapter of the text. Cf. Shastri 1939: vol. 3. part 1. no. 5947. It seems that Dyczkowski (1989:156) identifies this manuscript (under MS no. 3917D) as the Siddhayogeśvarīmata, although the passage is not found in the other mss, as he also observes. The chapter is entitled 'Karnikāpaṭala'.

¹Shastri 1915. Vol.II. pp. 246, 248

²Although written in the same hand, it has different ligatures such as -mbha- instead of -ṃbha-, and uses the avagraha sign of a vertical wavy line, never used in the text of the SYM. (The latter feature may point to an original written in characters similar to those of the *Prāyaścittasamuccaya*, Cambridge ms. Add. 2833)

VI. Conventions in the Apparatus

The critical apparatus is divided into three registers. The register which reports the variant readings is at the bottom of each page. The apparatus is positive: the accepted readings are presented first, preceded by the verse number and a letter in bold to indicate to which *pāda* they belong. The variants are separated by a colon, and a dot separates different entries within the same *pāda*. Remarks not belonging to the text - such as *corr.* to mark a correction - are printed in italics. Sigla or remarks are preceded by the variant they belong to. If the accepted reading is that of one of the parallels, the reference to the testimonium is presented after the reading.

The register which reports testimonia is above the one reporting variants. It identifies passages that may throw light on the meaning or which are parallels in other texts, quotations or allusions. The *pāda* concerned is indicated by its number and letter in bold as in the bottom register. This number is followed by the parallel text itself, which precedes the location of the quotation. If the text of the testimonium is identical with our text, it is not quoted, only referred to. Moreover, if the parallel does not help in establishing the accepted reading or if it does not yield any other additional information, only the reference is presented without quotation, as in Paṭala 3, where it simply helps to reconstruct the letters of the mantra.

The manuscripts are not represented by their sigla on each page with stemmatic relations, since we have only two manuscripts, and the only major difference in extent is that the first eight and half ślokaś are missing in the Newārī. However, in some places, where omissions differ, I have indicated them in this upper register with a different typeset. On the few occasions on which I chose to edit the verses in a different order from that in the manuscripts, this change also is indicated in this top register.

In some cases I have made very tentative emendations or conjectures, which I have included in the main text in italics to alert the reader that the reading is very insecure. It would have been possible to give these conjectures only in the notes, but I have found that the inclusion facilitates the reading of the text substantially, without misleading the reader. Moreover, *loci suspecti* of the manuscripts are also marked occasionally by italics. These passages may not be corrupt, but I thought that they were unusual in some respect and it was worth drawing attention to the possibility of corruption. Because of the uncertainty, I have not attempted to emend them at all in most cases.

I have not included the colophons in the text, for they rarely contain any reference to the contents of the chapters. Where they occur, they are mentioned in the notes to the translation. The chapter titles in the translation sometimes make use of the colophons, but most of them are my own titles and are simply based on the contents.

VII. Orthographic conventions

In case an editor has only two manuscripts, he may be expected to report every particularity of them, since there is no danger of making the apparatus too bulky to be easy to use. Nevertheless, there are certain general orthographic conventions in Sanskrit manuscripts which are to be ignored even if editing from a single manuscript, since they help neither in establishing a better reading, nor in determining stemmatic relations or specific scribal habits, since they are used by almost all scribes.

Accordingly, I have ignored most geminations and degeminations of consonants in ligature with semi-vowels (e.g. *karṇṇa* and *tatva*), and they are reported only when they occur in variant readings which differ from the accepted one in more than that they contain these variant orthographies. The same policy applies to the orthography of *va* and *ba*. This case is slightly different, however, inasmuch as these two consonants are always written as *va*, and the choice between them is the editor's, in accordance with standard Sanskrit. In addition, I have ignored a feature of the Newārī manuscript: it is the Anusvāra *m̐* instead of a *m* at the end of half verses, which seems to be so consistent and without yielding any difference in meaning, that for the sake of better readability it has not been reported - except, again, when it occurs in a word containing a non-orthographic variant. The same applies to homorganic nasals, which are printed in accordance with the current conventions of Sanskrit orthography either keeping the original in the manuscript, or substituting the appropriate nasal or Anusvāra.

I have also ignored N's writing sibilants at the end of words where Sandhi would require Visargas - such as [-ās śa-] instead of [-āḥ śa-] or [-ās sa-] for [-āḥ sa-]. They may be considered a general and more or less consistent feature of Nepalese mss. Moreover, I do not record the frequent confusion between -s- and -ś- (which occurs in both D and N), which is partly due to their similarity in Nepalese scripts. However, I do record variations between these consonants and the retroflex -ṣ-, although they may simply reflect similarity in pronunciation in most cases.

N has a particular kind of error, the transcription of what was most probably the *upadhmānīya* to -ṣ-. I have not recorded this peculiarity in the register of the variants, for they do not affect the critically edited text. For some examples see the colophons of N to chapters 22, 24, 25 and 28-32 given in Appendix 7.

Avagrahas, which are never marked by the scribes, are supplied according to current Sanskrit orthography and editorial interpretation.

The punctuation of the manuscripts, i.e. the *daṇḍas* and double *daṇḍas*, have not been followed or reported, since they are neither consistent nor helpful in determining the end of verses. In determining the end of *ślokas* and thus the numbering of verses, I have

tried to keep standard four-*pāda śloka*s. However, there were cases in which this policy had to be abandoned for the sake of better reading and for the consistency of sense within the *śloka*s. In these cases I occasionally chose to have *śloka*s of six *pāda*s. Nevertheless, I have kept four *pāda śloka*s in cases where the meaningful units shift only in one or in a couple of verses and then they come back to follow the original pattern.

The speaker - Devī or Bhairava - has always been marked, even if the context tells us clearly whose turn it is; I have supplied <devy uvāca> and <bhairava uvāca> to facilitate the reading and to conform to standard editorial practice in Sanskrit.

Finally, it must be mentioned that the unrecorded variation between the verse final *anusvāra* and *ma*, *va* and *ba* etc. together with the unrecorded lack of *avagraha* sometimes result in that the version of the main text is falsified in what is recorded in the bottom register. In case of the lacking *avagraha*, I have supplied it in angle brackets in the bottom register, but for the rest, the falsification sometimes remains. In fact, the falsification is the result of using a positive register, but I find it easier for the reader to use a *positive* register with falsifications of minor importance than to use a *negative* register without falsifications.

VIII. Signs and abbreviations

Abbreviations and conventions in the text:

< >	Angle brackets are used to report an editor's insertion.
† †	Obeli enclose letter(s) that the editor judges corrupt but cannot emend (crux).
-m-	Single letters enclosed by dashes mark hiatus-fillers.

In the register of testimonia immediately beneath the text:

=	Identifies an identical passage in another text.
≈	Identifies a closely related passage in another text.
cf.	Identifies allusions. It identifies any passage other than a double (=) or a near-double (≈) that throws light on the text, e.g. a paraphrase of its subject matter or a passage in the same or another text supporting the editor's choice of reading. Such passages are also mentioned in the apparatus in parentheses.
cit SYM	Records that the passage is allegedly a quotation of the <i>Siddhayogēśvarimata</i> or of some other text.
unattrib. cit.	Unattributed citation.

In the critical apparatus at the bottom:

<i>Dmg</i>	'In D's margin'
<i>[- -]</i> or <i>[-2-]</i>	Square brackets enclose lacunae. In N, they are always represented by gaps, while in D the scribe wrote dashes in the place of missing letters. If the gaps are very long, the approximate number of akṣaras missing is indicated by the number enclosed.
* *	Superscript stars enclose uncertain letters.
[??]	Question mark(s) in square brackets stand for letter(s) illegible to the editor.
<'>	Avagraha in angle brackets marks that it is not in the manuscript but is understood and supplied by the editor.
<i>om.</i>	Omitted in the ms.
<i>corr.</i>	Corrected.
<i>em.</i>	Emended.
<i>conj.</i>	Conjectured.
<i>suppl.</i>	Supplied.
S.	(by) Prof. Alexis Sanderson
I.	(by) Dr. Harunaga Isaacson
V.	(by) Somdev Vasudeva
°	At the beginning or end of a word, this marks the rest of the word as printed in the main text.

Occasional abbreviations of titles in the apparatus or in the translation:

SYM	Siddhayogeśvarimata
TĀ	Tantrāloka
TĀV	Tantrālokaviveka
MVU	Mālinīvijayottara
TSB	Tantrasadbhāva

The Siddhayogeśvarīmata

Chapters 1-8, 10-16, 18-19, 21-22, 29-32

aghoraghorarūpāṇi ghoraghoratarāṇi ca
 †sthitāni yasya sūtram tu -- tantrātmam eva ca †||1||
 praṇamya śirasā bhīmaṃ bhairavaṃ bhairavīpriyam
 bhairavisiddhidātāraṃ ajaṃ viśvaṃ svayambhuvam ||2||
 mahāvinodanirataṃ devadevaṃ jagadgurum
 svasthānasthaṃ mahāghoraṃ aghoraṃ ghoranāśanam ||3||
 bhairavaṃ bhairavī devī praṇipatya samāhitam
 jñānaṃ prṣṭavatī samyag bhuktimuktiphalapradam ||4||
 <devy uvāca>
 mantratantrāṇi deveśa tvayā proktāny anekadhā
 kleśenāpi na siddhyante <narā> yogādisādhane ||5||
 vidhināpi na siddhyante pratyayo naiva jāyate
 bhrāmīto 'yaṃ tvayā bhāvo yaṣṭavatāṃ maheśvara ||6||
 japatām api yatnena puruṣāṇāṃ suniścayaḥ
 kim ete <na> prasiddhyanti tvatproktā mantranāyakāḥ ||7||
 vyāmohitaṃ tvayā sarvaṃ śiṣyāś cānena śaṅkara
 kim te phalaṃ suraśreṣṭha jagadvyāmohane kṛte ||8||
 ity uktaḥ sa tayā <devyā> bhairavaḥ suranāyakāḥ
 prahasyovāca bhagavān gambhīrārtham idaṃ vacaḥ ||9||
 ||bhairava uvāca ||
 śṛṇuṣvāvahitā devī prṣṭo 'haṃ yat tvayādhunā
 nikhilaṃ taṃ pravakṣyāmi vastutattvaṃ yathā sthitam ||10||
 mantrāḥ pūrvaṃ mayā devī ye proktāḥ kāmasiddhidāḥ
 te gopitāḥ punaḥ sarve svaśaktyā caiva suvrate ||11||

N starts with 9c

2 cf. pūjayet tatra madhye tu bhairavaṃ bhairavīpriyam | bhairavisiddhidātāraṃ karṇikāyāṃ
 vyavasthitaṃ SYM 8.15 • viśvaḥ śambhuḥ svayambhuvaḥ Mahābhārata 13.15.38d 5cd cf.
 akleśenaiva siddhyanti japadhyānaratā narāḥ SYM 2.18cd 9c ≈ prahasyovāca viśvarāṭ
 Mālinīvijayottara 1.12d 11-14cd cf. pūrvaṃ ye kathitā mantrā<h> saptakoṭir asaṃ-
 khyayā | gopitāḥ te purā devī varṇarūpāvatāritāḥ | tena te na prasiddhyanti japtvā koṭisatāir
 api Tantrasadbhāva 1.1v2 cf. ye mayā kathitā mantrāḥ pūrvaṃ ye kāmasiddhidāḥ | te gopitā
 mayā devī varṇarūpāḥ prakāśitāḥ | tena te na prasiddhyanti japtvā koṭisatāir api Kubjikāmata
 4.7c-8

o śrī gaṇeśāya namaḥ || om namo mahābhairavāya ||D 1a 'rūpāṇi em.: 'rūpāya D 2b
 'priyam conj. cf. SYM 8.15: svayam D 2d viśvaṃ em. I. cf. Mahābhārata 13.15.38d:
 viśva' DN 3a 'vinodanirataṃ em.: 'vinodānirataṃ D 5b tvayā conj.: dvayoh D 5c
 kleśenāpi na em. S. cf. SYM 2.18cd: kleśe -- pa ma D 5d narā suppl. S. cf. SYM 2.18d
 : -- D 6b pratyayo em. S.: pratyaye D 6c bhrāmīto em. S.: bhrāmite D • bhāvo
 em. S.: bhāve D 6d yaṣṭavatāṃ conj. S.: ṣaṣṭisatāṃ D • maheśvara corr.: maheśvaraḥ
 D 7d 'proktā corr.: 'prokto D • 'nāyakāḥ corr.: 'nāyakaḥ D 8b śiṣyāś corr.: śiṣyāc
 D 8c phalaṃ corr.: phala D 9a devyā suppl.: -- D 9b bhairavaḥ suranāyakāḥ
 corr.: bhairavaṃ suranāyakaṃ D 9c prahasyovāca em. I. cf. Mālinīvijayottara 1.12: .
 praharṣovāca DN 9d vacaḥ D: vaca N bhairava uvāca D: bhairavovāca N 10a
 'hitā D: 'hito N 11a mantrāḥ D: mantra N • pūrvaṃ D: pūrva N 11b proktāḥ corr.:
 proktā D: proktāṃ N 11c te D: na N • gopitāḥ corr.: gopitā DN

dṛṣṭvā samskārahitam ajñānānām samantataḥ
 vibhedaṃ samayānām ca kṛtavanto narādhamāḥ ||12||
 aśeṣām eva mantrāṇām ato vīryaṃ pragopitam
 tena guptena guptās te śeṣā varṇās tu kevalāḥ ||13||
 guptavīryā mahādevi vidhināpi prayojitāḥ
 tena te na prasiddhyanti japtvā koṭisatāir api ||14||
 tadgrahaṃ yo 'pi jānāti tathā cātmaparigrahaṃ
 guruṃ gurutaraṃ caiva tasya siddhir na dūrataḥ ||15||
 śaktihīnaṃ guruṃ prāpya kalpokatphalakāṅkṣiṇaḥ
 abhiyuktā na siddhyanti prayatnenāpi sādhakāḥ ||16||
 tasmāt siddhiṃ samanvichecchivasamskāradīkṣitaḥ
 rudraśaktisamāveśaṃ jñātvā tadgrahaṃ ācāret ||17||
 na kārakapramāṇādisamayenātra dīkṣitaḥ
 na cājyānalasadbhāvarjitas tu kathaṃcana ||18||
 kāmye karmaṇi śasyante mānasā muktikāṅkṣiṇaḥ
 śaive kecid ihecchanti bhairave na kadācana ||19||

12-13 ≈ dṛṣṭvā samskāraviraḥaṃ manuḥjānām samantataḥ | vibhedaṃ samayānām ca kṛta-
 vanto narādhamāḥ | sarveṣām eva mantrāṇām ato vīryaṃ pragopitam | tena guptena te guptāḥ
 śeṣā varṇās tu kevalāḥ cit. *SYM in Viveka ad Tantrāloka 11.81c-82b* 13cd = *Kubjikāmata*
 4.9cd ≈ tena guptena guptās te śeṣā varṇās tv iti sphuṭam cit. *SYM in Tantrāloka 11.82ab*
 14ab = cit. *SYM in Viveka ad Tantrāloka 11.81c-82b* 14cd = *Kubjikāmata* 4.8cd =
Tantrasadbhāva 11v2 ≈ tenaite na prasiddhyanti japtāḥ koṭisatāir api cit. *SYM in Viveka ad*
Tantrāloka 11.81c-82b

12a dṛṣṭvā corr.: dṛṣṭā D : dambhā N • 'rahitam N : 'hitam D 12b ajñānānām N :
 ajānānām D 12c vibhedaṃ corr.: vibheda DN 13ab mantrāṇām ato em. cf. *Viveka*
ad Tantrāloka 11.81c-82b : mantrāṇām jāto D : mantrāṇām jñānā N • pragopitam D :
 pragopitaḥ N 13c guptās D : guptas N 14c tena te na D : na ca te ca N 15a yo pi
 jānāti D : vāpi jñānāni N 15b cātma D : vāma N • 'parigrahaṃ corr.: 'parigrahaḥ D :
 'parigraha N 15c guruṃ D : gurū N 15d na dūrataḥ D : adūrataḥ N 16b 'kāṅkṣiṇaḥ D :
 'kāṅksi N 17a siddhiṃ corr.: siddhi DN 17b chiva N : chivaṃ D 17c 'samāveśaṃ
 corr.: 'samāveśa N : ' -- vasaṃ D 18a na D : bha N 18c 'ānalasadbhāva' em. S :
 'ānalasadbhāyad' D : 'ānalasamdgāyad' N 18d varjitas N : varjitaṃ D • kathaṃcana D :
 kathaṃcanaḥ N 19a kāmye D : kāmya N 19b mānasā em.: mānase DN 19c śaive
 em. S : seve D : seva N 19d bhairave D : bharave N • kadācana D : kadācanaḥ N

||devy uvāca||
yo 'sau tadgraha samproktas tathā cātmaparigrahaḥ
gurum gurutaraṃ caiva yair jñātair siddhir iṣyate ||1||
<.....>
||bhairava uvāca ||
mantra gurutaro jñeyo gurur ācārya ucyate ||2||
tena dīkṣitamātrasya bhaved ātmaparigrahaḥ
tadgraha mantrasadbhāvaprapṛtīr atra varānane ||3||
rudraśaktisamāveśād divyācaraṇalakṣaṇam
ācārye lakṣayet tatra tato mantragrahaḥ smṛtaḥ ||4||
rudraśaktisamāveśād ācāryasya mahātmanah
śaktir utpadyate kṣipraṃ sadyahpratyayakāriṇī ||5||
prathamam lakṣaṇam proktaṃ rudre bhaktiḥ suniścalā
dviṭīyam mantrasiddhis tu sadyahpratyayakārikā ||6||
tṛtīyam sarvasattvānām kimkurvānavidheyatā
prārabdhakāryaniṣpattiś caturtham lakṣaṇam smṛtam ||7||
kavitvam pañcamam proktaṃ sālaṅkāraṃ manoharam
paravāśaktistambhaṃ ca lakṣaṇam pañcamam smṛtam ||8||
ācāryasya samākhyātam etal lakṣaṇapañcakam
evam lakṣaṇasamyukto dīkṣābhijño 'tha tattvavit ||9||
guhyamaṇḍalasūtrajño lokānugrahaḥ kārakaḥ
rudraśaktisamāveśād bhaktānām vāñchitapradaḥ ||10||
rudraśaktisamāveśo yatrāyam lakṣyate priye
sa gurur matsamaḥ prokto mantravīryaparakāśakaḥ ||11||

6ab cf. tatraitat prathamam cihnam rudre bhaktiḥ suniścalā *Mālinīvijayottara* 2.14ab ≈ *Tantrāloka* 13.214cd 6cd ≈ *Mālinīvijayottara* 2.14cd 7ab cf. sarvasattvavaśitvam ca tṛtīyam lakṣaṇam smṛtam *Mālinīvijayottara* 2.15ab 7cd ≈ prārabdhakāryaniṣpattiś cihnam āhuś caturthakam *Mālinīvijayottara* 2.15cd 6c-7d cf. mantrasiddhiḥ sarvasattvavaśitvam kṛtyasāmpadaḥ *Tantrāloka* 13.215ab 8ab ≈ kavitvam pañcamam jñeyam sālaṅkāraṃ manoharam *Mālinīvijayottara* 2.16ab 11cd = *Mālinīvijayottara* 2.10cd

1a 'graha N : 'graham D • samproktas N : proktas D 1d jñātair D : jñānai N 2c mantra corr.: mantre DN • gurutaro corr.: gurutare N : gurutara D 2d ācārya N : ācāryam D 3a tena D : na ca N 3b bhaved D : bhavad N • 'grahaḥ D : 'graha N 3c 'sadbhāva' corr.: 'sadbhāvam DN 4a 'samāveśād corr.: 'samāveśān DN 4b 'lakṣaṇam corr. S. : 'lakṣaṇaḥ DN 4c ācārye D : ācārya N • tatra D : atra N 4d 'grahaḥ corr.: 'graha DN 5a 'samāveśād D : 'samāveśod N 5d sadyahpratyayakāriṇī corr. S. : sadā pratyayakāriṇīm DN 6b rudre bhaktiḥ em. = *Mālinīvijayottara* 2.14b, *Tantrāloka* 13.214d : rudre śakti N : rudraśaktiḥ D 6d sadyah' D : sadya' N 7b vidheyatā D : vidheyatāḥ N 7c prārabdha' corr. = *Mālinīvijayottara* 2.15c : prārabdhām DN • 'niṣpattiś D : 'niṣpanti N 7d smṛtam D : smṛtaḥ N 8a kavitvam N : kavitve D 8b sālaṅkāraṃ corr. = *Mālinīvijayottara* 2.16b : sālaṅkāra' DN 9c 'samyukto corr. S. : 'samyukte DN 9d 'jño tha D : 'jñāya N 10a 'jño corr.: 'jñā DN 10c 'samāveśād corr.: 'samāveśā D : 'samāveśo N 10d bhaktānām em. S. : bhaktīnām N : śaktīnām D • 'pradaḥ corr.: 'pradam DN 11a 'samāveśo corr.: 'samāveśe DN 11b lakṣyate em.: lakṣate D : lakṣṛte N • priye D : piyete N 11c gurur D : gurun N • 'samaḥ corr.: 'samo D : 'samau N

labdhvā gurutaraṃ tasmāt tatparigrahasamsthitāḥ
tadbhaktō 'cirakālena sarvāvasthō 'pi sidhyati ||12||
uktacihnaviparyaste gurau jātaparigrahāḥ
svayamgr̥hītamantṛāś ca kliśyante svalpabuddhayaḥ ||13||
evam uktā mahādevī bhairaveṇa mahātmanā
pranipatya punar vākyam uvācedaṃ jagadgurum ||14||
<devy uvāca >
evam etan mahādeva nānyathā vastu samsthitam
yathā pr̥ṣṭam tathākhyātam āditāḥ samanukramāt ||15||
kiṃ tv etan niṣkalaṃ proktaṃ śāstraṃ suravarārcitam
guruḥ pradhānaṃ hi mataḥ sa ca lokaṣu durlabhaḥ ||16||
ata ūrdhvaṃ suraśreṣṭha sarvavyājavivarjitam
sarvasiddhipradaṃ brūhi siddhayogeśvarīmatam ||17||
yenopalabdhāmātreṇa vratayāgavivarjitāḥ
akleśenaiva sidhyanti japadhyānaratā narāḥ ||18||
ity ukto bhairavīdevyā bhairavo vākyam abravīt
<bhairava uvāca >
śṛṇu priye pravakṣyāmi sarvakāmaphalapradam ||19||
siddhayogeśvarīṇāṃ tu matam mantraprasādhanaṃ
japadhyānasamopetaṃ sadyaḥpratyayakāraṃ ||20||
yāvantiyāḥ prathitāḥ kāścid yogeśvaryā mahābalāḥ
tāsāṃ yonih samākhyātā rudraśaktir varānane ||21||
tayaivodbalitāḥ sattvāḥ krīdante te 'viśaṅkitāḥ
sā parāpararūpeṇa vyāpya sarvaṃ idaṃ sthitā ||22||
yogeśvarīti vikhyātā tasyā mūrtis tridhā priye
tāsāṃ bhedaṃ pravakṣyāmi yathā viśve vyavasthitāḥ ||23||

13c = *Guhyasiddhi* 1.47a (as emended by Dr Isaacson in accordance with the Tibetan translation) = svayamgr̥hītamantṛāś ca unattr. cit. in *Parātr̥ṃśikāvivarāṇa* 252. 14 = evam uktā mahādevī jagadānandakārikā | pranipatya punar vākyam uvācedaṃ jagatpatim *Mālinī-vijayottara* 3.1 15 = evam etan mahādeva nānyathā samudāhṛtam | yathākhyātam tathā jñātam āditāḥ samanukramāt *Mālinīvijayottara* 3.2

12a labdhvā D : labdhā N • gurutaraṃ D : gurutara N 12b 'sthitāḥ corr.: 'sthitam D : 'sthitaiḥ N 12c 'bhaktō corr.: 'bhakte DN • 'kālena D : 'kāle ca N 13a 'viparyaste corr. S. : 'viparyasthe D : 'viparyestha N 13b gurau corr. S. : guro DN • jāta D : jñāna N • 'parigrahāḥ corr.: 'parigrahaḥ DN 14a uktā corr. S. = *Mālinīvijayottara* 3.1a : ukte D : ukta N 14d 'guruṃ N : 'guruḥ D 15a 'deva corr. = *Mālinīvijayottara* 3.2a : 'devi DN 15d āditāḥ sam em. = *Mālinīvijayottara* 3.2d : - meditam D : tameditam N 16a etan em.: ena DN 16b 'ārcitam D : 'ārciteḥ N 16c guruḥ corr.: guruṃ DN • mataḥ em.: yataḥ DN 17a ata em.: adha DN 17b 'vyāja N : 'vyājā D 17d siddha D : siddhi N • 'yogeśvari corr.: 'yogīśvari DN 18a yenopalabdhā em.: yonaupalabdhā DN 18b 'varjitāḥ corr.: 'varjitāḥ D : 'varjita N 18c akleśenaiva D : aklameṇaiva N 19a ukto D : ukte N • 'devyā N : 'devī D 19b bhairavo D : bhairave N 20a 'yogeśvari N : 'yogīśvari D • tu N : tuṃ D 20b matam em. S. : mata D : metan N 20d sadyaḥ D : sadā N 21a yāvantiyāḥ corr.: yāvantiyaṃ DN • prathitāḥ conj. S. : prārthitāḥ DN • kāścid corr.: kāścid DN 21b 'eśvaryā D : 'eśvarya N 21c yonih D : yoni N 22a tayaivodbalitāḥ corr.: tayovodbalitā D : tayocodbalitās N • sattvāḥ corr.: satvāṃ D : satvā N 22b te 'viśaṅkitāḥ em.: tāviśaṅkitāḥ DN 22c 'rūpeṇa D : 'japeṇa N 22d sarvaṃ D : sa caṃ N • sthitā corr.: sthitāḥ DN 23b priye D : priyo N 23d viśve corr.: viśva N : nisve D • vyavasthitāḥ N : vyasasthitāḥ D

pramrjyājñānatimiraṃ paśudehe vyavasthitam
yāḥ śaktayo 'nugrṇṇanti aghorās tāḥ śivapradāḥ ||24||
rudrās tābhīr aghorābhiḥ śaktibhiḥ samadhiṣṭhitāḥ
sadāśivārpitadhiyo bandhanān mocayanty aṇum ||25||

<.....>
muktimārganirodhinyo ghoratayā tu tāḥ smṛtāḥ ||26||
āviṣṭāḥ śaktibhiḥ tābhiḥ sargapralayakāriṇaḥ
krīḍante vai tanau rudrā bālā mṛdvṛṣabhair iva ||27||
adhaḥsrotavidhāyinyāḥ pudgalaṃ rañjayanty api
bhogeṣv eva paśutve ca pudgalaṃ rañjayanti yāḥ ||28||
muktimārganirodhinyo ghorataryās tu tāḥ smṛtāḥ
upodbalitacaitanyā rudrās tābhīr adhiṣṭhitāḥ ||29||
paśubhogeṣu saṃsaktān adho 'dhaḥ pātayanty api
śaktitrayasamāveśo yasmāt sarvatra śaṃkaraḥ ||30||
ghoraghoratarāghorāghorās tāḥ parikīrtitāḥ
evaṃ bhuvana pāleyū rudraśaktivyavasthitāḥ ||31||
parāparavibhāgena sarvayogeśvarī <gaṇaḥ>
tayaivodbalitāḥ sarvās tāḥ sidhyanti balotkātāḥ ||32||
sā yoniḥ sarvaśaktīnāṃ sā ca tantreṣu gīyate
triṃśad varṇās tathāṣṭau ca sā vidyāmūrtir iṣyate ||33||

24d cf. pūrvavaj jantujātasya śivadhāmaphalapradāḥ | parāḥ prakathitās tajjñair aghorāḥ
śivaśaktayaḥ Mālinīvijayottara 3.33 cf. icchāśaktir aghorāṇāṃ śaktīnāṃ sā parā prabhuh |
saiva prakṣubdharūpā ced tītrī samprajāyate || tadāghorāḥ parā devyo jātāḥ śaivādhvadaiśi-
kāḥ Tantrāloka 3.72-73b 25cd cf. sadāśivārpitadhiyas teṣāṃ atrotitaṃ padam Mataṅga-
pārameśvara Vidyāpāda 4.54ab 26 cf. miśrakarmaphalāśaktiṃ pūrvavaj janayanti yāḥ |
muktimārganirodhinyas tāḥ syur ghorāḥ parāparāḥ Mālinīvijayottara 3.32 cf. iyaṃ parāparā
devī ghorāṃ yā mātṛmaṇḍalīm | sṛjaty avirataṃ śuddhāśuddhamārgaikadīpikāṃ Tantrāloka
3.74c-75b 27d = Tantrasadbhāva 4.63b 29c ≈ tayodbalitacaitanyo Kīraṇa 1.16c cf.
na ceśaśaktir evāśya caitanyaṃ balayīṣyati | tadupodbalitaṃ tad dhi na kimcit kartṛtām
vrajat Tantrāloka 9.182 30ab cf. viśayeṣv eva saṃlīnān adho 'dhaḥ pātayanty aṇūn |
rudrāṇūn yāḥ samālīngya ghorataryo 'parāḥ smṛtāḥ Mālinīvijayottara 3.31 cf. Tantrāloka
3.102c-104d, 4.23c-24b 31ab cf. ghoraghoratarāghorāghorā vikaṭanāyikā Kubjikāmata
21.68cd as emended in notes

24a pramrjyā corr. S.: pramrjya DN 24c yāḥ em.: sā D: sās N • śaktayo corr.:
śaktaye DN 24d tāḥ em.: 'trāḥ DN • 'pradāḥ D: 'pradā N 25a tābhīr N: 'trābhīr
D • aghorābhiḥ D: aghorābhi N 25b śaktibhiḥ em.: śaktayaḥ DN 25c 'ārpitadhiyo
em.: S. cf. Mataṅgapārameśvara Vidyāpāda 4.54cd: 'ārpino D: 'ārpino [-2-] N 25d
bandhanān mocayanty aṇum em.: vandhanānemocayabhyānum DN 26c 'nirodhinyo D:
'nirodhinyā N 26d ghoratayā em.: ghorataryās D: ghorataryās N • tāḥ em.: sā DN
27a āviṣṭāḥ em.: āviṣṭaṃ DN • tābhiḥ D: tābhi N 27c krīḍante N: krīḍantai D • vai
tanau conj. S.: caitano DN 27d mṛdvṛṣabhair iva em. Vasudeva = Tantrasadbhāva
4.63b: mṛdvṛṣabhairavaḥ DN 28a adhaḥ D: adha N • 'vidhāyinyāḥ corr.: 'vidhāyinyo
D: 'vidhāyinyā N 28b pudgalaṃ D: yuggalaṃ N • rañjayanty N: rañjayany D 28c
bhogeṣv corr.: bhogeshv DN • paśutve conj.: paradvē DN 28d pudgalaṃ corr.: pudgale
D: yuggala N • yāḥ corr.: yā DN 29b tāḥ D: tā N 29b upodbalitā conj. S. cf.
Kīraṇa 1.16c, Tantrāloka 9.182: upoddhitas' D: upo[-1-]dhitas' N 29d adhiṣṭhitāḥ D:
adhiṣṭhitāḥ N 30b adho 'dhaḥ conj. cf. Mālinīvijayottara 3.31b: navedhaṃ D: ravedhaṃ
N 30c 'samāveśo D: 'samāveśe N 30d sarvatra D: sacatra N 31b 'ghorās tāḥ conj.:
'ā - stā D: 'ātmās tāṃ N 31c pāleyū corr.: pāleyu DN 32b gaṇaḥ conj.: - - DN
32c tayaivodbalitāḥ corr.: tayevedbalitā D: tayevedvalitā N 32d tāḥ corr.: tā DN 33a
yoniḥ D: yoni N 33b sā corr.: sa DN 33c triṃśad D: triṣad N

ardhākṣaradvayaṃ tasyā jñeyam anyam samāsataḥ
kāraṇam sarvasiddhīnām parāparapadāḥ smṛtāḥ ||34||
tasyāveśasamudbhūtā aṣṭau yogaprasiddhidāḥ
jyogeśvarīvat sarvāsām sāmānyalakṣaṇam hy etat samāsād iha kīrtitam
vaiśeṣikamatam sūkṣmaṃ punas tadupariśyate ||36||
aparā tryakṣarā jñeyā ardhākṣarapadānvitā
parā tv ekākṣarā jñeyā sadyaḥpratyayakārikā ||37||
sarvākṣaramayī devī sarvasiddhipradāyikā
sarveṣām eva mantrāṇām vidyānām ca varānane ||38||
tāsām eva vinikṣiptam vīryam yat siddhikāraṇam
sā mūrtyaṣṭakasaṃyuktā svapadārthena bhāmini ||39||
jñātāmātreṇa sā devī sidhyate ca na saṃśayaḥ ||40||
uccāre tu kṛte tasyā mantramudrāgaṇo mahān
vidyāgaṇas ca sakalaḥ sarvakāmaphalapradaḥ
sadyas tanmukhatām eti svadehāveśalakṣaṇam ||41||

34 In both mss the order of 34ab and 34cd is reversed

35ab cf. parāparāṅgasambhūtā yoginyo 'ṣṭau mahābalāḥ *Mālinīvijayottara* 3.59ab 41
= asyoccare kṛte samyaṃ mantramudrāgaṇo mahān || sadyaḥ saṃmukhatām eti svadehāveśa-
lakṣaṇam *Parātriṃśikā* 11c-12b [sadyaḥ saṃmukhatām *Parātriṃśikālaghuvṛtti* : sadyas tan-
mukhatām *Parātriṃśikāvivarāṇa*] cf. mantrāḥ saṃmukhatām yānti yayoccaritamātrayā *Mā-
linīvijayottara* 3.52cd

34a 'dvayaṃ N : 'dvayas D 34b jñeyam N : jñeyam D 34d 'padāḥ D : 'padā N
35a 'veśa' em.: 'viśa' D : 'vidhi' N 35b 'dāḥ D : 'dā N 35c 'vat D : 've N 35d
prakīrtitā N : prakīrtitāḥ D 36b kīrtitam D : kīrtitāḥ N 36c sūkṣmaṃ D : sūkṣme N
36d tadupariśyate corr.: tādupariśyate DN 37b 'padā' D : 'mayā' N 37c tv D : nv N
37d sadyaḥ D : sadya' N 38a devī corr.: devīm DN 39c mūrtya' corr.: mūrtyā' D
: mūrtyā' N 39d 'padārthena corr.: 'padorthena D : 'śadārtheva N 40a 'āṅga' corr.:
'āṅgā' DN 40b 'pālair N : 'pāla' D • 'bhūṣitā corr.: 'bhūṣitāḥ DN 40c jñāta' D
: jñāna' N 40d sidhyate ca D : sidhyanteva N 41a kṛte em.: kṛtā D : kṛto N 41b
'gaṇo corr.: 'gaṇau N : 'gatair D 41c 'gaṇas em.: 'gamaś N : ga - e D • ca N : - D •
sakalaḥ D : sakala N 41b 'pradaḥ D : 'pradāḥ N 41f 'lakṣaṇam N : 'lakṣaṇaḥ D

||bhairava uvāca ||
 athātaḥ saṃpravakṣyāmi mantroddhāraṃ varānane
 tisṛṇām api śaktīnām samāsān na tu vistarāt ||1||
 kramāgataṃ paraṃ guhyaṃ bhrāntinirṇāsaṇaṃ priye
 yaṃ viditvātha japtvātha dhyātvā vai siddhibhāg bhavet ||2||
 varṇātiriktā hīnā vā naiva mantrāḥ phalapradāḥ
 śaktihīnāḥ prajāyante prāg evābhīhitaṃ yathā ||3||
 same medhye sulipte ca sugupte bhūmimaṇḍale
 sugandhidhūpasampanne puṣpaparakarasaṃkule ||4||
 ahorātroṣito bhūtvā sudhūpāgandhabhūṣitaḥ
 guruś candanalīptāṅgo vīrasādhanaśaṃyutaḥ ||5||
 savīraiḥ sādhakair yukto mantrākṣarakṛtāśramaḥ
 vidyāṅgaś ca susaṃnaddho rudraśaktiṃ samālikhet ||6||
 sarvākṣaramayīm devīm sarvavarṇopaśobhitām
 uttamāṅgaṃ tha -m- ākhyātaṃ dvipārśvasthe dha locane ||7||
 ī nāsādhomukhī proktā bindus tasyātha madhyagaḥ
 ba vaktraṃ va smṛtaṃ kaṇṭhe kavargaṃ daśanāḥ smṛtāḥ ||8||
 i jihvā [-a-] vāk samākhyātā śikhā nādhomukhī smṛtā
 jhasaptamaṃ smṛtau karṇau taylor bhūṣaṇam īparau ||9||
 prathamam dākṣiṇam proktaṃ vāmaś caivāparaḥ smṛtaḥ
 ḍaḍhau bāhvoḥ samākhyātau karau caiva casaptamaḥ ||10||

5a ≈ ahorātroṣito yogī *Mālinīvijayottara* 7c cf. tha mastakam *Mālinīvijayottara* 3.37b = *Tantrāloka* 15.121b 7d cf. netrāṇi ca dha vai *Mālinīvijayottara* 3.37c cf. netrāṇi cordhve dho 'nye *Tantrāloka* 15.121c 8a cf. *Mālinīvijayottara* 3.37ab, cf. *Tantrāloka* 15.121cd 8c cf. *Mālinīvijayottara* 3.38cd = *Tantrāloka* 15.122cd 8c-9a cf. ba-kavarga-i-ā vaktra-danta-jihvāsu vāci ca *Mālinīvijayottara* 3.38ab ≈ *Tantrāloka* 15.122ab 9b cf. *Mālinīvijayottara* 3.37a = *Tantrāloka* 15.121a 9c-10b cf. samudre nuṇū śruti *Mālinīvijayottara* 3.37d = *Tantrāloka* 15.121d 10c cf. bhujayor ḍaḍhau *Mālinīvijayottara* 3.38d = *Tantrāloka* 15.122d

o bhairava uvāca D : bhairavovāca N 1c tisṛṇām corr.: tisṛṇām DN 1d samāsān na corr.: samāsāna DN 2a guhyaṃ corr.: guhya DN 2b 'nirṇāsaṇaṃ D : 'nirṇāsaṇaṃ N 2c yaṃ D : ye N • japtvātha N : japtōtha D 3a hīnā em. S. : hīnaṃ DN 3b mantrāḥ corr.: mantrā D : mantrān N • 'pradāḥ D : 'pradā N 3c 'hīnāḥ corr. S. : 'hīnām DN 3d 'bhīhitaṃ D : 'nihitaṃ N • yathā em. S. : tathā DN 4a same medhye D : sama medhya N 4c 'sampanne D : 'saṃpanna N 4d 'saṃkule D : 'saṃkūle N 5a ahorātroṣito em. S. = *Mālinīvijayottara* 22.5a : mahorātroṣito D : mahorātroṣite N 5b 'bhūṣitaḥ corr.: 'bhūṣitāḥ DN 6a sa N : om. D 6c susaṃnaddho corr.: susaṃnaddha DN 6d 'śaktiṃ corr.: 'śakti DN 7b 'śobhitām D : 'śobhitān N 7c uttamāṅgaṃ tha -m- conj S. cf. *Mālinīvijayottara* 3.37b = *Tantrāloka* 15.121b : yena sāṅgaṃ sam D : ye tam āṅgaṃ sam N 7d dvipārśvasthe conj. S. cf. *Mālinīvijayottara* 3.37c, *Tantrāloka* 15.121c : viparyasthe DN 8b bindus D : bindu N • madhya D : mapya N • 'gaḥ corr.: 'gau D : 'sau N 8c ba em. cf. *Mālinīvijayottara* 3.38a = *Tantrāloka* 15.122a : ṭha DN • kaṇṭhe D : kaṇṭha N 8d daśanāḥ corr.: daśanā DN 9a vāk em. cf. *Mālinīvijayottara* 3.38ab ≈ *Tantrāloka* 15.122ab : vāt D : vān N 9b smṛtā corr.: smṛtāḥ DN 9c jhasaptamaṃ em. cf. *Mālinīvijayottara* 3.37d ≈ *Tantrāloka* 15.121d : sasaptamaṃ DN • smṛtau karṇau corr.: smṛto karṇā N : smṛtaḥkarṇau D 9d īparau D : īparauḥ N 10b 'āparaḥ D : 'āpara N 10c ḍaḍhau bāhvoḥ samākhyātau em. cf. *Mālinīvijayottara* 3.38d = *Tantrāloka* 15.122d : rūḍho bāhvo samākhyātā N : rūḍho bāhvo samākhyātāḥ D 10d 'saptamaḥ N : 'saptamam D

aṅgulyāś ca jhaṇau jñeyau hastayor ubhayor api
kapālaṃ vāmahastasthaṃ hastapūrvam prakīrtitam ||11||
daksīṇe tu kare jñeyam sūladanḍam pasaptamam
kavarṇāc cāṣṭamam proktaṃ sāksāc chūlaṃ tatopari ||12||
lalāṭe nayanam proktaṃ tṛtīyam ca varānane
napuṃsakacatuṣkaṃ ca śiromālā prakīrtitā ||13||
udaraṃ śa smṛtaṃ tasya pa hṛllagnaṃ kṣa nābhigaḥ
bāhvō tu śikharau jñeyau bha-yāv etau krameṇa tu ||14||
savisargaḥ sa hṛnmadhye sa cātmā parikīrtitaḥ
ha prāṇas tu samākhyātāḥ sarvadehe vyavasthitaḥ ||15||
mā nitambe śa guhye tu sānusvāram prakīrtitam
tādhasṭāt tasya vikhyāta ūrvākāro varānane ||16||
jānudeśe samākhyātāv e-ai-kārāv anukramāt
tayoḥ parau smṛtau jaṅghau krameṇaivobhayau priye ||17||
daphau pādau samākhyātau pūrvavat parikalpayet
stanau cchalau krameṇaiva tadgataś cā payaḥ smṛtaḥ ||18||
evaṃ samyagvidhānena rudraśaktiṃ samālikhet
sarvākṣaramayīm devīm tato mantrān samuddharet ||19||

10d-11b cf. tho hastayor jhaṇau śākhā Mālinīvijayottara 3.39a = Tantrāloka 15.123a
11c-12 jṛṇtau sūlakapālake Mālinīvijayottara 3.39b = Tantrāloka 15.123b 12 cf. cit.
SYM daksīṇe ca kare jñeyam sūlaṃ danḍe pasaptamaḥ | uttānas tu pradātavyaḥ khakārasya tu
saptamaḥ || sāksāc chūlaṃ bhaved evaṃ yuktaṃ śṛṅgaś tribhiḥ priye -Viveka ad Tantrāloka
15.123b 13ab cf. netrāṇi ca dha Mālinīvijayottara 3.37c cf. netrāṇi cordhve dho 'nye
Tantrāloka 15.121c 13cd r̥|| ca śiromālā Mālinīvijayottara 3.37ab = Tantrāloka 15.121ab
14b cf. pāvanī tu pa hṛllagnā cit. Triśirobhairava in -Viveka ad Tantrāloka 15.121-125ab
14ab cf. saksāv udaranābhigau Mālinīvijayottara 3.40b = Tantrāloka 15.124b 14cd cf.
Mālinīvijayottara 3.38cd = Tantrāloka 15.122cd 15ab cf. sa jīvo visargayuk Mālinīvi-
jayottara 3.39d = Tantrāloka 15.123d 15cd cf. tatparaḥ kathitaḥ prāṇaḥ Mālinīvijayottara
3.40a ≈ prāṇo havarṇaḥ kathitaḥ Tantrāloka 15.124a 16 cf. ma-śam-tāḥ kaṭiguhyoruyug-
magā Mālinīvijayottara 3.40cd ≈ ma-śān-tā<h> kaṭiguhyoruyugmagā Tantrāloka 15.124cd
17 Mālinīvijayottara 3.40d-41b ≈ Tantrāloka 15.124d-125b 18ab cf. caraṇau daphau
Mālinīvijayottara 3.41b ≈ Tantrāloka 15.125b 18cd cf. pa hṛc chalau stanau kṣīram ā
Mālinīvijayottara 3.39cd ≈ Tantrāloka 15.123cd

11a jhaṇau em. cf. Mālinīvijayottara 3.39a = Tantrāloka 15.123a: "jha"phau D: "jha" hau
N 12b sūladanḍam corr. cf. Mālinīvijayottara 3.39b = Tantrāloka 15.123b: sūlaṃ danḍam
N: -laṃ danḍam D 12c "varṇāc corr.: "varṇāś D: "varṇā N 12d sāksāc chūlaṃ D:
sāksāt sūlaṃ N • tatopari corr.: tatopare DN 13c napuṃsaka D: napuṃsake N 13d
"mālā D: "mālām N • prakīrtitā corr.: prakīrtitā DN 14a udaraṃ śa smṛtaṃ D: udare
yam smṛte N 14b pa hṛllagnaṃ conj. cf. Triśirobhairava cit. in -Viveka ad Tantrāloka
15.121-125ab: vahulaṃ ca D: vahvalagvaṃ N • kṣa nābhigaṃ em. cf. Mālinīvijayottara
3.40b = Tantrāloka 15.124b: "kva"nābhigaṃ D: kṛnābhigaṃ N 14c bāhvō em. S:
bāhvau DN 14d krameṇa D: kramena N 15a savisargaḥ corr. cf. Mālinīvijayottara
3.39d = Tantrāloka 15.124a: savisarga D: savisargaṃ N • sa D: ma N 15c ha corr. cf.
Mālinīvijayottara 3.39d-40a ≈ Tantrāloka 15.124a: haṃ DN • prāṇas tu samākhyātāḥ D:
prāṇis tu samākhyātāṃ N 16a nitambe corr.: nitambe D: pīvandhe N • śa corr. cf.
Mālinīvijayottara 3.40cd ≈ Tantrāloka 15.124cd: sa DN 16b sānusvāram corr.: sānusāram
DN 16c tādhasṭāt D: tādhasṭās N • vikhyāta corr.: vikhyātā DN 17ab samākhyātāv
e-ai-kārāv anukramāt em. S: samākhyātā e-ai-kārā dhanuḥkramāt D: samākhyātā e-ai-
kārā dhanukramāt N 17c tayoḥ D: tayoṃ N 17d krameṇaivo corr.: krameṇauvo
D: kramenauvo N 18a daphau em. cf. Mālinīvijayottara 3.41b ≈ Tantrāloka 15.125b:
dahau D: dehau N 18d payaḥ D: paya N 19b "śaktiṃ corr.: "śakti DN

parāparām samuddhṛtya vidhinā cāparām punaḥ
 parām samuddharen mantrī sarvakāmārthasādhakām ||20||
 parāditrayam uddhṛtya aghoryādyastakam punaḥ
 padabhedena vidyāyās tatas tasyāṅgapañcakam ||21||
 lokapālāms ca deveśi tataḥ siddhim avāpnuyāt
 samuddhṛteṣu mantreṣu tataḥ siddhir na saṁśayaḥ ||22||
 binduṁ tām dakṣiṇām jaṅghām tato vāk parikalpayet
 tām eva dakṣiṇām jaṅghām dantapaṅktyāś caturthake ||23||
 yojya dakṣiṇājānuṁ ca śūladaṇḍam vidhānavit
 śūladaṇḍakṛtādhāram prāṇam nāsāvibhūṣitam ||24||
 tato visargasamyuktaṁ hṛdayam kevalam punaḥ
 kevalam śūladaṇḍam tu nitambam ca tathaiva hi ||25||
 caturtham daśanam devi dakṣiṇamjaṅghayā yutam
 śūladaṇḍam punaḥ proktaṁ pūrvavat tadanantaram ||26||
 dakṣiṇaśraṇasthena bhūṣaṇena vibhūṣitam
 prāṇam bindusamāyuktaṁ uddharet tadanantaram ||27||
 tathaiva jaṅghām yāmasthām yojitām vinyaset kramāt
 caturtham daśanam mantrī śūladaṇḍam tataḥ punaḥ ||28||
 śūladaṇḍam punar yojya vāmakarṇavibhūṣitam
 hṛdvarṇe dakṣiṇam jānuṁ vinyaset tadanantaram ||29||
 savisargaṁ tataḥ prāṇam daśanampūrvam eva hi
 śūladaṇḍam punar nyasya nitambam tadanantaram ||30||
 dakṣiṇaśraṇasthena bhūṣaṇena vibhūṣitam
 dvitīyam daśanam paścāt sajjihvam vinyased budhaḥ ||31||
 dakṣiṇam bāhuśikharam nāsāyuktaṁ tataḥ kramāt
 nitambam kevalam nyasya tathaiva śikharam punaḥ ||32||
 uddhared udaram prājñāḥ śraṇam tadanantaram

23 cf. *Mālinīvijayottara* 3.42 23-39 cf. *Tantrāloka* + -*Viveka* 30.20-24ab 24 cf. *Mālinīvijayottara* 3.43a 25-26 cf. *Mālinīvijayottara* 3.43b 27 cf. *Mālinīvijayottara* 3.44a 28-29ab cf. *Mālinīvijayottara* 3.44b-d 29cd cf. *Mālinīvijayottara* 3.45a 30a cf. *Mālinīvijayottara* 3.45b 30b cf. *Mālinīvijayottara* 3.45c 30c cf. *Mālinīvijayottara* 3.45d 30d-31b cf. *Mālinīvijayottara* 3.46a 31cd cf. *Mālinīvijayottara* 3.46b 32ab cf. *Mālinīvijayottara* 3.46c 32cd cf. *Mālinīvijayottara* 3.46d-47a 33a cf. *jaṭharam* kevalam tataḥ *Mālinīvijayottara* 3.47b

20a parāparām corr.: parāparā DN 20c parām corr.: parā D: parā N 20d 'sādhakām em.: 'sādhakāh DN 21a parādi' conj. S.: parābhṛt' N: --- D 21b aghoryādyastakam em.: aghoryā astakam D: aghoryādyastakam N 21c pada' D: para' N • vidyāyās corr.: vidyāyā DN 22a 'pālāms D: 'pālāc N 22c samuddhṛteṣu corr.: samuddhṛteṣu DN 23a binduṁ corr.: bindu DN 23d 'paṅktyāś em.: 'paṅktyā DN 24a yojya D: yojye N 24b śūla' D: mūla' N 24c śūladaṇḍa' corr.: śūladaṇḍam D: mūladaṇḍam N 24d nāsā' D: vāsā' N 25b hṛdayam N: hṛdaya D 25c 'daṇḍam D: 'daṇḍas N 27a dakṣiṇaśraṇasthena em. cf. 31a: dakṣiṇau śraṇe caiva DN 28a jaṅghām corr.: jaṅghā DN • 'sthām D: 'sthām N 28b yojitām corr.: yojitām DN 28c caturtham D: caturtha N 28d śūla' D: mūla' N • tataḥ D: tata N 29a śūla' D: mūla' N 29c dakṣiṇam corr.: dakṣiṇe DN 30b daśanam' corr.: daśana' D: dūśanam N 30c śūla' D: mūla' N 31a 'sthena em.: 'sthāne D: 'sthāna N 33a uddhared u' N: uddhare - D • 'daram em. cf. *Mālinīvijayottara* 3.47b: duram D: 'ddharan N • prājñāḥ corr.: prājña N: prājñā D

dakṣiṇena samāyuktaṃ jānūnā vinyased budhaḥ ||33||
 kaṇṭham eva samuddhṛtya nitambaṃ ca svarūpiṇam
 hrdayaṃ jihvayā yuktaṃ vaktraṃ kevalam eva ca ||34||
 prāṇam ca vinyaset paścād dakṣiṇaṃ jānumaṇḍalam
 kaṇabhūṣaṇa pūrvam tu śūladaṇḍe niyojayet ||35||
 tasya kṛtvā dvir abhyāsaṃ śūladaṇḍam svarūpiṇam
 dvidhābhūtaṃ nyasen mantrī vāmapādaṃ tataḥ kramāt ||36||
 kapālaṃ patitaṃ nyasya tasyānte mantradīpakam
 kaṇabhūṣaṇa pūrvam tu prāṇabinduyutaṃ punaḥ ||37||
 punar eva nyaset prāṇam savisargaṃ vidhānavit
 vāmapādaṃ punar nyasya kapālaṃ patitaṃ punaḥ ||38||
 parāparā samākhyātā vidyeyaṃ sarvasiddhidā
 satataṃ vinyaset pumsāṃ sarvapāpaprāṇāśanīm ||39||
 aparāṃ tu pravakṣyāmi sarvakāmaphalapradāṃ
 prāṇam nāsāyutaṃ kṛtvā śūladaṇḍāsane sthitam ||40||
 svarāntasahitaṃ tv ādau mantratattvaṃ niyojayet
 tam eva bindusaṃyuktaṃ ū-yutaṃ vinyaset tataḥ ||41||
 vāmapādaṃ punar nyasya kapālaṃ patitaṃ punaḥ
 apareyaṃ samākhyātā rudraśaktir mahābalā ||42||
 abhiprītārthasamsiddhyai jape nityaṃ prayatnataḥ
 tato guhyatarāṃ sūksmāṃ rudraśaktiṃ parāṃ śṛṇu ||43||
 nādikṣitāya deyeyaṃ nāśiṣyāya na bhīrave
 rudraṃ ca rudraśaktiṃ ca guruṃ caivāvikalpitam ||44||
 bhaktyāvalokayed yas tu tasmin deyaṃ varānane
 śiṣyenāpi tadā grāhyā yadā samtoṣito guruḥ ||45||

33b-d cf. *Mālinīvijayottara* 3.47c 34a cf. kaṇṭham kevalam eva ca *Mālinīvijayottara* 3.47d 34b cf. *Mālinīvijayottara* 3.48a 34c cf. *Mālinīvijayottara* 3.48a 34d cf. *Mālinīvijayottara* 3.48c 35ab cf. *Mālinīvijayottara* 3.48d 35c-36c cf. *Mālinīvijayottara* 3.49ab 36d cf. *Mālinīvijayottara* 3.49c 37ab cf. *Mālinīvijayottara* 3.49d 37c-38d cf. *Mālinīvijayottara* 3.50ab 40-42 cf. *Tantrāloka + Viveka* 30.26 40c-41b cf. *Mālinīvijayottara* 3.51a 41cd cf. *Mālinīvijayottara* 3.51bc 42ab cf. *Mālinīvijayottara* 3.51d 42c = *Mālinīvijayottara* 3.52a 43d = *Mālinīvijayottara* 3.52b 44ab cf. nāśiṣyāya pradeyeyaṃ nābhaktāya kadācana *Mālinīvijayottara* 3.55cd 44cd cf. rudraś ca rudraśaktiś ca guruś ceti trayam samam *Mālinīvijayottara* 3.56ab 45ab = bhaktyā prapaśyate yas tu tasmai deyaṃ varānane *Mālinīvijayottara* 3.56cd 45cd = *Mālinīvijayottara* 3.57ab

33d jānūnā D : jānumā N 34a kaṇṭham em. cf. *Mālinīvijayottara* 3.47d : kaṇṭham D : kaṇḍam N 35b dakṣiṇam corr.: dakṣiṇe DN 35c pūrvam D : pūrvas N 35d 'daṇḍe N : 'daṇḍair D 36a kṛtvā D : kṛtvā N 36b śūladaṇḍam corr.: śūladaṇḍa DN • svarūpiṇam D : 'ś ca rūpiṇam N 37b tasyānte D : nasyānte N 37c pūrvam D : pūrvas N 37d prāṇa' corr.: prāṇam DN • 'bindu' N : 'binduṃ D 38b savisargaṃ corr.: savisarga DN 40a aparāṃ corr.: aparā DN 40b 'pradām corr.: 'pradāh DN 40c prāṇam em.: pānam DN • 'yutaṃ D : 'putam N 40d 'āsane D : 'āsana N 41a 'sahitaṃ tv D : 'sahitanv N 41b 'tattvaṃ corr.: 'tatvā N : - - D 42d 'balā D : 'balāh N 43a 'samsiddhyai corr.: 'samsiddhau N : sisi'ddhau' D 43d guhyatarāṃ sūksmāṃ corr.: guhyatarā sūksmā DN 43d 'śaktiṃ N : 'śaktiḥ D • parāṃ corr.: parā DN 44b bhīrave em.: bhīravet D : bhīravat N 44d guruṃ corr.: gurūṃ N : gura' D • caivāvikalpitam em.: caivāvikalpitah N : 've vāvikalpitah D 45a 'lokayed D : 'lakayed N 45c śiṣyenāpi D : śiṣyenāpi N 45d samtoṣito D : samtoṣitā N

guruṇāpi tadā tasmin śiṣyāya vinayātmane
 vāmajaṅghāsamāyukta ātmā deyaḥ sa eva tu ||46||
 pareyam anayā siddhiḥ sarvakāmaphalodayā
 saptāhāt samayaḥjñasya jāyate devi niścayam ||47||
 jñātamātreṇa vidyāyā jñāyate sarvaśaktibhiḥ
 tatksaṇoccāraṇād vāpi pratyayaś cātra jāyate ||48||
 kampate dehapiṇḍas tu drutaṃ cotpatate tathā
 bahudhā kurute vittaṃ siddhayogeśvarimate ||49||
 mātrāsatena cāveśaṃ śarīre tasya jāyate
 yaḥ samuccārayed bhaktyā namaskārābhir udyataḥ ||50||
 muhūrtaṃ smarate yas tu siddhayogeśvarimate
 sa badhnāti tadāvaśyaṃ mantramudrāgaṇaṃ param ||51||
 udgrāhayati cāvaśyaṃ śāstrasadbhāvam uttamam
 atītānāgatān arthān prṣṭo 'sau kathayiṣyati ||52||
 etat samāsāt kathitam ātmapratyayakārakam
 ity etat kathitaṃ tubhyaṃ siddhayogeśvarimate ||53||
 uktaṃ śaktitrayaṃ devi divyasiddhipradāyakam
 hrdayaṃ sarvaśaktinām aghoreśīprasādhakam ||54||

46cd cf. *Mālinīvijayottara* 3.54c cf. *Tantrāloka* + *Viveka* 30.27ab 47ab cf. pareyam
 anayā siddhiḥ sarvakāmaphalaprādā *Mālinīvijayottara* 3.55ab 48ab ≈ anena jñātamātreṇa
 jñāyate sarvaśaktibhiḥ *Parātrīṣikā* 19ab 49ab ≈ kampate gātrayaṣṭiś ca drutaṃ cotpata-
 naṃ bhavet *Mālinīvijayottara* 3.53ab 51 ≈ muhūrtaṃ smarate yas tu cumbakenābhimudri-
 taṃ | sa badhnāti tadā sarvaṃ mantramudrāgaṇaṃ naraḥ *Parātrīṣikā* 12c-13b mudrāba-
 ndhāny anekāni śāstroktāni na saṃśayaḥ *Tantrasadbhāva* 9.275 cf. mudrābandhaṃ ca geyaṃ
 ca śivāruditam eva ca *Mālinīvijayottara* 3.53cd sarvasāstrārthavettṛtvam akasmāc cāsyā jāyate
Mālinīvijayottara 2.16cd 52cd ≈ atītānāgatān arthān prṣṭo 'sau kathayati api *Parātrīṣikā*
 13cd cf. atītānāgatārthasya kuryād vā kathanādikam *Mālinīvijayottara* 3.54ab cf. bhūtaṃ
 bhavyaṃ bhaviṣyaṃ ca prcchate kathayanti hi *Tantrasadbhāva* 9.371

46ab tasmin śiṣyāya corr.: tasmiṇ śiṣyāya D : tasmin aśiṣyāya N 46c vāma D : vāmaṃ
 N • yukta corr.: yuktas D : yuktaṃ N 46d deyaḥ D : daya N 47a anayā siddhiḥ
 conj. cf. *Mālinīvijayottara* 3.5a manasā siddhā N : manasā siddhāḥ D 47b odayā corr.:
 odayāḥ DN 47c saptāhāt samayaḥjñasya D : saptāhā samaye jñāsyā N 48a jñāta N :
 jñāna D 48c tatksaṇoccāraṇād D : takṣaṇaiccāraṇaid N 49b cotpatate D : cotpadyate
 N 49c vittaṃ conj.: cittaṃ DN 49d yogeśvari corr.: yogiśvari DN 50c yaḥ sam
 D : yasyam N 50d udyataḥ D : udyateḥ N 51c tadāvaśyaṃ D : tadāvaśyaṃ N 52a
 udgrāhayati em. cf. *Tantrasadbhāva* 9.275b : udgrāhayati DN 52c arthān corr.: ārthā DN
 53c tubhyaṃ N : tubhya D 53d yogeśvari N : yogiśvari D

athātaḥ saṃpravakṣyāmi siddham vidyāṅgapañcakam
 yena saṃrakṣito mantrī vighneśair nābhibhūyate ||1||
 ādāv ṭakṣarasamkhyātam uddiṣṭākṣaralakṣaṇamṭ
 pañcadhā gunitā jaṅghā dakṣiṇasthā sabindukā ||2||
 hr̥dayāya iti namaḥ śaktīnām hr̥dayam param
 om ity etat padaṃ pūrvam amṛte tadanantaram ||3||
 tejomālīniśabdaś ca svāhākāras tataḥ smṛtaḥ
 śīram evaṃ samākhyātam etad ekādaśākṣaram ||4||
 <vedavedi>ni hūm phaṭ ca praṇavādyam varānane
 aṣṭākṣarā śikhā jñeyā sarvavidyāgaṇasya tu ||5||
 vajrine 'tyādi samyuktaṃ tathā vajradharāya ca
 praṇavādyam svāhāntam ca varmam etat prakīrtitam ||6||
 ekādaśākṣaram devi sāmpratam tvām pramucyate
 ślīpadaṃ paśuśabdaś ca hūmphaḍantaṃ prakīrtitam ||7||
 praṇavena samāyuktaṃ sarvāstrendravaram smṛtam
 ṣaḍākṣaram samākhyātam svadehaṃ vinibṛmhayet ||8||
 †rājasevāstraajālastham† sarvavighnapramardanam
 vidyāṅgapañcakam hy etat sarvavighnavidārakam ||9||

2c-3a cf. omkāraiḥ pañcabhir manthro vidyāṅgahr̥dayam bhavet *Mālinīvijayottara* 3.61cd =
Tantrāloka 30.37cd 3c-4 cf. om amṛte tejomālīni svāhāpadavibhūsitam | ekādaśākṣaram
 proktam etad brahmaśīrah priye *Mālinīvijayottara* 3.62 = *Tantrāloka* 30.38 5 cf. ve-
 davedini hūm phaṭ ca praṇavādisamanvitā | rudrāṇy aṣṭākṣarā jñeyā śikhā vidyāgaṇasya tu
Mālinīvijayottara 3.63 cf. *Tantrāloka* 30.39ab 6 cf. vajrine vajradharāya svāhāntam
 praṇavādikam | ekādaśākṣaram varma puruṣtutam iti smṛtam *Mālinīvijayottara* 3.64 = *Ta-*
ntrāloka 30.39c-40b 8cd = ślīpadaṃ paśuśabdaṃ ca hūmphaḍantaṃ bhavādikam | etat
 pāsupataṃ proktam ardhastakṣaram param *Mālinīvijayottara* 3.65ab cf. *Tantrāloka* 30.41cd

1c saṃrakṣito D : saṃrakṣitā N 1d vighneśair conj. I. : vighnase DN 2b uddiṣṭā
 D : uddiṣṭo N • lakṣaṇam D : lakṣaṇam N 2d dakṣiṇasthā em. S. : dakṣiṇasyā DN •
 sabindukā corr. : sabindukāḥ DN 3c etat corr. : eta DN 4a tejo em. : teja DN 4b
 'kāras corr. : 'kārāt DN 5a vedavedini hūm suppl. cf. *Mālinīvijayottara* 3.63a : -----
 hūm D : [-4]-nihūm N 6a vajriṇītyādi conj. cf. *Mālinīvijayottara* 3.64a : vajriṇīnyādi D
 : vajriṇītyādi N • samyuktaṃ N : samyuktaṃ D 6d varmam conj. cf. *Mālinīvijayottara*
 3.64c : va - m D : valam N 7b sāmpratam D : sāmvrataṃ N • tvām em. : tvām DN
 7c paśuśavdaś N : vaśavdañ D 7d hūm D : hūm N • phaḍantaṃ corr. : phaḍantaṃ D :
 phaḍantaṃ N 8c 'akṣaram D : 'ākṣaram N 8d 'dehaṃ corr. : 'dehe DN • 'vṛmhayet D
 : 'vṛttayet N 9a 'sevā D : 'sarvā N • 'stham D : 'sthau N 9c hy etat N : -e -m D

|| devy uvāca ||
 uktaṃ śaktitrayaṃ deva tathā vidyāṅgapāṇcakam
 samāsāl lokapālānāṃ mantrakōṣaṃ bravīhi me ||1||
 || bhairava uvāca ||
 athātaḥ sampravakṣyāmi lokapālān samāsataḥ
 yena siddhim avāpnoti yāgabdhūmau vyavasthitaḥ ||2||
 pūrve cendraṃ pratiṣṭhāpya tasya vāmastanaṃ tanūḥ
 pūjayed agnim āgneyyāṃ śūladanḍavapurdharam ||3||
 kapālaṃ yamadaivatyāṃ tenāsau samprayojayet
 nairṛte tu tadā nābhī rakṣorājāḥ prakīrtitaḥ ||4||
 vāruṇīdiśi -m- āsthāpya varuṇaṃ kaṇṭhavigrahaṃ
 varuṇaṃ pūjayed vidvān mahābalaparākramam ||5||
 vāyavye ca tathā vāyuṃ pūjayan mantravit tataḥ
 vāmaṃ vai bāhuśikharaṃ tasya mantraṃ udāhṛtaṃ ||6||
 dakṣiṇāśravaṇasthena bhūṣaṇena tataḥ punaḥ
 somaṃ saumyasthitaṃ pūjya nityam āpyāyane hitam ||7||
 nitambasthaṃ varārohe śāṅkarīdigvyavasthitaṃ
 īśānaṃ rudradigbhāge arcayen mantravit sadā ||8||
 kanakāṇḍasamudbhūtaṃ tvyaktadveśaṃ prapūjayet
 ūrdhvamārgasthitaṃ taṃ tu mādhave cādhasamsthitam ||9||
 gandhendriyagataṃ taṃ ca maṅgamaṃgaḥ parāyaṇam
 payanāsādisamyuktā guhyasthena samanvitāḥ ||10||
 lokapālā bhavanty evaṃ hrasvāstrāḥ samprakīrtitāḥ
 ṇavahastagatāḥ pūjyā yathāvidhi niyogataḥ ||11||

8d cf. laraṭakṣavayair dīrghaiḥ samayuktaiḥ sabindukaiḥ (sama* em. Gnoli : saha* Ed.) |
 indrādīn kalpayed Mālinīvijayottara 3.66a-c 10b cf. tadvan nāsāpayobhyāṃ tu kalpyau
 viṣṇuprajāpati | svarāvadyatṛtiyau tu vācakau padmacakrayoḥ Mālinīvijayottara 3.67 10d
 cf. Mālinīvijayottara 3.66a-c 11b cf. indrādīn kalpayed dhrasvais tadastrāṇi vicakṣaṇaḥ
 Mālinīvijayottara 3.66cd

1c samāsāl lokapālānāṃ N : — nāmākapālādyam D 1d *koṣaṃ corr.: *koṣa D : *kāmaṃ
 N 2b loka* N : — D • *pālān corr.: *pālās N : — ḥ D 2c siddhim em.: siddhi D
 : siddhir N • avāpnoti N : — -la D 2d *sthitaḥ corr.: *sthitāḥ DN 3a pūrve D :
 pūrva N • cendraṃ corr.: cendra D : mantra N 3b tanūḥ corr.: tanu DN 3c āgneyyāṃ
 corr.: agneyyāṃ N : adhyayā D 3d *dharam corr.: *dharāḥ DN 4b sam* D : maṃ N
 4c nairṛte D : naidate N • nābhī corr.: nābhīm N : nābhi D 4d *rājāḥ corr.: *rājā N :
 *rāja D 5a *diśi -m- em.: *diśam N : *diśem D • āsthāpya corr.: āsthāya N : ā -- D
 5b varuṇaṃ corr.: varuṇām N : — D • kaṇṭha* N : — D • *vighraṃ N : — D
 6a vāyavye N : vāyavyam D • vāyuṃ N : vāpu D 7a dakṣiṇāśravaṇasthena D : dakṣiṇe
 śravaṇe sthe ca N 7b bhūṣaṇena D : bhūṣaṇeva N • tataḥ D : tataḥ N 7d āpyāyane
 em.: ādhyāpane D : ādyāyane N 8a nitambasthaṃ N : nitambavasthaṃ D 8b *sthitam
 corr.: *sthitāḥ DN 8c īśānaṃ corr.: īśāna DN 9b vyakta* D : cākta* N 9c tan tu
 N : tastaṃ D 9d mādhaveṃ conj.: sādhave N : mārgede* D • *cādha* N : *vyādha* D
 10a *gataṃ N : *śataṃ D • taṃ corr.: tac DN 10b maṅgamaṃga* N : saṅgamaṃ - D
 • *parāyaṇam D : *parāyaṇaḥ N 10c payanāsādi* conj.: vayasā - sa D : vayasāsa [-i-]N
 10d samanvitāḥ N : samanvitā D 11a bhavanty corr.: bhavaty DN 11b *āstrāḥ D :
 āstrā N 11c navahasta N : saptakas ta D • *gatāḥ corr.: *gatā N : -- vā D • pūjyā N :
 pūjyam D 11d yathā* N : athā* D • niyogataḥ D : niyogataḥ N

PATA 6

athātaḥ saṃpravakṣyāmi siddhaṃ samayamaṇḍalam
jāyate yena mantrē 'sminn adhikāro varānane ||1||
ekaliṅge śmaśāne vā nadyor vā saṃgame śubhe
jaladher vā taṭe ramye parvatāgre 'tha vā punaḥ ||2||
sugupte śaraṇe vātha ekavṛkṣe manorame
mātrgrhe 'tha udyāne yatra vā rocate manaḥ ||3||
<ahorā>troṣito bhūtvā suprasannaḥ śucir guruḥ
śaktimūrtyā tu saṃnaddhaś citrāmbaradharaḥ śuciḥ ||4||
kṣitibhāgaṃ samaṃ śuddhaṃ kṛtvā gomayalepitam
pūrvottaraplavaṃ snigdhaṃ tuṣāṅgārāsthivarjitam
ādaḥ parikṣayed bhūmiṃ paścāt saṃskāram ārabhet ||5||
sthānaśuddhiṃ dravyaśuddhiṃ bhūta-śuddhiḥ tathaiva ca
śuddhaḥ yamaṇiḥ yo vetti sa guruḥ sarvasiddhidaḥ ||6||
diśābandhaṃ tataḥ kṛtvā astreṇaiva tu śodhayet
sthānaśuddhir bhavaty evaṃ dravyaśuddhiṃ parāṃ śṛṇu ||7||
arghapātraṃ tu prakṣālya astreṇaiva yaśasvini
evaṃ vai śodhayitvā tu cintayed vargapāñcakam ||8||
prokṣayet sarvadravayāni yajñārthe ye prakalpitāḥ
dravyaśuddhiḥ samākhyātā ṇicautāḥ puṇyavardhanā ||9||
pañcāṅgāni punar japyā pañcagavyaṃ prakalpayet
bhūyo bhūmiṃ pralimpeta astreṇa vikiret tilān ||10||
kavace mārjanaṃ kuryād arkapicchena mantriṇaḥ
tato gandhodakaṃ siñcya astrajaptena buddhimān

Up to 4a D is very fragmentary

2-3 cf. parvatāgranaditīraikaliṅgādi yad ucyate *Tantrāloka* 15.80cd śmaśāne kānanodyāne
giriśṛṅge catuṣpathe *Tantrasadbhāva* 4.12cd 3d cf. ekānte vijane ramye yatra vā ra-
mate manaḥ unattributed cit. *Viveka ad Tantrāloka* 15.110b 4a ≈ ahorātroṣito yogi
Mālinīvijayottara 22.5a 5c cf. snigdhaṃ manoramāṃ vātha prāgdiśottaradikplavāṃ *Ta-*
ntrasadbhāva 9.7cd 5d cf. śodhayet tām prayatnena tuṣāṇyavivarjitāṃ | kaṇṭhakāṅgāra-
kaṣāyāḥ kārayet tām prayatnataḥ *Tantrasadbhāva* 9.13. 5a-5d cf. bhūmiṃ plavaviśodhi-
tām | viśalyāṃ lakṣaṇair yuktāṃ *Svacchanda* 1.28bc parikṣitesānapūrvottaradiśūnyāṃ, lakṣaṇair
snigdhatvamanoramavādibhir yuktāṃ ... *Kṣemarāja ad loc.* 5ef ≈ ādaḥ parikṣayed
bhūmiṃ vāstuvidyāviśāradaḥ *Tantrasadbhāva* 9.6ab

1b samayaḥ N : saṃsāyaḥ D 1c jāyate yena mantrē N : sa - - - - - yo - - - - - D • 'sminn
corr.: smin N : - D 2b nadyor corr.: nadyair DN • śubhe N : śubhet D 2c jaladher
N : jaladhair D 3c mātr' corr.: mātri' N : mā - D • 'grhe tha udyāne N : - - - - -
D 3d yatra vā rocate manaḥ N : -
munah D 4a ahorātroṣito conj. cf.
Mālinīvijayottara 22.5a : - - - - - trisito D : -3- trisita N 4c sannaddhaś D : sannaddha N
4d 'dharah N : 'dhara D • śuciḥ D : śuci N 5b 'lepitam D : 'leṣitam N 5d 'āsthi' N :
'avi' D 6b 'śuddhiḥ N : 'śuddhes D 7a kṛtvā D : kuryād N 7d 'śuddhiḥ D : 'śuddhi
N • parāṃ corr.: parā N : parāḥ D 8a prakṣālya corr.: prakṣyālya DN 8b astreṇaiva
em.: astre caiva DN 8c vai D : vi' N 8d cintayed varga' N : cintamyed arga' D 9c
śuddhiḥ D : śuddhi N 10a japyā em.: jāpya D : jñāpya N 10b 'gavyaṃ conj.: 'sādhyam
D : 'sādhyā N 11b 'picchena em. S. : 'pimsthena N : 'piṇḍena D 11c 'odakam em.:
'odake DN

bhūmisamśodhanam devi evaṃ prājñas tu kārayet ||11||
 tatra maṇḍalam ālikhya caturasraṃ trihastakam
 śuklavarṇam caturdvāraṃ bhasmanā piṣṭakena vā ||12||
 sitapītāruṇaiḥ kṛṣṇaiḥ caturvarṇair manoharaiḥ
 sitāruṇena pītena kṛṣṇena ca vibhāgataḥ ||13||
 tasya madhye likhech chūlam hastamātraṃ pramānataḥ
 hastadvayaṃ tathā daṇḍam tasyaiva parikalpayet ||14||
 paścāddvārasya pūrveṇa tyaktvāṅgulacatuṣṭayam
 triśūlaśṛṅgamānam tu dvāramānam ihoditam ||15||
 udaraṃmānatulyaṃ vā praśastaṃ sarvakarmasu
 pūrvāmukhaṃ pratiṣṭhāpya mudrāyā vāñchitapradam ||16||
 kaṇyāṅguṣṭha śīrasi dattvā rjvas tathā trayah
 tarjanyānamimadhyās tu visrtāḥ śṛṅgarūpiṇiḥ ||17||
 mayoktā śūlamudreyaṃ sarvakarmakarī śubhā
 trikūṭādri -m- iva jyeṣṭhā śūlamudrā mahābalā ||18||
 dakṣiṇe tatra śūlāgre nyased devīm parāparām
 aṣṭātrimśāms tathā varṇāṃ jvalatpāvakaśam nibhām ||19||
 kapālamālābharaṇāṃ netrātritayabhāsūrām
 saśūlakhaṭvāṅgadharām mahāpretakṛtāsanām ||20||
 vidyujjihvām mahākāyām mahāśarpavibhūṣitām
 vikarālām mahādaṃṣṭrām mahogrām bhrukuṭikṣaṇām ||21||
 mahāpannagasamvītām śavamālāvibhūṣitām
 mahāśavakarāmbhojacārūkarṇāvatamsakām
 pralāyāmbudanirghoṣām grasantīm iva cāmbaram ||22||

13b cf. caturasraṃ caturdvāraṃ caturvarṇam manoramam cit. *Puṣkarapārameśvaratantra*
 in *Prāyaścittasamuccaya* 7v5 14cd cf. kṣetrārdhe cāpare daṇḍo dvikaracchannapañcakāḥ
 Mālinīvijayottara 9.16ab 15ab = Mālinīvijayottara 9.29cd 17-18a cf. tarjanīmādhyā-
 mānāmā dakṣiṇasya prasāritāḥ | kaṇiṣṭhāṅguṣṭhakākṛantās triśūlam parikīrtitam Mālinīvi-
 jayottara 7.5 20d cf. īśvaraṃ karṇikāmūle sadākhyam pretarūpiṇam cit. *SYM in -Viveka*
ad Tantrāloka 15.322. 21cd ≈ vikarālām mahādaṃṣṭrām mahogrām bhrukuṭimukham
 Mālinīvijayottara 8.94cd 21c-22b cf. vikarālām mahābhūmām śavamālāvibhūṣitām *Tantra-*
sadbhāva 4.17cd 22cd = *Tantrasadbhāva* 4.18cd 22e = *Tantrasadbhāva* 4.19a

11e bhūmi' N: mūmiṃ D • 'śodhanam N: 'śodhana D 11f prājñas conj. S: yajñais DN
 13a 'āruṇaiḥ D: 'āruṇair N • kṛṣṇaiḥ corr.: kṛṣṇaiḥ D: kṛṣṇair N 13b caturvarṇair conj.
 cf. *Puṣkarapārameśvara in Prāyaścittasamuccaya* 7v5: srkṣurbandhair D: mmikṣubandhair
 N 15a paścād' N: paścā' D 15c tri' D: tr' N 15d dvāramānam N: dvāsmānam D
 • 'oditam corr.: 'oditaḥ D: 'odita N 16a udaraṃ D: udara' N • 'tulyaṃ corr.: 'tulyā
 DN 16b praśastaṃ corr.: praśastā D: prasastās N 16d vāñchita' em.: lāñchita' DN
 17b rjvas D: rijvās N • trayah D: tryah N 17c 'madhyās corr.: 'madhyān D: 'madhyā
 N • tu D: tur N 17d śṛṅga' conj.: tuṅgu' DN • 'rūpiṇiḥ corr.: 'rūpiṇi D: 'rūpiṇi N
 18a 'oktā corr.: 'oktās D: 'oktās N • śūla' N: tāla' D 18b śubhā D: śubhāḥ N 18c
 jyeṣṭhā corr.: jyeṣṭhās D: jyeṣṭhās N 18d śūla' N: tāla' D • 'balā corr.: 'balāḥ DN
 19a 'āgre em.S: 'āye DN 19b parāparām corr.: parāparā DN 19c aṣṭātrimśāms corr.:
 aṣṭātrimśās DN 19d 'sannibhām N: 'sannibhāḥ D 20c 'khaṭvāṅga' D: 'khaḍgāṅga'
 N 20d 'āsanām N: 'āsavām D 21c 'daṃṣṭrām D: 'draṣṭām N 21d bhrukuṭi'
 corr.: bhrukute' D: bhrukute' N 22a 'pannagasamvītām em.S: 'pannanasampidām DN
 22b 'mālā' D: 'mālām N 22c 'āmbhoja' em.S: 'āmbhojām DN 22f cāmbaram N:
 cāmvarām D

idrgrūpadharām devīm prāṇatārtivināśanīm
 śūlāgre vinyased vāme tryakṣarām aparām punaḥ ||23||
 vāmaṁ dakṣiṇam evātra dakṣiṇam cottaraṁ smṛtam
 parāparoktarūpeṇa vidyaisā kṣṇapiṅgalā ||24||
 <madhya>me vinyased devīm sarvākṣaramayīm śubhām
 sphuratsūryāyutaprakhyām dyotayantīm idaṁ jagat ||25||
 nyaset tasyāḥ śikhāgre tu aṣṭapatraṁ sakarṇikam
 karṇikāyām nyased devīm parām ekākṣarām śubhām ||26||
 utkrṣṭasphaṭikaprakhyām samantād amṛtasravām
 āpyāyanakarīm devīm parām siddhipradāyikām ||27||
 pūrvapatrādike nyasya tato 'ghoryādikaṁ gaṇam
 āvāhayed recakena kumbhakena nirodhayet ||28||
 pūjayitvā śive sūkṣme niṣkale dhāmanvagrahe
 parabrahmaniveśena pūrakena visarjayet ||29||
 pūrvamantroditān nyasya tato 'ṅgāni prakalpayet
 āgneyakoṇe hṛdayam īśānyām tu śiraṁ nyaset ||30||
 nairṛtyām tu śikhām nyastvā vāyavyām kavacaṁ nyaset
 astram diśāsu sarvāsu yojitavyaṁ prayatnataḥ ||31||
 śakrādyaṁl lokapālāṁś ca svasthānaiva hi vinyaset
 dhyānanyāsaṁ samākhyātaṁ sakalas tu varānane ||32||
 tataḥ sapuṣpagandhais tu dīpadhūpapavitrakaiḥ
 vastrai ratnādibhir bhaktyā pūjayet tad vidhānataḥ ||33||
 bhakṣair nānāvidhais caiva balibhiḥ sārvaṇṇikaiḥ
 toraṇaiḥ sapatākaiś ca vitānāc chāditāmbaram ||34||
 mahāpīśitasanmadyasammatais carubhis tathā

23ab ≈ icchārūpadharām devīm prāṇatārtivināśanīm *Mālinīvijayottara* 8.74ab ≈ icchārūpa-
 dharīm devīm prāṇatārtivināśanīm *Tantrasadbhāva* 4.20ab 23ab-24cd cf. aparām vāma-
 śrūge tu bhīṣaṇām kṣṇapiṅgalām *Mālinīvijayottara* 8.73cd 25 = cit SYM in -Viveka ad
Tantrāloka 15.333cd-334ab 26a-d ≈ tasyāḥ śikhāgre vinyaset parām ekākṣarām śubhāmcit.
 SYM in -Viveka ad *Tantrāloka* 15.333cd-334ab cf. parā tu mātṛkā devī mālinī madhyagoditā
Tantrāloka 15.333ab 27 = cit. SYM in -Viveka ad *Tantrāloka* 15.333cd-334ab 27cd
 cf. parām cāpyāyanīm devīm candrakotyaṇṇaprabhām *Mālinīvijayottara* 8.74cd 33 ≈ tatas
 tu gandhapuṣpāis tu dīpadhūpapavitrakaiḥ || vastrai ratnādibhir bhaktyā pūjayeta vidhānavit
 cit. SYM in -Viveka ad *Tantrāloka* 15.322.

23b prāṇa N : prāṇa D 23d tryakṣarām aparām conj.: tryakṣarā paramā DN 24a
 vāmaṁ corr.: vāme DN 24c rūpeṇa D : rūpena N 24d piṅgalā D : piṅgalāt N 25a
 madhyame suppl.S = cit SYM in -Viveka ad *Tantrāloka* 15.333cd-334ab : -2- me N : --- D
 26a tasyāḥ corr.: tasyā DN 26d parām D : parā N 27a utkrṣṭa corr.: utkrṣṭa D
 : uktiṣṭa N 27d parām corr.: parā DN • dāyikām corr.: dāyikā D : dāyikāt N 28a
 ādike corr. S. : ādikam DN 28b ghoryādikaṁ D : gauryādikaṁ N 28c āvāhayed
 N : āvrāhayed D 29a śive D : cchive N 29b niṣkale D : niskale N 29c niveśena
 corr.: nīvēśena DN 29d pūrakena corr.: pūrakena DN 30a pūrvamantroditān corr.
 S. : pūrvamantroditaṁ N : pūrvamaṁtrāditaṁ D • nyasya D : tasya N 30c āgneya D :
 āgneyā N 31a nairṛtyām D : nairṛtyām N • śikhām corr.: śikhā DN 31b kavacaṁ D
 : kavace N 32a ādyāṁl corr.: ādyā DN • pālāṁś corr.: pālās DN 32b sthānaiva
 corr.: sthāneva DN 34b balibhiḥ D : bilibhis N 35a sanmadya corr.: sammadyam
 DN 35b sammatais em.: samśatais D : samśanaś N

pūjya bhaktyā yathānyāyam ātmānam ca nivedayet ||35||
 kṛtvā pradakṣiṇam tatra praṇipatyā ca bhaktitah
 tata āvāhayec chiṣyam śuciṁ snātam upoṣitam ||36||
 pañcagavyam mahādevi dadyāt tasya kuśānvitam
 pītvācamya prayatnena tataḥ saṁskāram ārabhet ||37||
 gurur abhyukṣayec chiṣyam mantramūrtena vāriṇā
 gandhamālyair alaṅkṛtya vastradhūpapavitrakaiḥ ||38||
 dahyamānam tato devi hṛdayena vicintayet
 nirdagdham tu tataḥ śiṣyam śaktideham vicintayet ||39||
 sarvākṣaramayīm devīm tasya dehe prakalpayet
 punar vidyātrayam nyastvā saṁnaddham hṛdayādibhiḥ ||40||
 tataḥ sitena vastreṇa tasya netrāṇi ghaṭṭayet
 puṣpāñjalidharam kṛtvā ācāryaḥ susamāhitah ||41||
 praveśayet tataḥ śiṣyān paścāddvāreṇa mantravit
 jānudeśe natān kṛtvā puṣpākṣepam tu kārayet ||42||
 yasya puṣpāṇi śṛṅgāgre drśyante patitāni tu
 tasya tatpūrvakam nāma śaktyantam parikalpayet ||43||
 punaḥ saṁgrhya śiṣyān vai guruḥ kuryāt pradakṣiṇam
 śrāvayet samayān paścāt praṇipatyopaviṣṭakah ||44||
 anivedya na bhoktavyam devyā mahyam kadācana

33-35 cf. gandhapuṣpaiḥ sanaivedyair bhakṣair nānāvidhaiḥ śubbhaiḥ | pānais ca vividhā-
 kārair māṁsaiḥ pākṣiṇapāśavaiḥ || evaṁ saṁpūjayitvā tu sthaṇḍile kalāśe tathā | kuṇḍe cā-
 tmaśarīre ca pūjayet paramēśvaram *Tantrasadbhāva* 9.118-119 36cd ≈ tataḥ praveśayec
 chiṣyān śuciṁ snātān upoṣitān *Mālinīvijayottara* 8.119cd cf. praṇipatyā tato bhaktyā śiṣyam
 āhūya yatnataḥ *Tantrasadbhāva* 9.120ab 39c cf. *SYM* 19.3cd 39d cf. mūrtibhūtam
 śiṣum nyaset *Tantrasadbhāva* 9.490d 42cd-43 cf. tataḥ prakṣepayet puṣpam sā śaktis
 tatkarasthitā | yatra tat patate puṣpam tatkulam tasya lakṣayet *Mālinīvijayottara* 11.20
 43 ≈ yasya mantrasya puṣpāṇi drśyante patitāni tu | tasya tatpūrvakam nāma śaktyantam
 parikalpayet *Tantrasadbhāva* 9.123 cf. yatra tat patate puṣpam tatkulam tasya lakṣayet
Mālinīvijayottara 11.20cd 44ab cf. pradakṣiṇam atah kṛtvā maṇḍale 'gnau praṇamya
 ca | agnikuṇḍasamīpe tu ācāryaḥ paśunā saha *Svacchanda* 4.64 pradakṣiṇādikartṛtvam dvayor
 api *Kṣemarāja* ad loc. 44cd cf. anujñāto 'bhiṣikṭas ca samayān śrāvayed guruḥ *Ta-*
nttrasadbhāva 9.530cd: tam āpāditarudrāṁsam samayān śrāvayed guruḥ *Tantrāloka* 15.521cd
 45a = *Tantrasadbhāva* 9.531a, cf. devāgnigurudevīnām pūjām kṛtvā sadā budhaḥ || eteṣām
 anivedyaiva na kiṁcid api bhakṣayet *Mālinīvijayottara* 8.131cd-132ab cf. *Tantāloka* 15.534.

35c 'nyāyam D : 'nyāsyam N 36b praṇipatyā D : praṇipatyē N 36c tata D : tato
 N 36d śuciṁ corr.: śuciḥ D : suci N • snātam corr.: srātām DN • upoṣitam em. cf.
Mālinīvijayottara 8.119d : upāsitam DN 37b 'ānvitam em. S. : 'ārcitam DN 38b
 'mūrttena N : 'mūtrenā D 38c 'mālyair D : 'mālyār N 39b vicintayet corr.: vicintaye
 N : vimittaye D 39c nirdagdham conj. cf. 19.3cd : nirmagnam • tataḥ D : tato N
 39d 'śakti' conj. cf. *Tantrasadbhāva* 9.490d : bhakti' DN • 'deham N : 'dehe D 40d
 saṁnaddham corr.: saṁnaddha DN 41a tataḥ D : tato N 41b ghaṭṭayet corr.: ghaṭṭaye
 N : ghaddye D 42a śiṣyān em.: śikhāṁ DN 42b 'dvāreṇa em.: 'vāriṇā DN 42c tān
 corr.: tāṁ DN 42d puṣpākṣepam D : yaṣyokṣeyam N 43b drśyante corr.: drśyate DN
 43c nāma N : nā - D 43d śaktyantam em. cf. *Tantrasadbhāva* 9.123c : śaktyāham D
 : saktāham N 44a śiṣyān em.: śikhā DN 44b guruḥ corr.: gurum DN • pradakṣiṇam
 corr.: pradakṣiṇaḥ D : pradakṣiṇa N 44c samayān corr.: samayām DN • paścāt D : paścā
 N 44d 'opaviṣṭakah D : 'aupaviṣṭakam N 45a anivedya corr. cf. *Mālinīvijayottara*
 8.132ab : anivedyam DN • bhoktavyam conj. = *Tantrasadbhāva* 9.531a : śaktavyam N :
 śaktavyam D 45b kadācana D : kadācanah N

striyaṃ śāstraṃ surāṃ klībaṃ na nindyāt kanyakāṃ api ||45||
 niṣphalaṃ naiva ceṣṭeta nādeyāvidhināmiṣaṃ
 rereṣabdam sadākālaṃ na prayuñjyāt kadācana ||46||
 vaṭāśvatthārkapatreṣu na kiṃcid bhakṣayed budhaḥ
 na nagnāṃ vanitāṃ paśyen na cāpi prakāṣṭastanīm ||47||
 nālokayet paśukrīḍāṃ kṣudrakarmaṃ na kārayet
 grāmadharmaṃ sadā varjyaṃ vāsare siddhim icchatā ||48||
 traiḥkālāṃ cintayec chaktiṃ sakalikṛtavigrahaḥ
 vanded ācāryaṃ āsannaṃ dūrasthaṃ dhyānayogataḥ ||49||
 tathoṣṭrolūkamahiṣīkroṣṭukījaṃ vivarjayet
 ṛkṣakukkuṭamāyūramāmsāni parivarjayet ||50||
 dākinīti na vaktavyaṃ pramādān mantriṇā -m- api
 kṣetramārgaikavṛkṣeṣu śmaśānāyataneṣu ca ||51||

45cd cf. virūpyaṃ duḥkhitāṃ śaṇḍhaṃ klībaṃ anyāṃ trṣāturam ... na nindeta varārohe
Tantrasadbhāva 9.542cd... 545a • nācroset kanyakāṃ sudhiḥ *Tantrasadbhāva* 9.545d : na
 jugupseta madādiviradravyaṃ kadācana | na ninded atha vandeta nityaṃ tajjoṣitas tathā
Tantrāloka 15.559. • kumārīṃ pūjayet sadā ... na nindyāt kāraṇaṃ devaṃ na ca vākyaṃ
 tadudbhavam cit. *Puṣkarapārameśvara in Prāyaścittasamuccaya* 2v3 and 3r1-2 = *Mata-*
ṇigapārameśvara Caryāpāda 1.4cd 46a = *Mālinīvijayottara* 8.133a cf. niṣphalāṃ var-
 jayec ceṣṭāṃ *Tantrasadbhāva* 9.531c cf. na kurvīta vṛthāceṣṭāṃ; na karma niṣphalaṃ kuryān
Manusmṛti 4.63a; 4.70c 46b cf. khāden nāvidhināmiṣaṃ *Tantrasadbhāva* 9.531b 46cd
 cf. rereṣabdam na coccāryaṃ heheṣabdam tathāiva ca *Tantrasadbhāva* 9.532ab 47ab
 ≈ vaṭāśvatthārkapatre ca na bhuñjīta kadācana *Tantrasadbhāva* 9.558ab 47cd = *Tantra-*
sadbhāva 9.532cd cf. strīṣu tan nācāret kiṃcid yena tābhyo jugupsate || ato na nagnāḥ taḥ
 paśyen na cāpi prakāṣṭastanīḥ *Tantrāloka* 15.555cd-556ab cf. na nagnāṃ vīkṣayed rāmāṃ
 cit. *Puṣkarapārameśvara in Prāyaścittasamuccaya* 2v3 nagnāṃ nekṣeta ca striyaṃ *Manusmṛti*
 4.53b 48ab ≈ nālokayet paśukrīḍāṃ kṣudrakarmaṃ na kārayet *Tantrasadbhāva* 9.533ab
 48b cf. krūrakarma ca varjayet cit. *Puṣkarapārameśvara in Prāyaścittasamuccaya* 2v4-
 5 48cd ≈ grāmadharmaṃ na kartavyaṃ vāsare siddhim icchatā *Tantrasadbhāva* 9.534cd
 49a ≈ traiḥkālyāṃ pūjayet devaṃ *Tantrasadbhāva* 9.565c 49cd cf. yo guruṃ pūjayen
 nityaṃ sthitaṃ vā prasthitaṃ ca vā || tatprasādena yasmāt sa prāpnuyāt sarvasampadaḥ |
 tasmād guruṃ prayatnena mahādevavad arcayet || bhaktyā prītyā prayatnena śraddhayā ca
 sadaiva hi *Nandipurāṇa* cit. in *Dānasāgara* p476 ≈ *Nandipurāṇa* cit. in *Kṛtyakalpataru* p212
 50 cf. vṛṣakukkuṭamāyūrahamsavārāham eva ca | mahiṣaṃ mānuṣaṃ godhā ulūkaṃ gr-
 dhraśyenakam || chāgī mṛgī tathā meṣī sunakhī ca śṛgālikā || śaśikā śalikā caiva yāś cānyāḥ
 strīvijānatā || abhojyaṃ āmiṣaṃ tāsāṃ manasā yaj jugupsitaṃ *Tantrasadbhāva* 9.538-540ab
 51a ≈ śākinīti na vaktavyaṃ *Tantrasadbhāva* 9.533c cf. śākinivācakaṃ śabdam na kadācit
 samuccaret *Tantrāloka* 15.552ab

45c striyaṃ corr.: striyas N : trayāḥ D • śāstraṃ D : sastrim N • surāṃ D : surā N
 45d kanyakāṃ N : kanyakom D 46a niṣphalaṃ D : niṣphalaṃ N • naiva em. cf.
Mālinīvijayottara 8.113a : caiva DN 46b nādeyāvidhinā conj. S. cf. *Tantrasadbhāva*
 9.531b : nādeyaṃ vidhinā DN 46d prayuñjyāt corr.: prayuñjya D : prayujyā N •
 kadācana D : kadācanaḥ N 47c nagnāṃ D : magnāṃ N • paśyen D : paśye N 47d
 prakāṣṭastanīm em. cf. *Tantrasadbhāva* 9.532d, *Tantrāloka* 15.556b : prakāṣṭāmbhasi DN^{pc}:
 prakāṣṭāmbhasi N^{cc} 48c dharmāṃ D : dharmā N 48d iccatā D : icchatāḥ N 49a
 traiḥkālāṃ D cf. *Tantrasadbhāva* 9.565c : trais kāraṇaṃ N • cintayec chaktiṃ D : citsaktiṃ
 N 49c vanded em.: candred D : candrod N • ācāryaṃ em.: ācaryam DN • āsannaṃ conj.:
 āpannaṃ DN 50a olūka conj. cf. *Tantrasadbhāva* 9.538d : olva[-1-] N : olva D •
 mahiṣī corr.: mahiṣīm N : mahiṣī D 50b jaṃ conj. S. : tam D : nen N 50c
 ṛkṣa D : rikṣa N • kukkuṭa D : kurkkuṭa N • māyūra corr.: māyūram DN 51a
 dākinī N : dāginī D 51c mārgaikavṛkṣeṣu N : mārgekṣakṣeṣu D 51d āyataneṣu
 D : āyataṣu N

viṇmūtram śayanam vāpi na kuryān mantravit kvacit
 ityevamādisamayān śrāvayitvā tato guruḥ ||52||
 svamantrair upasamhāram kuryād bhaktyā samāhitāḥ
 tadā sampādyā tat sarvaṃ naivedyaṃ vāriṇi kṣipet ||53||
 ity etan maṇḍalaṃ proktaṃ samayaṃ samayārthinām
 yasya samdarśane devi siddhir bhavati śāśvatī ||54||
 dīkṣāmaṇḍalavinyāsam aghoryādyashtakānvitam
 śmaśānaya jñavāteṣu samālikhya prayatnataḥ ||55||
 tatra sampūjya deveṣaṃ bhairavaṃ mantravigraham
 āhutyashtakahomena viparītena yojayet
 ṣaṭaṃ śaktoḥ maheśāni aghoryādyashtakaṃ kramāt ||56||
 abhiṣikto hy anujñātaḥ siddhayogeśamaṇḍale
 acirāt sarvaśaktinām padātītaṃ padaṃ vrajet ||57||

51cd-52ab śayanam naiva kartavyaṃ ekavṛkṣe catuṣpathe || kṣetre caiva śmaśāne ca vane
 copavaneṣu ca | devāgāre nadīṭire bhasmagomaya-madhyataḥ | viṇmūtram naiva kartavyaṃ
 ṣṭhīvanam maithunam tathā *Tantrasadbhāva* 9.547cd-548 cf. na mūtram pathi kurvīta na
 bhasmani na govraje || na phālākṣṛte na jale na cityām na ca parvate | na jūrṇadevāyatane na
 valmīke kadācana *Manusmṛti* 4.45cd-46 52cd ≈ ityevamādisamayān śrāvayitvā visarjayet
Mālinīvijayottara 8.134ab cf. evaṃ samśrāvya samayān devaṃ sampūjya daiśikāḥ *Tantrāloka*
 15.610cd 53cd cf. naivedyaṃ prāśayen nadyās taccheṣaṃ ca jale kṣipet *Tantrāloka* 15.608cd
 56cd cf. āhutyashtakahomena tattve tattve tu dīkṣitāḥ *SYM* 8.27cd cf. āhutyashtakahomena
 dīkṣākarma niyojitā *SYM* 8.44ab 56ef cf. sthānaśuddhinimittena āhutinām ṣaṭaṃ ṣaṭaṃ
 | adhiḥkaṃ cāṣṭabhir mantrī sthānaśuddhir bhavet tataḥ *SYM* 8.28 cf. samāhūya svamantrais
 tu vidhinānena yogataḥ | aghoryādyashtakenaiva pūrvasūtrānusārataḥ || śaktitrayeṇa vā devi
 sarvāśaṃ parīśodhanam *SYM* 8.41-42

52a *mūtram corr.: *mūtra DN • śayanam corr.: śayanā DN 52c *samayān corr. cf.
Mālinīvijayottara 8.134a: *samayaṃ DN 53a upasamhāram D: upasamghāram N 53d
 kṣipet N: kṣiyet D 54c samdarśane corr.: sadarśana D: samdaśane N 54d siddhir corr.:
 siddhir D: siddhim N 55b aghoryādyashta* em.: aghecādyashta* D: aghocādyatha* N 55c
 *vāteṣu N: *vāteṣu D 56c *ashtaka* corr.: *ashtaka* DN 56d viparītena D: viparītana N
 56e śakto D: śaktā N • maheśāni D: mahāśāni N 56f *ashtakaṃ D: *ashtakā N 57a
 anujñātaḥ D: anujñāta N 57b *yogeśa* corr.: *yogisa* DN 57c acirāt sarvaśaktinām
 D: acirā savvabhaktinām N

|| bhairava uvāca ||
 athedaṃ samayācāraṃ sādhaḥasya mahātmanah
 <.....>||1||
 kuryād dikṣāṃ vidhānājñāḥ sarvasiddhikarīm nṛṇāṃ
 yaśtvā devyā yathānyāsaṃ yāmye diggocare sthitaḥ ||2||
 uttarābhimukhe tasmin bhasmanā tāḍite purā
 astrarājābhijaptena kṣālayet salilena tam ||3||
 evaṃ kṛte tatas tasmin nyāsaṃ kuryād vicakṣaṇaḥ
 pavitrakaṃ tato dadyād rudrāṇyā cābhimantritaṃ ||4||
 tataḥ sagandhapuṣpāis ca dhūpaṃ cārghyādikāṃ kramāt
 svamantreṇaiva mantrajñāḥ śiṣye kuryād ayaṃ vidhiḥ ||5||
 tataś cāgnisamīpasthaḥ saumyādimukhasamsthitaḥ
 kuryād dikṣāṃ kuśādyais ca tāḍite paśuvigrahe ||6||
 prakṛtiṃ puruṣaṃ caiva śivaś caiva tridhā priye
 sarvaṃ śuddhaṃ imaiḥ śuddhair nātra kāryā vicāraṇā ||7||
 pradhānaṃ śodhayet pūrvaṃ tryakṣarāyā varānane
 parāparāyā ca tataḥ puruṣaṃ pañcaviṃśakam ||8||
 śodhayeta tataḥ paścān mantradehaṃ vyavasthitaṃ
 parāyāṃ tu vidhānājño yojyaś caiva nirāmaye ||9||
 kalpayec ca tataḥ sthānaṃ yoninyāsaṃ tataḥ punaḥ
 grahaṇaṃ yojanaṃ caiva sādhaḥkaṃ janayet tataḥ ||10||
 adhikāraṃ tathā bhogaṃ layaś caiva tridhā priye

2d cf. dhāmanas tu dakṣiṇe bhāge Svachanda 4.56a dakṣiṇa iti dakṣiṇāsyasya pāśaploṣa-
 katvāt Kṣemarāja ad loc. 3 cf. śiṣyaṃ samprokṣya cāstreṇa tāḍayed astraṃ uccaran
 Svachanda 4.110ab prokṣaṇaṃ hrdayadeśānusāre pāśasūtre śivāmbhasā, tāḍanaṃ tu bhas-
 manā itair eva vā Kṣemarāja ad loc. 6cd cf. śivāmbho'streṇa samtāḍya bhasmanā ca
 kuśaiḥ kramāt Svachanda 4.57ab astreṇeti triṣu yojyaṃ Kṣemarāja ad loc. 10cd cf.
 grahaṇaṃ yojanaṃ caiva viyogaś ca yathākramam | kartavyaṃ tu vipaścidbhiḥ śāstradr̥ṣṭena
 karmaṇā Tantrasadbhāva 9.193 cf. ātmany ālambhanaṃ kuryād grahaṇaṃ yojanaṃ tathā ||
 viyogaṃ ca tathoddhāraṃ pāśacchedādikaṃ ca yat Mālinīvijayottara 9.45cd-46ab cf. ālabhya
 hrdaye vidvān chivahastena tam punaḥ || grahaṇaṃ tasya kurvīta rāśimātrāviviyogataḥ |
 nāḍimārgena gatvā tu haṃhṛnmantrapuṭīkṛtam || kṛtvātmasthaṃ tato yonau garbhādhānaṃ
 vicintayet | tryaṇārdhākṣarāyā mantri sarvagarbhaḥkriyānvitam || bhogyabhokṛtvasāmarthya-
 niṣpattyā jananaṃ budhaḥ ... Mālinīvijayottara 9.58c-61b 11ab cf. Svachanda 4.118c-120,
 Kṣemarāja ad loc.

1a athedaṃ D : athaidam N 2a dikṣāṃ N : dikṣā D • vidhānājñāḥ corr.: vidhānājñā
 DN 2b 'karīm corr.: 'karī DN 2c yaśtvā D : yaśtā N 3c astra em. S : atra DN
 • 'japtena corr.: 'japtena DN 3d kṣālayet D : kṣālaye N 4b nyāsaṃ em.: nāsaṃ D
 : nāsaṃ N 4c pavitrakaṃ corr.: pavitrake DN 4d rudrāṇyā corr.: rudrāṇyā DN 5a
 tatas N : tato D 5c 'mantreṇaiva D : 'mantrēṇaiva N • 'jñāḥ corr.: 'jñā DN 6a 'sthaḥ
 corr.: 'sthaṃ DN 6b saumyādi D : saumyārṇ N 6c kuśādyais conj. S : takādyais
 N : tavādyais D 6d tāḍite corr. S : tāḍito N : tāḍitaḥ D • 'vigrahe N : 'vighraṃ D
 7c sarvaṃ N : sarva D • imaiḥ corr.: imai N : ime D • śuddhair N : śuddhe D 7d kāryā
 D : kārya N 8a śodhayet em.: sādhayet N : -- yet D 8c parāparāyā N : parāparāya
 D • tataḥ D : tatas N 9a tataḥ D : tatas N 9b 'dehaṃ corr.: 'deha N : 'dehe D 9c
 parāyāṃ N : parāyā D • 'jño corr.: 'jñā D : 'jñe N 9d yojyaś N : yojya D • nirāmaye
 corr. S : nirāmayet DN 10a kalpayec corr.: kalpaye DN • tataḥ D : tata N 10b tataḥ
 D : tatas N 11a bhogaṃ D : bhāgaṃ N

pāśacchedaṃ tataḥ kuryāt sthāne caiva niyojanam ||11||
karmaṇy eva tatas tasminn āhutiḥ tribhis tathā
sthānaśuddhiṃ tataḥ kuryāc chatenāṣṭottareṇa tu ||12||
prāyaścittanimitte tu āhutiḥ pratipādayet
paśūnāṃ samkhyayā mantrī astrarājam anusmaret ||13||
pūrṇāhutiṃ tato dadyāt svamantreṇa vicakṣaṇaḥ
evaṃ krameṇa śeṣaṃ tu śodhayet sādhakasya tu ||14||
sakale tu laye vāpi karmaṇ kuryāt tataḥ punaḥ
sakale niṣkale vāpi yojayet sādhakottamam ||15||
parāyā sakalatve ca siddhikāme varānane
niṣkale muktikāmasya yogaṃ kuryād vicakṣaṇaḥ ||16||
athaivaṃ dīkṣito bhūtvā siddhikāmaḥ samāhitaḥ
kuryāt tadgrahaṇaṃ paścāt pūjyācāryaṃ svaśaktitaḥ ||17||
ātmanaṃ gurave dadyāt trividhenāntarātmanā
tato vijñāpayed dhīmān kiṃ kartavyam ataḥ param ||18||
ādiṣṭaṃ tena yat kiṃcit tat sampādyam tathaiva hi
sakalikaraṇaṃ kuryād yathoktaṃ tu varānane ||19||
svakāyaṃ parayā śodhyaṃ prāṇyāmatrayeṇa tu
recya vāyuaṃ svakād dehāt punar ākrīṣya dhārayet ||20||
kumbhakenāvinirmukte parābījena dhārayet
parāṃ praśāntasahitāṃ caturthaṃ mānaṣaṃ smṛtaṃ ||21||
viśodhyaivaṃ svakaṃ dehaṃ prāṇyāmaiḥ prayatnataḥ
tataḥ sarvākṣaropetāṃ dehe devīm niyojayet ||22||
parāyā tu karau śodhyau tatas cāparayā tathā
dikśuddhim ādau cāstreṇa kuryāt sthānasya sarvadā

11c cf. tato 'syāparayā kāryaṃ pāśavicchedanaṃ budhaiḥ *Mālinīvijayottara* 9.63ab 13a
-14b cf. āhutināṃ trayam dadyād dattvā pūrṇāhutiṃ budhaḥ | mahāpāsupatāstreṇa vi-
lomādiviśuddhaye *Mālinīvijayottara* 9.68 15-16 cf. ... nirdahantīm anāmayām || śive
samācintayel līnāṃ niṣkale sakale 'pi vā *Mālinīvijayottara* 11.32d-33b 21c cf. mūlasthānāt
samārabhya kṛtvā someśam antagaṃ | kham ivātiṣṭhate yāvat praśāntaṃ tāvad ucyate *Tantrā-*
loka 17.87 mūlādharād udetya śanaiḥ śanaiḥ prāṇārkagrastam apānacandraṃ dvādaśāntagaṃ
kṛtvā yāvat ā samantāt kham iva tiṣṭhate, tāvat praśāntam ucyate grāhyagrāhakavibhāgavi-
galanāt unmanībhāvam āpannam ity arthaḥ - *Viveka ad loc.*

11c 'chedaṃ D : 'chedaṃ N 11d sthāne em.: sthānam DN • niyojanam N : viyojanam
D 12a tasminn D : tasmin N 12b āhutiḥ tribhis N : āhutiḥ D 12c tataḥ D : tato N •
kuryāc D : kuryā N^{cc} kuryāt N^{cc} 12d chatenā D : śatenā N 13b āhutiḥ corr.: āhutiṃ
DN 13d 'rājam corr.: 'rājā DN 14c krameṇa D : krameṇa N • śeṣaṃ conj.: śeśaḥ
DN 14d śodhayet D : sādhayet N 15a laye em.: layam DN 15b tataḥ D : tatas N
15c sakale em.: sakalam DN • niṣkale em.: niṣkalam D : niṣkalam N 15d sādhakottamam
N : sādhakottamaḥ D 16b siddhikāme em. S. : siddhikāmo DN 17a athaivaṃ corr. S.
: athaiva DN • bhūtvā D : bhūtvās N 17c 'grahaṇaṃ D : 'grahanaṃ N 17d ācāryaṃ
N : ācārya D 18b 'ātmanā D : 'ātmanāḥ N 18d kartavyam N : kartavyaṃ DN • ataḥ
D : ataḥ N 20a 'kāyaṃ em.: 'kāmaṃ DN 20c vāyuaṃ corr.: vāyu DN • svakād em.:
svakaṃ DN • dehāt em.: dehā D : deho N 21a 'āvinirmukte em.: 'a vinirmukta N : 'a
viniryuktaḥ D 21b 'bījē em. S. : 'bije ca DN 21d caturthaṃ corr.: caturtha DN
22a viśodhyaivaṃ corr.: viśodhyevaṃ D : viśodhyevaṃ N 22b 'āyāmaiḥ D 'āyāmai N
22d devīm D : devī N • niyojayet D : viyojayet N 23a karau corr.: karā DN • śodhyau
corr.: śodhyas D : śodhyā N 23b tatas D : tato N 23c 'śuddhim corr.: 'śuddhir D :
'cchuddhir N

āśābandhaṃ tu vidhivad varmaṇā ca praśasyate ||23||
 tataḥ parāparāṃ devīm hr̥tpadme cintayet sadā
 svakīyenaiva rūpeṇa karṇikāsanasaṃsthitāṃ ||24||
 śiroddeśe parāpy evaṃ sā caitatkarṇikopari
 āpādato 'parā vidyā nyāsaṃ vidyātrayaśya tu ||25||
 aghorā paramā ghorā ghorarūpā tathāparā
 ghorāśyā ca parā guhyā bhīmabhīṣaṇanāyikāḥ ||26||
 vamaṇī pānābhiratā pibāṇī ca tathāparā
 pādāntaṃ ca tato nyasya śiroddeśāditaḥ kramāt ||27||
 siddhayogī punar dehe sarvaṃ jñātvā prayatnataḥ
 hr̥dayādini cāṅgāni svasth<ān>eṣu prakalpayet ||28||
 sāmāyenaiva mārgeṇa smrtā cātrāṣṭapuspikā
 agnikāryaṃ ca tenaiva vinyāsena yadicchasi ||29||
 nyāsamātraṃ samākhyātaṃ saṃmāsād yogabhogadam
 anenaiva tu siddhyanti śaḍbhir māśair na saṃśayaḥ ||30||
 sadā nyāse kṛte devi sarvahiṃsakadarpahāḥ
 pañcadhā kīrtitaṃ tubhyaṃ mālīnīpūrvakaṃ priye ||31||
 ṣoḍhā cāṅgāvasānaṃ tu kartavyaṃ ca samāsataḥ
 japet saṃgrāmakāle tu jayaṃ prāpnoty asaṃśayaḥ ||32||
 etad eva yathānyāsaṃ *tajjñāḥ* praśnaṃ vicintayet
 parāparāvaktragataṃ tadā pārayate kṣaṇāt ||33||
 japet parāparāṃ devīm saṃpaśyed raktalocaṇām
 śatam aṣṭottaraṃ yāvan nirjīvaṃ kurute bhṛśam ||34||
sānuraktaḥ striyāyām tu yojayet sarvaraktakām
 sravantiṃ amṛtaṃ raktam aśokam iva puṣpitaṃ ||35||

The three lines 32a-33b are omitted in N.

35-36b cf. evaṃ cakram mahādevi nyastvā haste tu vānake | taṃ hastam cintayet sādhyā-
 hr̥di nyastam tatopari || sravantaṃ madirāṃ divyāṃ lākṣārasasamaprabhāṃ | kṣaṇamātrād
 vaśam yāti sādhyāḥ śakrasamo yadi || SYM 20.101-102

23e āśā D : āśo N 23f varmaṇā em. S : dharmanā D : dharmanām N • ca N : om. D
 • praśasyate conj. : prāśamyate D : prāśāsyate N 24a tataḥ D : tatas N 24b 'padme D
 : 'padmai N • sadā D : tadā N 24c svakīyenaiva em. : svakīyaṃ caiva DN 24d 'sthitāṃ
 corr. : 'sthitāṇ N : 'sthitāḥ D 25a 'oddeśe corr. : 'oddeśaṃ DN 25b sā caitat conj.
 S : sarve tat N : sarvaṃ tat D 25c āpādato em. : apādato N : apādātāḥ D • parā N :
 parāṃ D • vidyā N : vidyāṇ D 26a paramā conj. : cāparā DN 26b 'rūpā N : 'jñāyā D
 26c ghorāśyā D : ghorāśyā N 26d 'bhīṣaṇa N : 'bhīṣaṇā D • 'nāyikāḥ N : 'nāyikā D
 27a pānābhiratā D : pādābhirato N 27c pibāṇī D : pibāṇī N • tathāparā D : tathāparāḥ
 N 27c pādāntaṃ corr. : pādānte DN 27d 'āditaḥ em. : 'āditaḥ DN 28b sarvaṃ
 jñātvā conj. I : sarvajñāntā N : sarvajyastā D 28 svasthāneṣu conj. : svastheṣu D : sva-
 [-1-]stheṣu N 29d yadicchasi D : yadicchasi N 30a 'mātraṃ corr. : 'mātra N : 'mātre
 D 30b saṃmāsād N : padmosā D • 'yoga N : - D • 'dam D : 'dah N 30d śaḍbhir
 D : śaḍbhi N 31a sadā N : sadya D • nyāse corr. : nyāsa DN 31b sarva D : sarvā
 N • 'hiṃsaka D : 'hamsaka N • 'darpahāḥ N : 'pardasu D 31d priye D : priyet N
 32a cāṅgāvasānaṃ em. : cāṅgāvasāne D 32d jayaṃ em. : japa D 33b tajjñāḥ conj.
 : sajjaṃ D 34a parāparāṃ D : paraparāṃ N 34b 'locanām corr. : 'locanāt N : 'locane
 D 34c aṣṭottaraṃ D : aṣṭottaraṃ N 35a sānuraktaḥ em. : sānuraktā DN • striyāyām
 corr. : striyāyā D : striyoyā N 35b 'raktakām corr. : 'raktakam D : 'raksakam N

japed aṣṭaśataṃ yasyās tatkṣaṇād vaśam ānayet
 upasarge samutpanne śuklām ātmani yojayet ||36||
 tatkṣaṇāt sarvaviḡhnebhyo mucyate nātra saṃśayaḥ
 pratyaḥaṃ yaḥ smarec chuḡlām sa kavītvam avāpnuyāt ||37||
 māsenaikena medhāvī jāyate nānyacintakaḥ
 māsadvayena saubhāgyaṃ jāyate nānyacintakaḥ ||38||
 māsatraye rūpāpyāyaṃ caturthe dhanam āpnuyāt
 pañcame divyarūpas tu ṣaṣṭhe kāmaṃ yathepsitam ||39||
 evaṃ krameṇa ṣaṇmāsān nyāsamātraṃ karoti yaḥ
 japaṃ cātra prakurvīta sahasraṃ cāṣṭabhir yutam ||40||
 aparāyā varārohe agnikāryaparāyaṇaḥ
 dhyānam evaṃ prakurvīta tataḥ sampadyate sukham ||41||

36a yasyās corr.: yasyā DN 36b kṣaṇādvaśam D : kṣaṇātavam N 36c upasarge em.:
 upasarge DN 36d śuklām corr.: śuklam DN • ātmani corr.: ātmāni DN 37c yaḥ D :
 ya N 38a māsenaikena corr.: māsenekena N : māsenā kena D 39a rūpāpyāyaṃ conj.:
 japādhyāye DN 39b dhanam D : śaram N 39d kāmaṃ corr.: kāmā N : kāmā D •
 yathepsitam corr.: yathepsitām DN 40a *māsān D : *māsā N 40b *mātraṃ D : *mātra
 N 40c japaṃ D : jāpaṃ N 41b parāyaṇaḥ corr.: parāyaṇāḥ D : parāyaṇāḥ N 41c
 evaṃ N : eva D • prakurvīta D : prakurvītan N

|| devy uvāca ||
 jñātaṃ me samayaṃ deva mantragrahaṇalakṣaṇam
 dīkṣāmaṇḍalavinyāsam aghoryādyastakānvitam
 dīkṣayā niyataṃ caiva sūcitaṃ kathitaṃ na hi ||1||
 tvayā saṃsūcitaṃ deva kathitaṃ na sphuṭaṃ mama
 evaṃ me brūhi deveśa saṃśayocchittaye mama ||2||
 yena dīkṣitamātrasya bhuktimuktiḥ pravartate
 etad veditum icchāmi bhagavan vaktum arhasi ||3||
 || bhairava uvāca ||
 śṛṇu devi paraṃ guhyaṃ bhuktimuktiphalapradam
 mahābhairavatantre 'smin siddhayogeśvarimate ||4||
 śmaśāne caiva bhūbhāge mātṛveśmany athāpi vā
 saṃgameṣu nadīnām vā yajñādhānādīpūrvakam ||5||
 ekavṛkṣe nagāgre vā siddhijūṣṭaṃ parīkṣitam
 sthānaṃ viśuddhya bhūbhāgaṃ devāstreṇa prayatnataḥ ||6||
 khaṇed bhūmiṃ ratnimātraṃ pāṃśupūrṇāṃ samīkṛtām
 aśvatthavṛkṣataṣṭena mudgareṇa tu kuṭṭayet ||7||
 narakeśasamutthena karpāsādimayena vā
 sūtrayen maṇḍalaṃ divyaṃ sarvasiddhiphalodayam
 catur aṣṭakaraṃ vāpi yathāśaktyā samāhitaḥ ||8||
 sūtreṇa sūcitaṃ kṛtvā caturasraṃ samantataḥ
 ālikhen maṇḍalaṃ divyaṃ caturdvāropaśobhitam ||9||
 caturāvaraṇopetaṃ bhuktimuktiphalapradam
 kamalenāṣṭapatreṇa madhyadeśe virājitaṃ ||10||
 kamalārdhakamānena śūlaśṛṅgānvitāni ca
 dvārāṇi kalpayitvā tu koṇeṣv eva catuṣṭayaṃ ||11||
 śulākhyam kalpayed anyam jñātvā tu kulapaddhatim
 padmaṃ cakram tathā śaktim vajraṃ daṇḍam sadamṣṭrakam ||12||
 kāpālam śulam ālikhya mudraiḥ saṃrakṣya maṇḍalam

11ab cf. kaṇam madhye tadardhena śūlaśṛṅgāni tāni tu cit. SYM Tantrāloka 31.59ab

o devy uvāca D : devyovāca N 1a me samayaṃ conj.: eṣamayan DN 1c 'vinyāsam N
 : 'vinyāsam D 1e niyataṃ N : viyataṃ D 2a tvayā N : dvayā D • deva D : devaṃ
 N 2d 'occhittaye em.: 'occhinnaye N : 'occhilaye D 3b 'muktiḥ corr.: 'mukti DN
 3d arhasi N : icchasi D • bhairava uvāca D : bhairavovāca N 5a 'bhāge D : 'bhā-
 ro N 5d yajñādhā D : yajñathā N 6b 'jūṣṭam N : 'jūṣṭham D • parīkṣitam corr.:
 parīkṣitum DN 6c 'bhāgaṃ D : 'bhārām N 6d devāstreṇa N : devāstraiṇa D 7c
 'vṛkṣata N : 'vṛkṣeta D • 'ṣṭena conj. S. : 'sthena D : 'cchena N 7d mudgareṇa corr.:
 mudgareṣa N : mudgaresma D • kuṭṭayet D : kuḍgayet N 10a 'āvaraṇo conj.: 'ovarāṇo
 DN 10c kamalenāṣṭa conj.: kamalācāṣṭa N : kamalairāṣṭa D • 'patreṇa D : 'patredho N
 11a 'ārdhakamānena conj. cf. Tantrāloka 31.59ab : 'ācanamāne ca D : 'avanamāne ca N
 11b 'śūlaśṛṅgā conj. cf. Tantrāloka 31.59ab : 'kulaśṛddhā DN 11d koṇeṣveva corr.:
 koṇeṣṭaiva D : koṇeṣvaiva N 12a anyam D : arbhyam N 12b jñātvā D : jñātvām N
 12d 'damṣṭra D : 'dramṣṭa N 13a ālikhya corr.: ālekyam DN 13b mudraiḥ D :
 mudrai N

bhairavīkṛtadehas tu ṣaḍvidhena krameṇa tu ||13||
 pūjayet tatra madhye tu bhairavaṃ bhairavīpriyam
 bhairavīśiddhidātāraṃ kṛṇikāyāṃ vyavasthitam ||14||
 patrāṣṭakeṣv aghoryādyāḥ pūrvapatrāditāḥ kramāt
 devyāṅgāni ca guhyāni lokapālāṣṭakam tataḥ ||15||
 astre mārjya vidhānena carubhis tarpayet tataḥ
 adhvāsitapūrvāṃś ca kṛtarakṣāvidhikriyān ||16||
 bhairavīkṛtadehāṃś ca gandhapuṣpādyalaṃkṛtān
 bhairavāya vinikṣiptān pūrvapūjākṛte sati ||17||
 pūrvoktena vidhānena maṇḍale tu praveśayet
 kuśahastān samāhūya tato dīkṣāṃ samārabhet ||18||
 agnikunḍaṃ tato gatvā pūrvābhīmukhasaṃsthitāḥ
 tatra pūrvavidhiṃ kṛtvā ṛma-ṣaṭ kalpayet tataḥ ||19||
 kṛṣṇarudraṃ samāhūya dakṣajaṅghām anusmaret
 dakṣajaṅghām binduyutāṃ sthānaṃ dhyātvā svarūpataḥ ||20||
 sthānakalpanam evaṃ tu tato yonivikalpanam
 svamantrāṣṭakasamyuktaṃ pūjya puṣpāditāḥ kramāt ||21||
 nāsābinduyutaṃ kṛtvā rudraśaktiṃ vicintya tu
 tathā sugandhapuṣpais tu sampūjya ca yathāvidhi ||22||
 tatra sampūjayec chiṣyān āhutyāṣṭau tu homayet
 evaṃ kṛtvā vidhānaṃ tu tataḥ saṃyojayed anum ||23||
 ṛvāmapāde nitambe ca atha vā jānukena tuṭ
 śūladaṇḍasamārūḍhaṃ prāṇaṃ nāsāvibhūṣitam ||24||
 visargeṇa samāyuktaṃ saṃyojananiyojane
 adhikāre tathā bhoge laye caiva niyojayet ||25||
 pāśacchede tathā ṛdvāreṭ āhutiḥ tribhis tribhiḥ
 āhutyāṣṭakahomena tattve tattve tu dīkṣitāḥ ||26||
 sthānaśuddhinimittena āhutināṃ śataṃ śataṃ
 adhiḥ caṣṭabhir mantrī sthānaśuddhir bhavet tataḥ ||27||
 kālāgnirudraprabhṛti yāvat tattvaṃ śivodhyayaṃ
 eṣa eva vidhir jñeyaḥ sarvādhāno yaśasvini ||28||

15a patrāṣṭakeṣv em.: patrāṣṭakais DN • aghoryādyāḥ em.: tu ghoryādyāḥ D : tu ghoryā-
 dyā N 15b 'taḥ D : tat N 15c devyāṅgāni em.: devyāṅgīva DN 16a astre em.:
 astrāṃ DN • mārjya em.: mājya D : majya N 16c 'pūrvāṃś corr.: 'pūrvās DN 16d
 'vidhikriyā corr.: 'vidhikriyā DN^{pc}: 'vidhiḥ N^{ac} 17a 'dehāṃś ca conj.: 'mimghās ca N
 : 'si - s tu D 17b 'ādyalam' D : 'ādilaṃ' N • 'kṛtān corr.: 'kṛtām DN 17c 'kṣiptān
 corr.: 'kṣiptā D : 'kṣiptām N 18c 'hastān em.: 'hastāṃ DN 18d tato D : tena N 19d
 ma[-1]-ssa N : -- maḥ D • kalpayet em.: ka[-1]-yet N : sakaye D • tataḥ N : tu taḥ D 20b
 'jaṅghām N : 'jaṅghom D • anu' D : anum N 21d pūjya em.: pūjā DN • 'āditāḥ corr.:
 'āditāṃ D : 'oditāṃ N 22a 'yutaṃ em.: 'yutām DN 22b 'śaktiṃ D : 'śakti N 22c
 tathā em.: tayā DN • sugandha' DN^{pc}: sugandhi' N^{ac} 22d 'pūjya D : 'pūjyā N • 'vidhi
 corr.: 'vidhiḥ DN 23a chiṣyān corr.: chiṣyāṃ DN 23b 'āṣṭau corr.: 'āṣṭau D : 'āṣṭo
 N 23d anum corr.: anum DN 25b saṃyojana' D : saṃyojanatva' N 25c adhikāre
 corr.: adhikāraṃ DN • bhoge corr.: bhogaṃ D : bhāgaṃ N 26 'āṣṭaka' D : 'āṣṭaka' N :
 • 'homena em.: 'home ca DN 26d tu N : ca D 27b āhutināṃ D : āhutināṃ N 27c
 adhiḥ ca' em.: adhikācā' D : adhikārā' N 27d 'śuddhir corr.: 'śuddhiḥ DN 28a
 'rudra' corr.: 'rudrā' DN 28c eva D : evaṃ N • jñeyaḥ corr.: jñeyā DN 28d 'ādhāno
 D : 'ārthānā N

kālarudre tu ye proktā mātaro guhyasambhavāḥ
 narakebhyāḥ patitvena mātārāṇyā vyavasthitāḥ ||29||
 pātālā mātārās cānyās tathā bhūloka mātārāḥ
 brahmalokanivāsinyo vaiṣṇavyo rudramātārāḥ ||30||
 tathānyās caiva dikṣamsthā rebijādhiṣṭhitāḥ parāḥ
 catvāriṃśati cānyās ca pañca prakṛtikāraṇāḥ ||31||
 kṣmājalānalasāmīranabhobhūtādisamsthitāḥ
 tanmātrebhyas tathā cānyāḥ samsthitā divyamātārāḥ
 indriyais ca samudbhūtāḥ samsthitā mātārāḥ parāḥ ||32||
 buddhisamsthās ca yāḥ proktā guṇais caiva tu yāḥ sthitāḥ
 devayoninikāśās ca pūjitās caṣṭadhā tu yāḥ ||33||
 ṣaṭpañcāśat parā guhyā māyāmātryāḥ sahasraśaḥ
 krodhamātryā rāgamātryāḥ kālamātryās tathā parāḥ ||34||
 vinyāse bhogadā guhyāḥ paramātmapadānugāḥ
 sarvaiṣvaryaḥ prajā guhyā mātārāḥ sapta suvrate ||35||
 bhairavaṃ tattvam āśritya yās ca sṛṣṭipravartikāḥ
 tatrasthā mātārās caiva tadanugrahamātārāḥ ||36||
 pradhānarāgapuruṣanīyatistattvam āśritāḥ
 vidyākālākhyakāle ca māyātattve ca yāḥ sthitāḥ ||37||
 īśe sadāśive caiva samsthitānyā varānane
 śive ca bhairave guhye samsthitāḥ śāntamātārāḥ ||38||
 sarvāḥ śuddhā mahābhāge śodhitair navabhiḥ kramāt
 saptabhiḥ pañcabhiḥ caiva tribhir eva samāsataḥ ||39||
 samāhūya svamantrais tu vidhinānena yogataḥ
 aghoryādyastakenaiva pūrvasūtrānusārataḥ
 śaktitrayeṇa vā devī sarvāsāṃ pariśodhanam ||40||
 bhairavisādhyaśiddhyartham mantravādī niyojayet

<...>

tattve tu bhairave devī muktyartho yojayet paśum ||41||

29c narakebhyāḥ D : narakebhyā N 29d mātārāṇyā N : mātaro hyā D 30a mātārās
 corr.: mātārā DN 30c vāsinyo D : vāsinyā N 30d vaiṣṇavyo corr.: vaiṣṇavyā N :
 vaiṣṇavyo D 31b re D : ra N • sṭhitāḥ corr.: sṭhitā DN 31c cānyās corr.: cānyā DN
 31d kārāṇāḥ corr.: kārāṇā DN 32 jalā em.: jalā DN 32b nabho N : nebho D
 32c cānyāḥ corr.: cānyāḥ D : cānyas N 32e bhūtāḥ corr.: bhūtā DN 32f mātārāḥ
 corr.: mātārā N : mātaro D 33a buddhi corr.: buddhiḥ D : buddhis N • yāḥ corr.: yā
 DN 33b yāḥ corr.: yā DN 33c nikāśās corr.: nikāśais N : nikāśais D 33d pūjitās
 corr.: pūjitā DN 34b mātryāḥ corr.: mātryā DN 34c mātryāḥ corr.: mātryā DN
 34d mātryā N : om. D 35a guhyāḥ corr.: guhyā D : guhyām N 35b gāḥ D : gā N
 35c aīsvarya corr.: aīsvaryaṃ DN • pradā D : padā N 35d suvrate conj.: samyute
 D : maṃ vrate N 36a āśritya corr.: āśritya DN 36b sṛṣṭi N : sṛṣṭhi D • vartikāḥ
 D : vartikā N 36c tatra conj.: tata D : [-1]-tat N 36d tadanu D : tadantra N
 37b niyatis D : niyati N 37c kalākhyā em.: kalākha N : kalāśca D 37d tatve
 D : tatva N • yāḥ sthitāḥ D : yā sthitā N 38a īśe D : īśe N 38c bhairave guhye N :
 bhairave ca guhye D 39a sarvāḥ conj.: sarvā DN • śuddhā conj.: kruddhā D : kaśuddhā
 N 39b navabhiḥ D : bhavabhir N 39c saptabhiḥ D : saptabhir N 40c aṣṭakenaiva
 D : aṣṭakenaiva N 40e trayeṇa D : trayena N 40f sarvāsāṃ corr.: sarvāstām N :
 sarvā - D 41c tattve conj.: [-1]-tte N : te D • bhairave em.: bhairavī DN 41d arthe
 D : arpe N

parāparā niyoge syād yojayed aparām punaḥ
 viyoge sarvatattveṣu parām muktiḥ kṣaṇam tathā ||42||
 āhutyāṣṭakahomena dikṣākarmaṇi yojitā
 pūrṇāhutisamāyuktā bhuktimuktiphalapradā ||43||
 pūrṇāhutiprayogo 'yaṁ tattve tattve varānane
 †----- carametakitam ||44||
 muktyarthe āhutyā atra yathāvasthi niyojayet
 ----- sya mātti'vyūlekṣa'samu ---- ||45||
 --- kṣi ----- śubham
 yathā ----- ||46||
 sarva ----- yo ---- sya ca
 pūjya ----- te ||47||
 e ----- dhim anuttame
 siddhayogīśvare -----
 ----- yasvini† ||48||

N ends this paṭala with 44ab. 44cd-48 is a transcription of D.

40-42 cf. māyāntamārgasaṁsuddhau dikṣākarmaṇi sarvataḥ || kriyāsv anuktamantrāsu yojayed aparām budhaḥ | vidyādisakalānte ca tadvad eva parāparām || yojayen naiśvarād ūrdhvaṁ pibanyādikam aṣṭakam | na cāpi sakalād ūrdhvaṁ aṅgaṣṭkaṁ vicakṣaṇaḥ || niṣkale parayā kāryaṁ yatkiṁcid vidhicoditam Mālinīvijayottara 9.71c-74b cf. SYM 7.7-9

42a niyoge corr.: niyoge D : niyāge N • syād D : syā N 42b aparām corr.: aparā DN
 42c parām corr.: parā DN 42d muktiḥ corr.: mukti DN • tathā D : tathāḥ N 43a
 āhutyā corr.: āhutyā DN 43b 'karmaṇi yojitā corr.: karmani yojitāḥ DN 43d 'dā N
 : 'dāḥ D 44a 'yogo <'>yaṁ D : 'yogeyaṁ N

|| devy uvāca ||
 mayā deva purā prṣṭam vratayāgavivarjitam
 siddhayogeśvarīṇām tu matam mantraprasādhakam ||1||
 kim tu deva [pratijñātam] siddhir vidyāṅgasamsthitā
 tasmā[t teṣu] samāseṇa vracacaryām bravīhi me ||2||
 || bhairava uvāca ||
 ādau tu sarvasiddhyartham sarvavighnavināśanam
 sarvapāpāpanodārtham vi[dyāvratā samārabhet] ||3||
 [sādhakāḥ sādhakī vātha] mantratadga[tacetasaḥ]
 yāgam kṛtvā vidhānena vracacaryām [samācāret] ||4||
 [bhasmalepitasarvāṅgo maunī śuklāmbaraḥ sudhīḥ]
 [sitayajñopavītaś ca akāmo niyame sthitah] ||5||
 <..... >
 [dhanurdharaḥ śarāṁś caiva pañca dikpālavat tataḥ] ||6||
 [raktena bhasmanā snāto raktayaajñopavītinah]
 [raktapūspadharo dhīmān hasantocair japet tataḥ] ||7||
 śaram ekaṁ [kare gr̥hya maunī tneyāt pa]ribhramet
 [vratam brahmaśira]syaitat siddhidam parikīrtitam ||8||
 [pītena bhasmanā snāto pīṭa]yajñopavītinah
 pītavastra[dharo yogī titikṣur ni]yatendriyaḥ ||9||
 [bhrukutī]tcorcate siddheḥ aṭṭahāsam [haset punaḥ]
 [japamantrakṛtācāro rudrāṇyādevamūrtayaḥ] ||10||
 [sarvakṛṣṇopacāreṇa yāgam iṣṭvā bhramet punaḥ]

For the most part of the text from verse 1 up to 14, D is very fragmentary, marking only a few syllables among the dashes of missing syllables. Passages for which N is the only testimony are printed between square brackets.

3 cf. sādhaḥ mantrasiddhyartham mantravratam upācāret *Mālinīvijayottara* 10.12cd; tataḥ samrakṣito mantrair ebhir apratito bhavet || abādhyāḥ sarvadustānām mantratejopabrmhitāḥ *Mālinīvijayottara* 10. 16cd-17ab 4b ≈ dhyānatadgatacetasāḥ *SYM* 13.4b 5 cf. evaṁ kṛtvābhiṣekoktam snātvā vidyādhipaṁ japet *Mālinīvijayottara* 10.13ab 6-8 cf. pūrvavac cābhiṣekaṁ ca kṛtvā brahmaśiro japet *Mālinīvijayottara* 10.14ab 9-10 cf. lakṣatrayaṁ ca rudrāṇi *Mālinīvijayottara* 10.15a (*trayaṁ em.: dvayaṁ ed.)

1b vrata N : evaṁ D 1c siddha D : siddhi N • 'yogeśvari' corr.: 'yogīśvari' DN 1d matam N : sarvaṁ D 2b siddhir corr.S : siddhi DN • 'samsthitā corr.S : 'samsthitā DN 2c samāseṇa D : samāseṣu N 2d 'caryām corr.: 'caryā DN 3c 'pāpāpanod' D : 'pāpāparaud' N 4a sādhaḥ corr.S : sādhiḥ N • vātha conj.S : vīra N 4b 'tadgatacetasāḥ em.S cf. 13.4b : 'tattvabhavetasāḥ N : 'tattva[-4]-D 4c yāgam em.: yogaṁ N : sāyaṁ D 4d 'caryām corr.: 'caryā DN 5a 'lepita' em.I : 'lepe sa N 5c 'opavītaś corr.: 'vītaṁ N 6c 'dharāḥ corr.: 'dhara N 7b 'opavītinah corr.: 'opavītinam N 7d hasantocair em.S : hamsatocair N 8a śaram ekaṁ em.S : sa cam ekaṁ N : manasaikaṁ D 8b 'ribhramet N : vibhramet D 8c vratam corr.: vrata N • brahmaśira' em.: vrahyaśara N • 'syaitat corr.: 'syaita N : 'syaiva D 9b pīta conj.: rakta N • 'opavītinah corr.: 'opavītinam N : 'opavītine D 9c 'dharo em.: 'dharam N 9d titikṣur em.S : temtikṣu N • niyatendriyaḥ em.: kriyamendriyaḥ N : -yamendriyaḥ D 10a 'corcate N : 'sarvake D 10c 'ācāro em.S : 'āpāvo N 10d 'deva' conj.I : 'deka' N 11a 'cāreṇa em.S = *Svāyambhuvāsūtrasaṁgraha* 21.32 : 'cārasyo N 11b yāgam iṣṭvā em.S : gamiṣyāścā N

[krū]radr̥ṣṭiś ca bhrukuṭiḥ [kvacid vācābhibhartsanaḥ] ||11||
 [prāvṛtaḥ kṛṣṇavarṇena paṭena vi]haret [tataḥ]
 [vratam puruṣṭutasyaitad vaśyam caivārthasiddhidam] ||12||
 [kvacid raktaṁ kvacit pītaṁ kvacit kṛṣṇaṁ sitaṁ kvacit]
 evaṁ vicitra[rūpeṇa vāmodyatakaras tathā] ||13||
 [ekavāso hy avāso vā maunī mantravibaddhadhīḥ]
 [vicared grāmarathyāsu tathā hy āyataneṣu ca] ||14||
 cared vrataṁ mahogṛaṁ vai sthito vā †vaṁśa†caṅkramaṇ
 etat pāśupataṁ nāma sadyaḥ siddhipradāyakam ||15||
 pañcadaivasikaṁ hy etat kartavyaṁ trivrataṁ vrataṁ
 ekaikaṁ tu japel lakṣaṁ mantrāṇāṁ anupūrvaśaḥ ||16||
 vāmahastaniviṣṭena akṣasūtreṇa mantriṇā
 nāspaṣṭaṁ na manobhrāntaṁ na cāsvikṛtaṁ adrutaṁ ||17||
 japam evaṁvidhaṁ kāryaṁ mantriṇā vāñchitapradam
 vratagrahaṇakāle ca vratānte cānimeṣaṇam ||18||
 yāgaṁ kṛtvā ca vidhivat kalaśena svakena tu
 snāto vighnaiḥ pramucyeta mantrayogyo bhavet tataḥ ||19||
 evaṁ vidyāvratasnātaḥ sarvavighnair vivarjitaḥ
 dadyād gurutare 'rghaṁ tu yoginīpadakāṅkṣayā ||20||

11ab-12cd cf. vrataṁ puruṣṭutasyāpi māsam ekaṁ cared budhaḥ | sarvakṛṣṇopacāreṇa śi-
 vārcanarataḥ sadā Svāyambhūvasūtrasaṁgraha 21.32 11-12 cf. catuṣkaṁ tu puruṣṭutam
 Mālinīvijayottara 10.15b 13 cf. sitaraktapītākṛṣṇavicitrāmbharabhūṣaṇaḥ Mālinīvijayottara
 10.16ab 14a = Nisvāsamukha 9.92a cf. ekavāsāḥ | avāso vā Pāśupatasūtras 1.10-11.
 15 cf. lakṣāṇāṁ pañcakaṁ devi mahāpāśupataṁ japet Mālinīvijayottara 10.15cd 16a
 cf. pañcadaivasikaṁ kāryaṁ Kubjikāmata 25.53a 17cd cf. avilambitaṁ aspaṣṭaṁ na
 cāsvikṛtaṁ adrutaṁ | nāsaṁkhyam na manobhrāntaṁ japam kuryād vicakṣaṇaḥ Svāyamb-
 hūvasūtrasaṁgraha 21.28 19 cf. vratavratasamāptau tu kalaśena śivāmbhasā | sva-
 mantraparijaptena ātmānam abhiṣecayet Svāyambhūvasūtrasaṁgraha 21.34 20ab ≈ evaṁ
 vidyāvratasnātaḥ sarvatrādhikṛto 'naghaḥ Svāyambhūvasūtrasaṁgraha 21.35 20 cf. evaṁ
 cīrṇavratō bhūtvā yaṁ sādhayitum icchati || dattvārghaṁ tasya lakṣāṇāṁ japen navakam
 ādarāt Mālinīvijayottara 10.17c-18b

11c 'kuṭiḥ corr.: 'kuṭi N: 'kuṭi D 11d kvacid vā' conj.: kvaci'tp'ā' N • 'bhibhartsanaḥ
 conj.: 'nibarhanam N 12a prāvṛtaḥ corr.: prāvṛto N 12c puruṣṭutasyaitad conj.: punar
 vrataṁsyaitat N 13a raktaṁ corr.: rakta N • pītaṁ corr.: pīta N 13b sitaṁ corr.: sitā N
 13c evaṁ N: śivaṁ D 13d vāmodyatakaras conj.S: vāsaujyatakaran N 14a hy avāso
 vā em.S = Nisvāsamukha 9.92: 'npravāso vā N 14b 'dhīḥ corr.: 'dhi N 14c 'cared
 em.S: 'tarad N 15a cared D: cara N • vrataṁ corr.: vrata D: vrata N 15b vaṁśa' N
 : vaṁśa' D • caṅkramaṇ corr.: caṅkramaṇ D: ca kramaṇ N 15c 'pataṁ D: 'panan N
 15d sadyaḥ D: sadya N 16a 'daivasikaṁ corr.cf. Kubjikāmata 25.53a: 'maivasikaṁ
 DN 16b kartavyaṁ corr.: kartavyān DN 17c 'spaṣṭaṁ corr.: 'spaṣṭa DN 17d na
 cāsvikṛtaṁ adrutaṁ em.S = Svāyambhūvasūtrasaṁgraha 21.28b: na ca sūddhikṛtaṁ drutaṁ
 DN 18a evaṁvidhaṁ conj.: eva kṛtaṁ DN 18d cānimeṣaṇam em.: ca nimeṣaṇam N:
 ca viśeṣaṇam D 19a yāgaṁ D: yogaṁ N 19b kalaśena corr.: kalaśona N: kalasona D •
 svakena N: bhyakena D 19c vighnaiḥ D: vighnair N 20a vidyā' D: vidhi' N • 'snātaḥ
 em. = Svāyambhūvasūtrasaṁgraha 21.35a: 'snānaṁ DN 20b vighnair corr.: vighnai N:
 vighna' D • 'varjitaḥ D: 'varjitaṁ N 20c erghaṇ N: erylān D

|| devy uvāca ||
 mrtyumjayaṃ mahādeva jarāmṛtyuharaṃ nṛṇāṃ
 sūcitam tu tvayā deva tan me brūhi samāsataḥ ||1||
 || bhairava uvāca ||
 sādhu sādhu mahādevi yat tvayā codito hy aham
 prṣṭo caivāsuraṃ devair brahmaśukraiḥ sadānavaiḥ ||2||
 sarvalokahitārthāya jarāmṛtyuharaṃ param
 mṛtyumjayaṃ samāseṇa kathyamānaṃ śṛṇu priye ||3||
 ākāśaṃ bhūtanilayaṃ tatra padmākṛtiṃ smaret
 dalāṣṭakasamopetaṃ kaṇṇikādhiṣṭhitaṃ sitam ||4||
 svacchasphaṭikasamkāśaṃ prāleyāvanisamṇibham
 sarvāmṛtamayaṃ divyaṃ candrakālpitakaṇṇikam ||5||
 tādrśeṇaiva rūpeṇa bhūpadmaṃ tu manoramam
 tasmimś caivopaviṣṭas tu samyañ nyāsakṛtas tataḥ ||6||
 prāleyābham tato 'tmānaṃ śuddhasphaṭikasaprabham
 evaṃ vicintya -m- ātmānaṃ paścād dhyānaṃ vicintayet ||7||
 vyomapadme tu yaś candraḥ kaṇṇikāyāṃ vyavasthitaḥ
 tatsthāṃ vicintayed devīm parāṃ surabhirūpiṇīm ||8||
 svacchasphaṭikasapraḥkhyāṃ samantād amṛtasravām
 sravanti amṛtaṃ divyaṃ *mantranādāntasarpinam* ||9||
 sā śaktir devadevasya parā hy amṛtavāhinī
 sā sravanti parāṃ kṣīraṃ yat tat satyaṃ sunirmalam ||10||
 tat patad dhy ātmano mūrtau samantāc ca vicintayet
 viśad brahmabilenāntaḥ plāvayad dhrdguhāśrayam ||11||
 evaṃ pratidinaṃ dhyāyey japeṇ mantrottamottamam
 śaṇmāsā jinate mṛtyum iti śāstrasya niścayaḥ ||12||

8-12 cf. brahmarandhropari dhyāyec candrabimbam akalmaṣam | sravantaṃ amṛtaṃ di-
 vyam svadehāpūraṃ bahu || tenāpūritaṃ ātmānaṃ cetanālānūsarpaṇā | sabāhyābhyantaram
 dhyāyaṇ daśāhān mṛtyujid bhavet || *Mālinīvijayottara* 16.53-54 9c = *SYM* 12.7c

1b 'haraṃ corr.: 'haren DN 2b codito D : coditā N 2c prṣṭo corr.: prṣṭau DN •
 caivāsuraṃ corr.: caivasurā N : naivasurā D 2d brahma corr.: brahmā DN • sadānavaiḥ
 N : savāsavaiḥ D 4a ākāśaṃ corr. S : ākāśa DN 4d 'adhiṣṭhitaṃ D : ādīṣṭhitaṃ N 5a
 'sphaṭika' conj. S : 'prakṛti' DN • 'samkāśaṃ N : 'samkāśam D 5b 'āvani' N : 'āvali' D
 6a rūpeṇa em. S : jāpeṇa D : jāyetha N 6c tasmimś D : tasmim N • 'viṣṭas N : 'riṣṭas
 D 6d samyañ D : samyak N 7a prāleyā corr.: praleya DN 7b 'saprabham D :
 'samprabham N 7c -m- D : -n- N 8a vyoma conj. S : vāma N : vāme D 8b candraḥ
 corr.: candraṃ DN • kaṇṇikāyāṃ D : kaṇṇikāyā N • 'sthitāḥ corr.: 'sthitam DN 8c tat
 D : ta N 8d parāṃ corr.: parā DN 9b 'sravām corr.: 'sravam DN 9c sravanti
 amṛtaṃ em. = *SYM* 12.7c : sravanti sāmṛtaṃ conj. S : sravanti sāmayaṃ DN 9d mantra
 conj. S : yat tan conj. f. yante D : yanta N • 'sarpinam corr.: 'sarpiṇi DN 10a śaktir D
 : śakti N 10b hy a corr.: 'tma DN : 'tmā conj. S 11a patad dhy em. S : patety D
 : patanty N • mūrtau em. S : mūrṭtiṃ N : mūrṭiḥ D 11c viśad em. S : viśed D : viśe N •
 'bilenāntaḥ conj. S : 'vilenāntā D : vilebhānhyā N 11d plāvayad em. S : plāvaye DN •
 dhrd conj. S : hriṃ DN • 'śrayam corr. S : 'śrayāt D : 'śrayāt N 12b japeṇ D : japeṇ N
 12c jinate D : jivate N 12d niścayaḥ corr.: niścayam DN

|| devy uvāca ||
 bhagavan devadeveśa yat tvayoktaṃ purānagha
 kavitvaṃ tat katham deva jāyate sādhaḥkottame ||1||
 || bhairava uvāca ||
 śṛṇu devi paraṃ guhyaṃ gūhaniyaṃ prayatnataḥ
 kavitvaṃ jāyate yena taṃ śṛṇuṣvaikamānasī ||2||
 arcayitvā prayatnena devyāḥ samyak svarūpataḥ
 hutvāgniṃ ca yathānyāyaṃ dhyānaṃ paścāt prayojayet ||3||
 dhyātvā parāṃ svarūpeṇa vyomapadmāsane sthitāṃ
 vāmahastaniviṣṭena sarvajñānamayena tu ||4||
 pustakena varārohe dakṣiṇena tataḥ punaḥ
 sphāṭikenākṣasūtreṇa divyena pravareṇa tu ||5||
 kadambagolakākāraiḥ sphurajjvālāvalīdharaiḥ
 granthitāṃ divyarūpāṃ tu mālāṃ hi galasamsthitāṃ ||6||
 āpādalambanī cāsau sphāṭikābhā samantataḥ
 sravantīm amṛtaṃ divyaṃ kadambavanamadhyagām ||7||
 udgirantīm mahā-oghaiḥ sarvajñānamayaṃ tataḥ
 mukhe svake viśad dhyāyet tadrūpaṃ caiva -m- ātmanaḥ ||8||
 evaṃ kṛtvā tataḥ paścāt svavaktrāc cāmṛtaṃ mahān
 oghaś caiva tu śāstrāṇāṃ cintayet sādhaḥkottamaḥ ||9||
 evaṃ dhyānaṃ prayuñjīta tatas tasya prajāyate
 kavitvaṃ māsamātrena sālaṅkāramanoharam ||10||
 jāyate niścitaṃ devi sarvārthapratipādakaḥ
 ṣaḍbhir māsaiḥ svayaṃ kartā śāstrāṇāṃ jāyate tu saḥ
 karāmalakavad vettā śāstrāṇāṃ caiva sarvataḥ ||11||
 yat kiṃcid vānmayam loke vettavyaṃ yat prakīrtitam
 tat sarvaṃ tasya deveśi granthataś cārthato 'pi vā ||12||
 guhāṃ vātha suvistīrṇāṃ praviśya sumanoramāṃ

11-12 cf. ucchinnāny api śāstrāṇi granthataś cārthato 'pi vā || jānāti vatsarād yogī yadi tanmayatāṃ gataḥ *Mālinīvijayottara* 19.54cd-55ab

1a bhagavan D : bhagavān N 1b *oktaṃ corr.: *oktaḥ D : *oktaṣ N • *nagha corr. I :
 *nadyaḥ D : *nagheḥ N 1d *ottame corr.: *ottamaḥ D : *ottama N 2a bhairava uvāca
 D : bhairavovāca N 2d *aikamānasī corr.: *ekamānasah DN 3b devyāḥ corr.: devyā
 DN • *rūpataḥ em.: *jāpataḥ D : *jāyate N 3d dhyānaṃ D : ghoram N 4a *rūpeṇa
 em. S : *jāyena N : *jāpyena D 4c *hasta D : *haste N 5b dakṣiṇena D : dakṣiṇe N 5c
 sphāṭikenā D : sphāṭike cā N 5d pravareṇa N : pravanena D 6a *ākāraiḥ D : *ākārai N
 6b sphuraj D : *sthū'laḥ N 6c *rūpāṃ corr.: *rūpaṃ DN 6d gala corr. S : gali DN
 7c amṛtaṃ N : asyatan D 8a udgirantīm corr.: udgirantī DN • *oghaiḥ D : *oghai N
 8b *jāna corr.: *jāna DN 8c viśad em. S : viśam D : viśam N • dhyāyet D : dhyāye
 N 8d *rūpaṃ corr. S : *rūpāṃ D : *rūpās N 9b *vaktrāc corr. S : *vaktrā DN 10a
 dhyānaṃ em.: jñānaṃ DN 10b tasya em. S : taś ca DN 10d *haram D : *haharam N
 11b *pādakaḥ corr.: *pādakaṃ DN 11c ṣaḍbhir D : ṣaḍbhi N • māsaiḥ corr.: māse DN
 11e *kavad D : *kuvad N • vettā conj.: dheti D : dhati N 12a loke N : lokair D 12b
 vettavyaṃ conj.: ventadyāṃ D : vantadyāṃ N 12d *taś cārthato em. = *Mālinīvijayottara*
 19.54d : *tattvārthato DN 13a guhāṃ corr.: guhā DN • suvistīrṇāṃ corr.: suvistīrṇā D
 : suvistīrṇāṃ N

|| devy uvāca ||
 bhagavan devadeveṣa yat tvayoktaṃ purānagha
 kavitvaṃ tat kathaṃ deva jāyate sādhaḥkottame ||1||
 || bhairava uvāca ||
 śṛṇu devi paraṃ guhyaṃ gūhaniyaṃ prayatnataḥ
 kavitvaṃ jāyate yena taṃ śṛṇuṣvaikamānasī ||2||
 arcayitvā prayatnena devyāḥ samyak svarūpataḥ
 hutvāgniṃ ca yathānyāyaṃ dhyānaṃ paścāt prayojayet ||3||
 dhyātvā parāṃ svarūpeṇa vyomapadmāsane sthitāṃ
 vāmahastaniviṣṭena sarvajñānamayena tu ||4||
 pustakena varārohe dakṣiṇena tataḥ punaḥ
 sphāṭikenākṣasūtreṇa divyena pravareṇa tu ||5||
 kadambagolakākāraiḥ sphurajjivālāvalīdharaiḥ
 granthitāṃ divyarūpāṃ tu mālāṃ hi galasamsthitāṃ ||6||
 āpādalambanī cāsau sphāṭikābhā samantataḥ
 sravantīm amṛtaṃ divyaṃ kadambavanamadhyagām ||7||
 udgirantīm mahā-oghaiḥ sarvajñānamayaṃ tataḥ
 mukhe svake viśad dhyāyet tadrūpaṃ caiva -m- ātmanaḥ ||8||
 evaṃ kṛtvā tataḥ paścāt svavaktrāc cāmṛtaṃ mahān
 oghaś caiva tu śāstrāṇāṃ cintayet sādhaḥkottamaḥ ||9||
 evaṃ dhyānaṃ prayuñjīta tatas tasya prajāyate
 kavitvaṃ māsamātreṇa sālaṅkāramanoharam ||10||
 jāyate nīcitāṃ devi sarvārthapratipādakāḥ
 ṣaḍbhir māsaiḥ svayaṃ kartā śāstrāṇāṃ jāyate tu saḥ
 karāmalakavad vettā śāstrāṇāṃ caiva sarvataḥ ||11||
 yat kiṃcid vāṇmayaṃ loke vettavyaṃ yat prakīrtitam
 tat sarvaṃ tasya deveṣi granthataś cārthato 'pi vā ||12||
 guhāṃ vātha suvistīrṇāṃ praviśya sumanoramāṃ

11-12 cf. ucchinnāny api śāstrāṇi granthataś cārthato 'pi vā || jānāti vatsarād yogī yadi tanmayatāṃ gataḥ *Mālinīvijayottara* 19.54cd-55ab

1a bhagavan D : bhagavān N 1b *oktaṃ corr.: *oktaḥ D : *oktaḥ N • *nagha corr.:
 *nadyaḥ D : *nagheḥ N 1d *ottame corr.: *ottamaḥ D : *ottama N 2a bhairava uvāca
 D : bhairavovāca N 2d *aikamānasī corr.: *ekamānasaḥ DN 3b devyāḥ corr.: devyā
 DN • *rūpataḥ em.: *jāpataḥ D : *jāyate N 3d dhyānaṃ D : ghoram N 4a *rūpeṇa
 em.S : *jāyena N : *jāpyena D 4c *hasta D : *haste N 5b dakṣiṇena D : dakṣiṇe N 5c
 sphāṭikenā D : sphāṭike cā N 5d pravareṇa N : pravanena D 6a *ākāraiḥ D : *ākārai N
 6b sphuraj D : *sthū'laḥ N 6c *rūpāṃ corr.: *rūpaṃ DN 6d gala corr.: *gali DN
 7c amṛtaṃ N : asyatan D 8a udgirantīm corr.: udgirantī DN • *oghaiḥ D : *oghai N
 8b *jñāna corr.: *jāna DN 8c viśad em.S : viśam D : viśam N • dhyāyet D : dhyāye
 N 8d *rūpaṃ corr.: *rūpāṃ D : *rūpās N 9b *vaktrāc corr.: *vaktrā DN 10a
 dhyānaṃ em.: jñānaṃ DN 10b tasya em.S : taś ca DN 10d *haram D : *haharam N
 11b *pādakāḥ corr.: *pādakam DN 11c ṣaḍbhir D : ṣaḍbhi N • māsaiḥ corr.: māse DN
 11e *kavad D : *kuvad N • vettā conj.: dheti D : dhati N 12a loke N : lokair D 12b
 vettavyaṃ conj.: ventadyāṃ D : vantadyāṃ N 12d *taś cārthato em. = *Mālinīvijayottara*
 19.54d : *tattvārthato DN 13a guhāṃ corr.: guhā DN • suvistīrṇāṃ corr.: suvistīrṇā D
 : suvistīrṇāṃ N

duṣṭasattvavinirmuktām tatrastho japam ārabhet ||13||
 adṛśyaṁmānasam† caiva tathānyair api sādhakaiḥ
 tatrastho vidhivan mantrī japed devīm sulakṣaṇām ||14||
 māsenaikena lakṣaṇām tritayo samayī munih
 phalāhāro 'tha kandair vā śākair vāpy atha saktubhiḥ ||15||
 payasā dadhinā vāpi pañcagavyaghrtena vā
 eṣām ekatamaṁ bhuktvā japan vācaspatir bhavet ||16||
 pratyakṣās tasya śāstrāṇi vedaśākhāḥ svayaṁ smṛtāḥ
 vānmayaṁ caiva yat kiṁcit tat pratyakṣaṁ bhavet tataḥ ||17||
 vāk caivāsyā pravarteta kāvyālaṅkārabhūṣitā
 jīvate suciraṁ kālāṁ jarārogavivarjitāḥ ||18||
 subhagaḥ pūjyate nityaṁ sarvalokair yathā prabhuh
 kiṁkurvāṇavidheyās te bhavanty eva na saṁśayaḥ ||19||
 māsadvayenāsau kuryād yad yat tad avadhāryatām
 śrīrūpeṇa tadāgatya praviśet sādakena ca ||20||
 tadā pṛthvīm asau bhuktvā saptāmbhonidhimekhalām
 manasā cintitaṁ sthānaṁ tataḥ prabhṛti gacchati ||21||
 ājñāvidhāyinas tasya ye yasmin dvīpam āśritāḥ
 kurvanti tanniyuktāś ca rājyaṁ vigatavidviṣam ||22||
 evaṁ kramāt parāṁ paśye śaktirūpāṁ manonmanīm
 tām dr̥ṣṭvā tallayo bhūtvā praviśeta -m- anāmayaṁ ||23||

13c 'muktām N : 'muktaṁ D 13d 'stho corr.: 'stham DN 14c 'van D : 'vat N 14d
 su' em. I : 'sva' DN 15a lakṣaṇām em. S : lakṣāṇi DN 15c kandair em. S : karmair DN
 15d śākair D : sākair N • saktubhiḥ em.: śaktibhiḥ DN 16b 'ghṛtena D : 'ghṛtaṇna N
 16d japan corr.: japaṁ DN 17b 'śākhāḥ svayaṁ em.: śākhāsvayā DN 17c vānmayaṁ
 corr.: vānmāyaṁ D : vāgmāyaṁ N 18b 'bhūṣitā corr.: 'bhūṣitam DN 18d 'varjitāḥ
 corr. S : 'varjitam DN 19a 'bhagaḥ D : 'bhagaṣ N 19d 'nty eva N : 'ntya - D 20b
 ava' D : anu' N : • 'dhāryatām corr. S : 'dhāryatā D : 'pāryatā N 20c rūpeṇa em.:
 japeṇa N : japena D 21a bhuktvā D : bhūtvā N 21b 'mekhalām corr.: 'mekhalāt DN
 22a 'vidhā' N : 'vi - - D 22b āśritāḥ D : āśrtāḥ N 22c 'niyuktāś corr.: 'niyuktaś
 D : 'viyuktaś N 22d rājyaṁ corr.: rājya N : rājyā D • 'vidviṣam corr.: 'vidviṣaḥ N :
 'vidvaṣaḥ D 23a kramāt D : kramā N • parāṁ corr. S : parā DN • paśye em. S : vasye
 N : veśye D 23b 'rūpāṁ corr.: 'rūpān D : 'rūpāt N 23d anāmayaṁ D : anāmayet N

|| bhairava uvāca ||
 cīrṇavidyāvratō bhūtvā yāṃ sādhayitum icchati
 tasmin deyaṃ tato hy argham arghe datte *japet parām* ||1||
 yāgaṃ kṛtvā tu vidhivat pūrvasevāṃ samārabhet
 navalakṣaṃ japitvā tu agnikāryaparāyaṇaḥ ||2||
 japānte tu punar yāgaṃ kṛtvā sādhanam ārabhet
 atha vā sādhanam cecched aparāyā varānane ||3||
 ṣaḍlakṣaṃ japate tasyā dhyānatadgatacetasā
 agnikāryaṃ prakurvāṇo vratacaryārataḥ sadā ||4||
 kṣamāvān dhṛtisampanno mitabhuk saṃyatendriyaḥ
 evaṃ sevākṛto paścāt tataḥ sādhanam ārabhet ||5||
 parāparāṃ yadīccheta sādhitāṃ mantravit sadā
 tadā japaṃ vidhānena kuryāt sarvārthasiddhidam ||6||
 grhī vā vratino vātha brahmacaryaṃ samāśritaḥ
 sevāṃ kuryād vidhānena sarvasiddhyarthakāraṇam ||7||
 lakṣatrayaṃ japet siddham ekacittaḥ samāhitaḥ
 dhyāyet pūrvoditaṃ rūpaṃ *evaṃ* sidhyati sādhaḥ ||8||
 atha sevākṛto vīraḥ sattvayukto dṛḍhavrataḥ
 sarvasiddhikaraṃ divyaṃ tataḥ sādhanam ārabhet ||9||
 ayutāṣṭakahomaṃ ca tataś caivāyutadvayam
 mahāphalguṣamāṃsasya hutvāyutam atandritaḥ ||10||
 kṛṣṇapakṣe caturdaśyāṃ trirātraṃ ca upoṣitaḥ
 niśi gatvā śmaśānaṃ tu sahāyair parivarjitāḥ ||11||
 nagno muktaśikho bhūtvā kauberyabhimukhaḥ sthitaḥ
 ūrdhvakāyo japeṇ mantrī suniṣkampāḥ parāparāṃ ||12||

4c-16b After 16b, D repeats the text from 4c till 16b with some variants marked as D² below.

1 ≈ evaṃ cīrṇavratō bhūtvā yāṃ sādhayitum icchati | dattvārghaṃ tasya lakṣāṇāṃ japeṇ
 navakam ādarāt *Mālinīvijayottara* 10.17cd-18ab 9-12 cf. atha vā vīracittaḥ syāt kṛtvā
 sevāṃ yathoditāṃ | kṛṣṇabhūṭadine rātrau vidhim eṇaṃ samācāret || kṛtvā pūrvoditaṃ yā-
 gaṃ hutvā dravyam athottaram | ūrdhvakāyo japeṇ mantrī suniṣkampottarāmukhaḥ *Mālinī-
 vijayottara* 10. 27-28

1b yāṃ N : yā D 1d japet parām conj.: japāmṛtām D : ksayomṛtām N 2d 'parāyaṇaḥ
 D : 'parāyaṇaḥ N 3a japānte D : japāntan N 4a ṣaḍ' D : ṣaḥ' N • tasyā N : tasya D
 4c 'kāryaṃ D¹N : 'kāryaś D² • prakurvāṇo N : ca kurvāṇo D 4d sadā D : sadāḥ N 5a
 'panno D : 'pannā N 5c 'kṛto em.S : 'kṛte DN 6a 'parām corr.: 'parā DN • yadī' D
 : yadi' N 6b sādhitāṃ corr.: sādhitāṃ D¹N : sādhitāṃ D² 6c japaṃ em.: japa' DN
 7a grhī em.S : grhe DN 7b 'caryaṃ corr.: 'caryaḥ D : 'caryya N • 'śritaḥ D : 'srtaḥ
 N 7d sarva' D² : sa ca D¹N • 'siddhy' D¹N : 'siddh' D² 8a japet siddham D¹N :
 japed vidvān D² 8b 'cittaḥ D : 'citta N 8d evaṃ em.S : japaṃ D² : jape D¹ : japa N •
 sādhaḥ em.S : sādhaḥaiḥ D¹N : sādhaḥ D² 9b satva' D¹N : sadva' D² 10a ayutā'
 corr.: āyutā' DN 10c 'phalguṣa' D : 'phalgusa' N • 'māṃsasya N : 'māsasya D 11a
 'pakṣe D : 'pakṣa' N 11c niśi gatvā em.S : nirāgatvā D² : nirgatvā tu D¹ : nirogatvā N
 11d sahāyair D : sahāyair N 12b kauberya' em.: kauvīryā DN • 'mukhaḥ D² : 'mukha
 D¹N 12d 'kampāḥ corr.: 'kampa DN • 'parām N : 'parān D

ekacittasthito vīraḥ sa mahātmā prasannadhīḥ
 tāvad yāvat samāyātā yogesvaryāḥ samantataḥ ||13||
 tāsām caiva tu rūpāṇi bhīṣaṇāni bahūni ca
 dīṣṭvā naiva bhayaṃ kuryād vidyām eva -m- anusmaret ||14||
 tataḥ kalakalārāvaṃ kṛtvā ghorāṃ sudāruṇāṃ
 bhūmau nipatya tiṣṭhanti veṣṭyantyāḥ sādhakottamam ||15||
 kāścid utphullanayanāḥ kāścid raktāyatekṣaṇāḥ
 uṣṭravāghrānanāḥ kāścit kāścic caiva kharānanāḥ ||16||
 vivastṛā muktakeśās ca kāścic cānyā varānane
 kharūpiṇyo mahābhāgā madavibhrāntalocanāḥ ||17||
 vistīrṇanayanāḥ kāścit pīnonnatapayodharāḥ
 divyālaṅkāradīptāṅgāḥ sarvakāmārthasādhikāḥ ||18||
 tato niṣkampacittas tu vidyām āvartya mantravit
 tāsām kṛtvā namaskāraṃ vāmāṅgaṃ bhedayet svakam ||19||
 taduttham lohitam grhya pūrayitvā tato 'ñjalim
 grṇan vidyām tataś caisām mucchantībhyāṃ pradāpayet ||20||
 datte 'rghe tu tato devyāḥ siddhiṃ yacchanti mānasīm
 sādhakasya mahābhāgāḥ sarvakāmnaphalapradāḥ ||21||
 yatheṣṭaceṣṭaḥ sarvatra kṛdate ca yathāsukham
 prayānti tatksaṇād eva svaśaktibalacoditāḥ ||22||

13cd = *Mālinīvijayottara* 10.29ab 15 ≈ kṛtvā kalakalārāvaṃ atighoraṃ sudāruṇam ||
 bhūmau nipatya tiṣṭhanti veṣṭyāntaḥ sādhaśvaram *Mālinīvijayottara* 10.29cd-30ab 19cd
 ≈ tāsām kṛtvā namaskāraṃ bhittvā vāmāṅgaṃ ātmanaḥ *Mālinīvijayottara* 10.30cd 20 cf.
 tadutthana yatas tāsām dattvārghaṃ tatsamo bhavet *Mālinīvijayottara* 10.31ab

13a vīraḥ D¹: vīra D²N 14d eva D: aiva N 15c nipatya corr.: niyatya D²: niyati D¹:
 nipati N 15d veṣṭyantyāḥ em.S: veṣṭyantaṃ DN • ottamam D²N: ottamat D¹ 16a
 kāścid corr.: kaścid DN • nayanāḥ corr.: nayanā D¹N: nayanāḥ D² 16b kāścid corr.:
 kaścid DN 16c ānanāḥ D: ānanā N • kāścid corr.: kaścid DN 16d kāścic corr.: kaścic
 DN • ānanāḥ corr.: ānanā DN 17b kāścic corr.: kaścic DN 17c kharūpiṇyo corr.:
 kharūpiṇyo D: svarūpiṇyā N 17d locanāḥ D: locanā N 18a vistīrṇa D: vistīrṇam
 N • nayanāḥ D: janmanāḥ N • kāścit corr.: kaścit DN 18b dharāḥ corr.: dharā DN
 18c āṅgāḥ corr.: āṅge D: āṅgo N 20a uttham D: gacchaṃ N 20b ñjalim N:
 ñjaliḥ D 20c grṇan em. I: vṛṇam D: hrṇam N • vidyām em.: vindyāt D: vindyā N •
 caisām corr.: caisā N: caisā D 20d mucchantībhyāṃ N: acchattābhyāṃ D 21a rghe
 D: rghe N • devyāḥ D: devya N 21b yacchanti em.S: icchanti DN 21c bhāgāḥ D:
 bhāgā N 22a ceṣṭaḥ corr.S: ceṣṭa D: ceṣṭam N 22d svaśaktivala D: śaktivalala
 N

PAṬALA 14

athātaḥ sampravakṣyāmi bhuktimuktiphalapradam
 aparāyā vidhiṃ samyag yena sidhyanti sādhakāḥ ||1||
 śmaśānavāsī satataṃ maunī bhasmānulepanaḥ
 pūrvanyāsenā samnaddho yuktāhāraḥ suyantritaḥ ||2||
 japad akṣaralakṣaṃ tu tadgatenāntarātmanā
 lakṣāṇāṃ tu traye japte hunet – phalguṣaṃ kramāt ||3||
 sādhakātme samyuktāṃ rudraśaktiṃ mahābalāṃ
 aghoreśvararūpeṇa dṛṣṭvā siddhim avāpnuyāt ||4||
 sādhakas tv analaprakhyam japadhyānam prayojayet
 śuklāṃ caiva japasyānte tad evāpyāyanam smṛtam ||5||

This paṭala is missing in N

1c vidhiṃ corr.: vidhiḥ D 2b *lepanaḥ corr.: *lepanam D 3c traye corr.: trayo D 3d
 hunet conj.: hun – t D 4a *yuktāṃ em.: *yukto D 4b *śaktiṃ corr.: *śaktir D • *balāṃ
 corr.: *balāḥ D 5a sādhakas tv em.: sādhakatv D 5d *āpyāyanam em.: *ādhyāyanam D

PAṬALA 15

ataḥ paraṃ pravakṣyāmi parāvyāptiṃ samāsataḥ
 anenaiva vidhānena dinānāṃ saptakaṃ yadi ||1||
 abhyarcya parayā tena tasya siddhiḥ śṛṇu priye
 saptame 'hni vyatikrānte hr̥tpadmāntargatām imām ||2||
 japan dhyāyan svarūpeṇa paśyate nātra saṃśayaḥ
 dṛṣṭvā cotpatate samyak svaśarīreṇa sādhaḥ ||3||
 tatas tu mānasī siddhir divyā tasya pravartate
 krīḍayitvā yatheṣṭaṃ syād aṇimādiguṇair yutaḥ ||4||
 pātāle mānuṣe divye antarikṣe viyadgatau
 devaiśvaryaś ca sarvatra prāptayogo varānane
 svecchāyurvid ato bhūtvā yadīccheta -m- imaṃ vrajet ||5||

1a atah param D : athataḥ sam' N 1b 'vyāptiṃ corr.: 'vyāpti DN 2a abhyarcya em.:
 abhyardya DN • tena conj.: 'rtena DN 2b siddhiḥ D : siddhi N 2d 'antar' D : 'ānta' N
 3a japan corr.: japa DN • 'dhyāyan D : 'dhāyaṃ N • 'rūpeṇa em.: 'jāpeṇa D : 'jāpe+N
 4b divyā corr.: divyas N : di -- D 4c syād D : syā N 4d aṇimādi' D : animādi' N
 • yutaḥ corr.: yutam DN 5a pātāle corr.: pātāla DN 5b antarikṣe D : antarikṣe N •
 viyad' em.: piyad' N : dhiyad' D 5c 'aiśvaryaś D : 'aiśvarya N 5d 'yogo em.: 'yoge
 DN 5e 'āyur' D : 'āpur' N • 'vid conj.: 'ved D : 'vad N : ato D : atā N 5f yadi' D :
 yadi' N

||devy uvāca ||
 bhagavan devadeveśa yoginīgaṇanāyaka
 siddhayogeśvarīṇāṃ tu mataṃ tad avadhāritam ||1||
 tatra praśnaṃ bhavet pūrvaṃ vyāptiś caiva -m- ataḥ param
 rudraśaktitrayaṃ tasmāt tato vidyāṅgaṇāṅkaṃ ||2||
 lokeśāḥ samayā dīkṣā agnikāryavidhir mayā
 vratāny aṅgeṣu vidyānāṃ tathā mṛtyumjayo 'pi ca ||3||
 lakṣaṇaṃ vāgviśuddhasya vidhivac cāvadhāritam
 śrutā deva mahādīkṣā sakalīkaraṇottamam ||4||
 adhunā śrotum icchāmi bhairavasyāmitadyuteḥ
 bhairavaṃ mātṛvargaṃ ca śabdarāśivavasthitam ||5||
 hitāya sādhanakendrāṇāṃ sarvasaṃsiddhikāraṇam
 vidyātrayaṃ caiveha sādhanam samudāyakam ||6||
 taṃ śrutvā śrotum icchāmi vyastāsādhanaṃ ātmanaḥ
 ātmīyaṃ ca mahādeva sādhanam yogibhiḥ saha ||7||
 vīryair yuktasya deveśa cakrāvasthasya saṃmatam
 tasya taṃ yoginīnātha uttaraṃ tantraṃ uttamam ||8||
 ||bhairava uvāca ||
 cintāmaṇir yathā loke cintitārthapradāyikā
 tathaiva mātṛkā loke vāñchitārthaprasādhikā ||9||
 yathāśakti varārohe sā tathā kathitā purā
 idānīm uttare tantre khyāpyate bhairavaṃ yathā ||10||
 vyavasthitam pureśāni sarvasiddhyarthakāraṇam
 śiro yat tasya deveśi salalāṭaṃ japed yutam ||11||
 bindunādaṃ śiroddeśe lalāṭe aṃ punas tathā
 sānuvāraṃ tathaivaṃ ca bhairavaṃ yoginimate ||12||
 akārasaṃsthitā nāsā ā vaktraṃ sarvataḥ śubham
 visargaḥ kīrtitā jihvā paramāmṛtalolupā ||13||
 i ī netrayugaṃ tasya krameṇaiva varānane
 u ū nāsāpuṭas te ca devadevasya suvrate ||14||

9ab ≈cintāmaṇir yathā loke cintitārthapradā Tantrasadbhāva 4.60cd 13ab cf. a
 lalāṭe dvitīyaṃ ca vaktre saṃparikalpayet Mālinīvijayottara 8.27ab

o uvāca D : ovāca N 1b 'nāyaka corr.: 'nāyakaḥ DN 1d matan D : madan N 2a
 pūrvaṃ N : pūrva D 3a lokeśāḥ em.: lokeśāṃ N : lokaiśāṃ D • samayā D : samayaṃ
 N 3b 'kārya' N : 'kāryaṃ D • 'vidhir corr.: 'vidhiṃ DN 3c vratāny N : vratābhy
 D • aṅgeṣu corr.: aṅgeṣu N : aṅge tu D 3d 'jayo em.: 'jaye DN 4a 'viśuddhasya em.
 S. : 'viśuddhāya DN 5a śrotum D : sratram N 5b 'āmitadyuteḥ D : 'āmitadyute N
 6d samudāyakam N : samudāyikam D 7a śrutvā em.: śrutam DN 7b 'sādhanaṃ em.:
 'sādhāram DN 8c taṃ N : tāṃ D 9a 'maṇir corr.: 'maṇi DN 9b 'ārtha' N : 'ortha'
 D 10b kathitā N : kathitaḥ D 10d khyāpyate conj. S. : vyāpyate DN 11a pureśāni
 D : pureśāni N 11b 'kāraṇam D : 'kāraṇāt N 11c yat D : yaṃ N 12a śiroddeśe N :
 śirodeśe D 13a 'saṃsthitā corr.: 'saṃsthitō DN • nāsā D : nāso N 13b sarvataḥ D :
 sarvadaḥ N 13c kīrtitā corr.: kīrtitaṃ DN

r̥ ṛ gaṇḍadvayaṃ tasya | Ṛ śrotrayugaṃ kramāt
 o au oṣṭhau tu devasya e ai daśanapaṅktayaḥ ||15||
 mukhaṃ evaṃvidhaṃ kāryaṃ bhairavasyātmaśaktibhiḥ
 tato devīmayā paścāc charīraṃ bhairavasya tu ||16||
 kādyavarge sthitāś cāṣṭau mātaro lokamātarāḥ
 brahmāṇīm ādikāṃ kṛtvā aghoreśyantataḥ priye ||17||
 dakṣaskandhaṃ samārabhya yāvat kopam prabhoḥ smṛtam
 dakṣagrīvā ca saṃyuktaṃ kavaraṃ parikīrtitam ||18||
 khavarṇaṃ bāhudaṇḍaṃ ca kakāraṃ dakṣiṇaṃ karaṃ
 ghakāro 'ṅgulayaḥ sarvā ṇākāras tu nakhāḥ smṛtāḥ ||19||
 kavargaṃ kīrtito devi krameṇaiva suśobhane
 grīvā ca skandhanihitā cakāraṃ vāmasaṃjñitam ||20||
 chakāro bāhudaṇḍaṃ syāj jakāro hasta ucyate
 jhakāro 'ṅgulayaḥ sarvā ṇākāras tu nakhāḥ smṛtāḥ ||21||
 nitambaṃ ca ṭakāraṃ tu ṭheti jaṅghaṃ udāhṛtāḥ
 ḍakāraṃ dakṣiṇaṃ pādāṃ ḍhakāro 'ṅgulayas tathā ||22||
 ṇakāreṇa nakhāḥ sarve dakṣapāde vyavasthitāḥ
 vāmaṃ nitambabhāgaṃ tu jaṅghā pādas tathaiva ca ||23||
 aṅgulyāś ca nakhāś caiva tavargeṇa kramāt kuru
 vāmaṃ nitambaṃ ca gataṃ takāraṃ parikīrtitam ||24||
 tha jaṅghā tasya deveśi da pādāṃ vāmaṃ ucyate
 dhakāro 'ṅgulakāḥ sarvā na nakhāḥ parikīrtitāḥ ||25||
 pakāraṃ dakṣiṇaṃ pārśvaṃ pha vāmaṃ parikīrtitam
 bakāraṃ prṣṭhaṃ ity uktāṃ bhakāraṃ jaṭharaṃ smṛtam ||26||
 makāraṃ hrdayaṃ śreṣṭhaṃ sarvasaṃmohalakṣaṇaṃ

23cd-24ab N has these two lines twice (N¹ and N² in the apparatus)

13cd cf. aṃ śikhāyāṃ visargeṇa jihvāṃ samparikalpayet *Mālinīvijayottara* 8.29ab 14
 -15ab cf. i ī netradvaye dattvā u ū karṇadvaye tathā || ṛ ṛ nāsāpuṭe tadvat | Ṛ gaṇḍadvaye
 tathā *Mālinīvijayottara* 8.27cd-28ab 15cd cf. e ai adhordhavadanteṣu o-aukārau tatho-
 ṣṭhayaḥ *Mālinīvijayottara* 8.28cd 13-15 cf. lalāṭavaktre drgkarṇanāsāgaṇḍaradauṣṭhagau
 || dvaye dvaye śikhājihve visargāntāḥ tu soḍaśa *Tantrāloka* 15.117 cd-118ab 18cd-21cd
 cf. dakṣiṇaskandhadordaṇḍakarāṅgulinakheṣu ca || kavargaṃ vinyased vāme tadvac cādyam
 anukramāt *Mālinīvijayottara* 8.29cd-30ab 22-25 cf. ṭatādyau pūrvavad vargau nitam-
 borvādiṣu nyaset *Mālinīvijayottara* 8.30cd 18-25 cf. dakṣānyayoḥ skandhabāhukarāṅguli-
 nakhe kacau || vargau ṭatau kramāt kaṭyām ūrvādiṣu niyojayet *Tantrāloka* 15.118cd-119ab

15a gaṇḍa N : gaṇḍu D 15b śrotra N : sotra D 16a evaṃvidhaṃ corr.: evavidhaṃ
 DN 16d charīraṃ D : charīraṃ N 17a sthitāś corr.: sthitā DN 17b mātaro em.:
 mācarau N : mācaro D • loka em.: rauka DN 17c ādikāṃ corr.: ādikaṃ N : āditāḥ D
 17d aghoreśyantataḥ conj.: aghoreśi tathā DN 18a samārabhya D : sarasvatyā N 18b
 *kopam D : *kāyam N • prabhoḥ D : prabho N 19d ṇākāras N : ḍakāras D • nakhāḥ
 corr.: nakhā D : nakho N 20d *saṃjñitam N : *saṃjñikaṃ D 21a chakāro em.: cakāro
 N : ikāro D • syāj D : syā N 21c jhakāro em.: rkāro N : sakāro D 21d ṇākāras N :
 ggakāras D • nakhāḥ D^{pc} sec. manu : nakhā D^{cc} N 22a nitambaṃ corr.: nitamvā DN
 22c ḍakāraṃ em.: takāraṃ DN 22d ḍhakāro D : phakāro N 23a nakhāḥ D : nakhā N
 23b *pāde D : *pāda N 24b *vargeṇa N¹ : *vargena N¹ D • kramāt em.: kramāṃ DN •
 kuru D : kuruḥ N 25a deveśi D : deveśe N 25b da corr.: dā DN 25c *kāro corr.:
 *kāra D : *kāra N 26a pakāraṃ D : pakāra N • pārśvaṃ corr.: pārśve DN 26b vāmaṃ
 D : kāraṃ N

tvaggatas tu yakāro vai rudhiram raḥ prakīrtitam ||27||
 la māmsam devadevasya va snāyuh parikīrtitaḥ
 śakāraś cāsthisamghātaḥ śa majjā parikīrtitā ||28||
 sa śukradhātur devasya jagadutpattyāyoṣitaḥ†
 hakāras tu prasādaḥ syāt kṣakāraḥ krodha ucya-te ||29||
 evam etāḥ samāsena mātṛkāḥ sarvadehagāḥ
 bhairavasya sthitā devi sṛṣṭisamhārakārikāḥ ||30||
 siddhayogeśvarīntre tvatprītyartham varānane
 sakalīkaraṇam devi kathitam sarvasiddhidam ||31||
 idānīm sādhanam vakṣye śaktīnām bhairavāśrayam
 śmaśāne niśi -m- āśṛitya ekacittaḥ samāhitaḥ ||32||
 aṣṭāraṁ cakram ālikhya nābhinemisamanvitam
 rājavarṇātmakam sarvaṁ nābhiṁ pītam prakalpayet ||33||
 kṛṣṇā nemis tu kartavyā guṇaiḥ sarvatra lāñchitā
 evam niṣpādya cakram vai bhairavīkṛtavigrahaḥ ||34||
 tatra nilo mahāsattvaḥ sarvabhūṣaṇabhūṣitaḥ
 digvāsaś caikacittas tu sahāyaiḥ parivarjitaḥ ||35||
 tato hṛdvomapadme tu karṇikāśanasamsthitām
 svakīyenaiva rūpeṇa tatrasthām pūjayet tu tām ||36||
 manasena yathānyāyam tataś cakre yathāvidhi
 raktamuktas tato devi mantrite udaye sati ||37||
 paramāstreṇa samprokṣya tatra khaṭvāṅgadīpitam
 yajen nābhau varam devam tato bhairavarūpiṇam ||38||
 vakṣyamāṇena rūpeṇa mahāpretakṛtāsanam

26-27ab cf. pādyaṁ pārśvadvaye pṛṣṭhe jāthare hṛdy anukramāt *Mālinīvijayottara* 8.31ab
 27c cf. yakāram tvacam ity āhur *Tantrasadbhāva* 9.151a 27d cf. rakāram raktam ucya-
 te *Tantrasadbhāva* 9.150d 27cd-28ab cf. tvagraktamāmsasūtṛeṣu yavargam parikalpayet
Mālinīvijayottara 8.31cd 29 cf. śādyam asthivasāsūkraprāṇakopeṣu ("kopeṣu em.: "kūpeṣu
 ed.: "koṣeṣu cit. in *Viveka*-ad *Tantrāloka* 15.117-120) pañcakam *Mālinīvijayottara* 8.32ab
 26-29 cf. pavargam pārśvayogḥ pṛṣṭhe jāthare hṛdy atho nava || tvagraktamāmsasūtṛāsthi-
 vasāsūkrapurogamān *Tantrāloka* 15.119cd-120ab

27c tvag' corr.: tva' DN 27d rudhiram raḥ D: rupiram ran N 28a la corr.: lam D:
 lam N • māmsam D: -mān N 28b va snāyuh parikīrtitaḥ corr.: vā snāyuh parikīrtitāḥ
 DN 28c samghātaḥ corr.: samghātam DN 28d parikīrtitā corr.: parikīrtitāḥ DN
 29a dhātur corr.: dhātu D: pātu N 29c prasādaḥ corr.: prasādam DN • syāt N:
 syān D 29d kṣa' N: dha' D • kārāḥ corr.: kāra N: kāram D • krodha N: krodham D
 30a etāḥ D: etā N 30b mātṛkāḥ em.: mātṛgāḥ D: mātṛgā N • dehagāḥ D: dehajāḥ N
 31b tvatprītyartham conj. V: tvatprīrtham DN 32a vakṣye N: -D 32c śmaśāne D:
 śmaśāna N • āśṛitya D: āśṛitya N 32d cittāḥ D: citta N • samāhitaḥ D: samāhitam N
 33a cakram N: cakram DN 33b nābhi' corr.: nābhiṁ DN • nemi' D: remi' N 33c
 varṇātmakam em.: varṇāka D: karmātmakas N • sarvaṁ em.: sarvā DN 33d nābhiṁ
 corr.: nābhi D: nābhi N • pītam conj.: pīdā D: pīda N 34a nemis D: nomas N 35a
 nilo D: nilā N • satvaḥ D: satva N 35c caika' D: caiva N 35d sahāyaiḥ D: sahāyoṣ
 N 36a hṛd' D: hṛt' N • vyoma' em.: vyama' D: vāma' N 36b sthitām corr.:
 sthitam DN 36c svakīyenaiva corr.: svakeyenaiva DN • rūpeṇa em.: jāpeṇa N: jāyena
 D 37a nyāyam corr.: nyāsyam DN 37b vidhi corr.: vidhiḥ DN 37c muktas D:
 mukto N 37d sati D: mati N 38a paramā' conj. cf. paramāstra' in *Kubjikāmata*
 10.52c: parayā' DN 38b tatra khaṭvā' conj.: tatvacakra' DN 38c nābhau corr.: nābho
 D: nāsā N 39a vakṣya' D: vakta' N • māṇena corr.: mānena DN • rūpeṇa em.: jāpeṇa
 N: jāyena D

mātrkāmātrbhir deham ajaṃ viśvasvayambhuvam ||39||
 rājasair agnibījaiś ca arakeṣu vyavasthitaiḥ
 svarūpeṇa tato devyā āsanaiś ca svakaiḥ svakaiḥ ||40||
 sthitāḥ pūjyā mahādevi arakeṣu yathāvidhi
 kavarge saṁsthitā brāhmī cavarge caiva vaiṣṇavī ||41||
 māheśvarī ṭavargasthā yāmyā pūjyā ta-m-ādinā
 kaumārī sarpavalayā pādyenaitāṃ prapūjayet ||42||
 yavarge vāsavī tatra karṇamoṭī śa-m-ādinā
 krodhe *seyā* parāśaktir aghoreṣī ṭsamardayet† ||43||
 jagaddhitasya devasya bhairavasyāmitadyuteḥ
 tatsaṅgāṃ pūjayet devīm parāṃ viśvasya nāyikāṃ ||44||
 svakīyenaiva rūpeṇa aśeṣaphaladāyikāṃ
 naivedyaṃ vividhaṃ kṛtvā arcayitvā prayatnataḥ ||45||
 vidhivad gandhapuṣpaiś ca dhūpair divyaiḥ sugandhibhiḥ
 evaṃ pūjya prayatnena dakṣiṇasyāṃ avasthitāḥ ||46||
 sthito vāpy upaviṣṭo vā dhīro vīrāsanasthitāḥ
 suniṣkampo japed devīm ekacittas tu tadgataḥ ||47||
 ayutaṃ parayā bhaktyā tatas tām paśyate dhruvam
 svakīyenaiva rūpeṇa tato hy arghaṃ pradāpayet ||48||
 kusumenāñjalim pūrṇaṃ vāmāṅgaprabhavana tu
 gr̥ṇan mantravaraṃ devi tatas tasya dadāti ca ||49||
 manasā īpsitān kāmān vibhavaṃ vā svakaṃ priye
 prayacchanti na saṁdeho vidhiṃ kṛtvā ayaṃ sphuṭam ||50||
 aṅgair yuktā mahādevi yacchanty evaṃ na saṁśayaḥ
 evaṃ parāparā devī trirātre varadā bhavet ||51||
 parā vai navarātre tu ṣaḍrātreṇaiva cāparā
 sarvā<rtha>dāyikā devyā vidhimantrān samācāret ||52||

39b 'āsanam corr.: 'āsanām DN 40a rājasair agni' em.: rājasenāgni' D : rājāmenāgni' N
 40b vyavasthitaiḥ N : vyavasthitāḥ D 40c 'rūpeṇa em.: 'jāpeṇa N : 'jāpyena D • devyā
 D : devyau N 40d svakaiḥ svakaiḥ D : svakai svakaiḥ N 41a sthitāḥ corr.: sthitā DN
 41b 'vidhi corr.: 'vidhiḥ DN 41c 'varge D : 'varga N 41d caiva N : caivaṃ D 42a
 ṭa' em : ṭha' DN 42b yāmyā D : yāmyo N 42d pādyenaitāṃ corr.: pādyenetāṃ N :
 dyenetāṃ D 43b śa' corr.: sa' DN 43c krodhe corr.: krodhau N : krodhaḥ D • 'śaktir
 corr.: 'śakti DN 44c tatsaṅgāṃ conj.: tadgaṅgāṃ D : tadgaṅgo N 44d parāṃ corr.:
 parā N : śarā D • nāyikāṃ corr.: nāyikān DN 45a rūpeṇa em.: jāpeṇa N : jāyena D 45b
 'dāyikāṃ corr.: 'dāyikān N : 'kṣayakān D 45c vividhaṃ kṛtvā D : vidhivad gatvā N
 46b divyaiḥ D : divyai N 46c pūjya D : pūjyā N 46d dakṣiṇasyāṃ em.: dakṣiṇāsām
 DN • avasthitāḥ corr.: avasthitam DN 47a sthito corr.: sthitam DN • upaviṣṭo corr.:
 upaviṣṭam DN 47b 'sthitāḥ corr.: 'sthitam N : 'saṁsthitam D 47c devīm em.: devī N
 : devi D 48c rūpeṇa em.: jāpeṇa N : jāyena D 49a pūrṇaṃ corr.: pūrṇam DN 49b
 'āṅga' corr.: 'āṅgā' N : 'āṅgāḥ D • 'bhavana D : 'bhavēṇa N 49c gr̥ṇan corr.: gr̥ṇam
 DN • 'varam D : 'varam N 50a īpsitān kāmān D : īpsitām kāmām N 50b vā em.:
 cā DN 50d ayaṃ D : svayaṃ N 51a aṅgair D : aṅgor N • yuktā corr.: yuktām DN
 51c parāparā devī corr.: parāparām devīm DN 51d bhavet D : bhavat N 52a 'rātre
 tu D : 'rātreṣu N 52b ṣaḍrātreṇaiva D : mantrāntenaiva N 52c sarvārtha' conj.: sarvā
 sā N : sarvā -- D 52d 'mantrān N : 'mantram D

||devy uvāca||

śrutam deva mayā sarvaṃ parāvyaṅgiṇī samāsataḥ
brūhi sarvaṃ yathānyāyaṃ parāparavidhiṃ śubham ||1||

||bhairava uvāca||

vidhiṃ parāparāyās tu sādhanam śṛṇu sāmpratam
yena yaṣṭena siddhyanti sādhakāḥ sarvakarmasu ||2||
aṣṭāraṃ cakram ālikhya pūrvoktavidhinā budhaḥ
pūrvavad bhairavaṃ yaṣṭvā mātṛbhiḥ pariveṣṭitam ||3||
tadutsaṅgatām devīm japed dhyāyeta mantravit
japel lakṣaṃ tu vidhivat tato homaṃ tu kārayet ||4||
mahāphalguṣahomaṃ syāt trisahasraṃ tribhiḥ plutam
śmaśāne bhīṣaṇe kuryāt sahāyāḥ parivarjitaḥ ||5||
homānte paśyate devīm agnisthām tu parāparām
kapāle kṣatajaṃ grhya grṇan mantravaram budhaḥ ||6||
arghaṃ deyaṃ tadā tasya vāñchitārthaprasiddhaye
datte 'rghe prārthayed iṣṭāṃ devīm yogeśisammatām ||7||
pātālam anyasiddhiṃ vā tataḥ sarvaṃ dadāti sā
dattvā vā cātmavibhavam antardhānam vrajaty asau ||8||
atha vā bhairavasyaiva kūtasthasya varānane
parokṣeṇaiva mārgaṇa agre tenaiva dīpitām ||9||
iṣṭvā yajet tato hy aṅgān digvidikṣaṃvyavasthitān
arakeṣu tataḥ paścād aghoryādyasṭakam yajet ||10||
bhinnām parāparām devīm teṣu mantrān prakalpayet
pūrve yajeta deveśīm aghorām sa śivapradā ||11||
āgneyyām tu parāghorām ghorarūpām tu dakṣiṇā
mukhīghorīm tu nairṛtyām arake vāruṇe punaḥ ||12||
bhīmām devīm nyaset tasmin vāyavye bhīṣaṇīm punaḥ

o uvāca D : ovāca N 1b parā corr.: parām DN • vyāptiḥ D : vyāpti N 1c sarvaṃ
corr.: sarva N : sarve D • nyāyaṃ corr.: nyāyāṃ DN 1d vidhiṃ corr.: vidhiḥ DN •
śubham corr.: śubhān D : śubhām N • uvāca D : ovāca N 2a parāparāyās em.: parāparāyā
D : parāparānyām N 2c yaṣṭena D : japtena N 2d sādhakāḥ D : sādhakā N • karmasu
em.: karmasu DN 4a 'utsaṅga' em.: 'udgaṅgām D : 'dadgaṅgām N • devīm corr.: devī
N : devī D 4b japed corr.: jape N : japye D 5a 'homaṃ conj.= 25a : evaṃ DN
5b 'sahasraṃ D : 'sahasra N • plutam N : putam D 5c śmaśāne D : śmaśāna N 5d
sahāyāḥ parivarjitaḥ em.: sakḥāya parivarjitam DN 6b 'parām N : 'parān D 6c grhya D
: grṇa N 6d grṇan corr.: grṇam D : gaṇam N • mantra N : mantram D 7a argham
D : argham N 7b 'siddhaye corr.: 'siddhayet DN 7c rghe em.: cche DN • iṣṭāṃ
corr.: diṣṭāṃ DN 7d devīm corr.: devī DN • yogeśisammatām conj.: yogīśrisammatam
D : yogīśrisammatam N 8a pātālam D : pātālim N 8b sā D : sāḥ N 8d vrajaty D
: vrajany N 9a atha D : apa N 9b kūtasthasya corr.: kūtasthasya N : kūtastasya D
9c 'kṣeṇa D : 'kṣeṇa N 9d tenaiva em.: tair eva D : tair ava N 10a iṣṭvā D : iṣṭā N •
aṅgān em.: aṅgā N : aṅgaṃ D 10b 'sthitān em.: 'sthitām DN 10d 'ādyā corr.: 'āda
DN 11c deveśīm N : deveśīm D 11d aghorām em.: aghorāḥ D : aghorā N • 'pradā
corr.: 'pradāḥ DN 12a 'yyām N : 'yām D • 'ghorām corr.: 'ghorā DN 12b 'rūpām
corr.: 'rūpā DN 12c mukhī D : mukhe N • 'ghorīm em.: 'ghore DN • nairṛtyām D :
nairṛtyām N 13a bhīmām devīm corr.: bhīmā devī DN 13b bhīṣaṇīm corr.: bhīṣaṇī DN

vamanīm devi saumye tu pibanīm īśagocare ||13||
evam iṣṭvā vidhānena sakalīkṛtavigrahaḥ
tataḥ parāparām devīm hṛdgatām tasya vinyaset ||14||
aghoryādyasṭakam paścāc chiraḥprabhṛtivarṭmani
evam vinyāsamātreṇa sāksād bhairavatām vrajet ||15||
sakalīkṛtavinyāsa iṣṭvā devīm parāparām
ayute dve japen mantrī śmaśānastho digambaraḥ ||16||
pūrvarūpeṇa vidhinā arcām kuryād dine dine
cakre yāvaj japasyāntam tato homam tu kārayet
pūrvavat paśyate devīm pūrvavat siddhibhāg bhavet ||17||
atha vā vijane deśe gr̥he vātha manorame
prāṇyāmakṛto mantrī ṣaṭtriṃśena tu sādhaḥ ||18||
kare śodhya -m- anenaiva tato bhairavarūpiṇam
navātmāno 'tha kartavyam yathāvidhi niyogataḥ ||19||
tato hy asmin svamantreṇa nyased devīm parāparām
svakīyenaiva rūpeṇa karṇikāsanasaṁsthitām ||20||
sā pañcāṅgasamopetā aghoryādyasṭakam tataḥ
svasthāneṣu niyuñjīyāt tato devīm samarcayet ||21||
dhyātvā cakram yathānyāyam tatra śūlam niyojayet
śūlopari tathā padmam tatrasthām tām prapūjayet ||22||
aṅgayuktām mahādevīm nyasec cāṅgāni pūjayet
svasvadiḥsaṁsthitāṁ cāstram padmapatreṣu mantriṇā
aghoryādyasṭakam bhūyo arakeṣu yathāvidhi ||23||
sugandhadhūpapuṣpaś ca dīpaś caiva manoramaiḥ
naivedyam vividham dadyād agnikāryam samārabhet ||24||
tryaktenaiva tu chāgena kṣmābhavena tathāpi vā
mahāphalguṣahomam syāt samyak siddhipradam smṛtam ||25||
tilair vā vrīhibhir vāpi matsyamāṁsena vā priye
sidhyate devadeveṣi sarvakarmeṣu mantriṇām ||26||
homānte tu japam kuryāt śatam aṣṭābhir uttaram

13c vamanīm corr.: vamanī DN • devi em.: deva DN • saumye em.: sūmye D : śūnye N
13d pibanīm corr.: pivanī DN • īśagocare D : īśagocaret N 14a iṣṭvā em.: iṣṭā DN 14b
'kṛta' N : 'kara' D 15a 'ādyā' N : 'ādṛ' D • paścāc D : paścāt N 15b chiraḥ' D :
śiraḥ' N • 'vartmani D : vatmani N 15c 'mātreṇa em.: 'mantreṇa DN 16a sakalī'
N : bhairavi' D • 'vinyāsa corr.: 'vinyāsam DN 16b iṣṭvā em.: iṣṭā DN • 'parām corr.:
'parāṁ N : 'parān D 16d stho' D : sthe N 17b arcām corr.: arcaṇ D : arcet N 17c
cakkre N : vaktre D • 'āntam N : 'ānte D 17f siddhi' N : si - D 18a gr̥he N : grahe
D 19a kare N : kara D 19c navā' D : tavā' N • 'tmāno N : 'tmānā' D 20a asmin
corr.: asmām N : assām D 20b 'parām N : 'parān D 20d 'āsanasaṁsthitām corr.:
'āsamasamsthitā DN 21a pañcāṅga' corr.: pañcāṅgo' DN : 'samopetā N : 'samāpetā
D 21b 'ādyā' N : 'ādṛ' D 21c niyuñjīyāt D : viyuñjīyā N 22a cakram em.: cakre
DN • 'nyāyam corr.: 'nyāyya DN 22b śūlam D : nūnam N 22c 'opari corr.: 'ipari
DN 22d 'sthām corr.: 'sthā DN 23a aṅga' D : aṅgā' N • 'yuktām corr.: 'yuktā DN
23c svasva' N : sva' D • 'sthitāṁs corr.: 'sthitān DN 23d mantriṇā N : trimaṇā D
23e 'ādyā' N : 'ādṛ' D • bhūyo N : bhūya D 23f arakeṣu N : anekeṣu D • 'vidhi corr.:
'vidhi DN 24b dīpaś N : dīptaiś D • 'ramaiḥ corr.: 'rame DN 25a tryaktena em.:
tryaktena DN • chāgena D : chāgeṇa N 26c 'deveṣi corr.: 'deveṣi DN 27b śatam conj.:
samam DN • aṣṭābhir N : aṣṭābhīn D • uttaram em. S. : antaram DN

tatrāsaṃdhyāṃ tu kurute prthviśaṃ vaśaṃ ānayet ||27||
śaṃmāsād devadeveśi krīḍate yogibhiḥ saha
priyo bhavati lokasya pūjyate tu mahēśvari ||28||
yojayeḥ juhuyād vāpi japec caiva samāhitaḥ
sa kṛtārtho bhavaty āśu nātra kāryā vicāraṇā
svamantra upasaṃhāraṃ kuryāc caivātmano hṛdi ||29||

27c *saṃdhyāṃ corr.: *saṃdhyā DN 27d prthviśaṃ corr.: prṣṭiśo D : prṣṇīsyē N 28a
śaṃmāsād conj.: semosā DN 28b saha D : sahaḥ N 28d pūjyate corr.: pūjate D : pūjane
N • *ēśvari N : *ēśvarī D 29b japec D : jape N • samāhitaḥ D : samāhita N 29c *ārtho
corr.: *ārtha D : *ārthaṃ N 29d kāryā D : kārya N • vicāraṇā D : vicāraṇāt N

athāparāṃ yathā devīm sarvayogeśvareśvarīm
sādhayet tad yathā kuṇḍaṃ sarvasiddhyarthakāraṇam ||1||
tathocyate samāsenā tatraikāgramanāḥ śṛṇu
pūrvaṃ viśodhayet kāyaṃ prāṇyāmatrayeṇa tu ||2||
yojayed aparāṃ caiva pratyāhāram atah param
tato nirdagdha kāyas tu vidyādehaṃ prakalpayet ||3||
bhairavākārasadrśaṃ kāyaṃ caiva navātmanā
paścād aṅgādikaṃ kuryād tvaṃ caiva krameṇa tu ||4||
evaṃ sa bhairavaḥ sāksād dhṛḍi tasyāparāṃ nyaset
svakīyenaiva rūpeṇa aṅganyāsaṃ pravinyaset ||5||
evaṃ sarvātmako bhūtvā yajet sarvārthasiddhidam
arake tu tataś cakre nābhinemisamanvite ||6||
tasmin sindūvararṇe tu jvākusumasamṇibhe
dāḍimīkusumaprakhyā indragopakasaṃnibhe ||7||
bhairavaṃ nābhimadhyasthaṃ tadutsaṅgatāparāṃ
yajed yathoktamārgeṇa bhinnāṃ tām vinyaset punaḥ ||8||
pūrveṇa yāmyanairṛtyāṃ vāyusaumyāntare 'parāṃ
arakāś tu vinirdiṣṭāś tatsthā devyāḥ prapūjayet ||9||
ādyena mānasīm devīm pūrvenoktāṃ prapūjayet
dvitīyasthāṃ mahādevīm nairṛtyāntarataś tcaret ||10||
arake cakravigā tu mohany ante tu cārcayet
arakāntagatāṃ bhīmāṃ śavāsīnāṃ mahābalāṃ ||11||
aparāṃ tena rūpeṇa jvālāmālāvibhūṣitāṃ
pūjayed vividhaiḥ puṣpaiḥ sugandhaiś ca vilepanaiḥ ||12||
dhūpair āmodabahulair naivedyair māṃsamoditaiḥ
iṣṭvā prāṇamya vidhivad agnikāryaṃ tu kārayet ||13||
pūrvoditair gurudravayair japte lakṣatraye sati

4ab cf. tato bhairavarūpiṇam | navātmāno 'tha kartavyaṃ SYM 18.19bc 5ab cf. SYM 18.14bd

1a athāparāṃ em.: atha parāṃ DN 1b 'eśvareśvarīm D: 'eśvarīmśvarīm N 1c kuṇḍaṃ D: kurṇaṃ N 1d 'artha' N: 'arthaṃ D 2b tatraikā corr.: tatrekā D: tantrekā N • 'manāḥ D: 'samā N 2c pūrvaṃ N: pūrva D • 'śodhayet D: 'śodhayat N 3a yojayed corr.: yodhayed DN • aparāṃ corr.: aparā DN 4b navātmanā em.: na cātmanā DN 4d vake D: dvaikai N 5a bhairavaḥ corr.: bhairavaṃ DN 5b 'parāṃ corr.: 'parā DN 5d 'nyāsaṃ corr.: 'nyāse D: 'nyāsa N 6a 'ātmako corr.: 'ātmake DN 6c tataś D: tatoś N 6d nābhī em.: tāni DN 7b sannibhe D: sanvibha N 7c dāḍimī D: dāḍimī N • 'prakhyā D: 'prakhyo N 7d sannibhe D: sanvibhe N 8b 'utsaṅga' em.: 'utsaṅgāṃ DN • 'gatā corr.: 'gatāṃ DN • 'parāṃ N: 'parā D 8d bhinnāṃ N: bhinnās D 9a 'nairṛtyāṃ D: 'nairṛtyāṃ N 9b 'saumyāntare D: 'somyottare N 9c arakāś tu em.: arakāśu DN • 'diṣṭāś D: 'diṣṭāḥ N 9d tat corr.: ta DN • 'sthā N: 'sthān D • devyāḥ D: devyā N 10b 'oktāṃ corr.: 'āktāṃ D: 'ākāṃ N 10d nairṛtyāntarataś D: nairṛtyottarato N 11b ante corr.: ānte DN 11c 'gatāṃ corr.: 'gataṃ DN 12b jvālā D: jñātvā N • 'bhūṣitāṃ D: 'bhāṣitāṃ N 12c puṣpaiḥ D: puṣpai N 13a 'bahulair D: 'bahulai N 13b naivedyair D: naivedyai N • mānsa' N: māsa' D 13c iṣṭvā D: iṣṭā N 14b japte D: japel N • sati D: mati N

homayed ayutaṃ sārdaṃ nāśya piśitasya tu ||14||
 homānte devadeveṣiṃ paśyate cāgnimadhyagām
 sā tasya praviśec cakre tattulyaś caiva jāyate ||15||
 kartā hartā tathā devi tathā pālayatāpi ca
 varadā sādhaṃkendrāṇāṃ yathā bhairava -m- eva ca ||16||
 ṛmāṃsāni naśyamānā tuṣṇā kārṇya hy ayaṃ vidhiḥ
 ekākinā yathoktena vidhinānena sādhanam ||17||
 gr̥he vātha prakurvāṇair vīro vāpy athavābalā
 ayaṃ vidhir varārohe tasya vāksiddhi jāyate ||18||
 athavā cakramadhye tu śūlapadmāsane sthitā
 divā vā yadi vā rātrau pūjyā caikākinā priye ||19||
 jape lakṣaṃ tu vidhinā mantratadgatamānasah
 homayet phalguṣaṃ nāraṃ chāgaṃ vā kṣmābhavaṃ tathā ||20||
 matsyamāṃsena vā tryaktaṃ puraṃ vā vr̥haya 'pi vā
 nāreṇa yoginīsattvaṃ ajenaiva śivāpatih ||21||
 vāmādīnāṃ patitvaṃ hi kṣmābhavāt sādhaḥ bhavet
 patitvaṃ śākinīnāṃ tu raudryā samprati kīrtitam ||22||
 ḍākinīnāṃ patitvaṃ tu labhec chīghraṃ tadākṣataih
 padmahomāḥ labhed rājyaṃ bilvair homāmitaṃ vasu ||23||
 yāni cānyāni karmāṇi anukṛtāny api sādhaḥ
 sarvadā kurute vīro vr̥hihomān trikaplutaṃ ||24||
 sarvaṃ eva hi hotavyaṃ sarvasiddhyarthakāraṇam
 evam eva karīyo 'yaṃ vidhiḥ sarvatra coditam
 sāmānyaṃ devadeveśi rahasyaṃ sāmudāyikam ||25||

15ab ≈ homānte paśyate devīm agnisthām tu parāparām SYM 18.6ab 17c-18b cf. SYM
 18.18ab 20c-21b cf. SYM 18.25-26

14d piśitasya D : piśitasya N 15b paśyate em. = SYM 18.6a: masyate DN • 'gām D : 'gā
 N 15c praviśec cakre D : praviśerc cakre N 16a devi em.: devī DN 17a naśyamānā
 tu N : nasyamāno tu D 17b kārṇya corr.: kārṇya DN 17c ekākinā corr.: ekākinā DN
 17d 'ānena conj.: 'āne tu DN 18b valā N : - lā D 18c vidhir D : vidhi N 19b
 sthitā corr.: sthitām D : sthitā N 19d pūjyā N : pūjya D 20a jape D : jape N 20b
 mantra corr.: mantrā N : mantras D 20d kṣmābhavan tathā D : kṣmābhavantarthatām N
 21b vr̥haya corr.: vr̥haye DN 21c nāreṇa D : vāreṇa N 21d ajenaiva corr.: ajecaiva
 DN • śivā corr.: śiṣā D : śivo N • 'patih D : 'pati N 22b 'bhavāt corr.: 'bhavā DN
 23c 'homā D : 'homā N 23d bilvair D : bilvai N 24b api corr.: āpi DN • sādhaḥ N
 24d 'homān corr.: 'homā DN • trikaplutaṃ corr.: trikaṃ plutaṃ DN 25c evam corr.:
 eva DN 25e sāmānyaṃ D : sāmānya N • 'deveśi em.: 'deveśe DN

||bhairava uvāca||
 athātaḥ sampravakṣyāmi girirājasute tava
 umāmāheśvaram cakram rudradvādaśabhir yathā
 yogibhiś ca samāsenā kathyamāno 'dhunā śṛṇu ||1||
 dvādaśāsya cakrasya ye rudrā arakāgatāḥ
 yogīnāś ca mahādevi yuyante sarvakāmadāḥ ||2||
 teṣāṃ saṃcārabhedaś ca arakeṣu yathā bhavet
 udayaṃ teṣu yad devi māse māse tad ucyate ||3||
 ādityagatisaṃcāraṃ māse māse tathaiva tu
 ādityagatimānena udayaṃ kathitaṃ tava ||4||
 ||devy uvāca||
 śobhanaṃ devadeveśa tvayā proktaṃ jaṭādhara
 sādhanānāṃ hitārthāya yogīnāṃ gaṇasya ca ||5||
 yathā niyojyate nityaṃ pratimāsaṃ prayogataḥ
 tathā hi nikhilaṃ deva bhrāntinirnāśanaṃ hara ||6||
 ||bhairava uvāca ||
 nābhyāṃ yajeta -m- ātmānaṃ bhairavaṃ cāṅgasamyutam
 kalaśe 'mṛtapūrṇe tu kurvann amṛtamanthanam ||7||
 dakṣanāmena yo rudra udayasya maheśvari
 kārtikaṃ māsam akhilaṃ sa tu bhukto maheśvari ||8||
 pūrvārake pūjayet tu yoginyā saha samyutam
 śeṣānyā vīrayoginyā arakāntargatā yajet ||9||
 yasya rudrasya yo māsas taṃ yajet pūrvavat sthitam
 eṣāṃ mantrasamutpattir dakṣākṣaranyojitā ||10||
 punar mantrasamāyogāt teṣāṃ nyāsaṃ prakīrtitam
 vajramudrāsamāyogas teṣāṃ yogigaṇasya ca ||11||
 evaṃ saṃcārabhedena māsadvādaśam eva hi
 yajec cakre ca vidhivad yoginīśiddhim icchatā ||12||
 kathitās te mahādevi svaradvādaśabheditāḥ

10 cf. yasya rudrasya yo māsas tam ādāv tūdayād udet|| tam tu pūjya prayatnena ādau
 kṛtvā vidhānataḥ | pūrvapatrāt samārabhya śeṣā dikṣu yathāvidhi Tantrasadbhāva 7.21c-22

1c 'māheśvaram corr.: 'māheśvare N : 'maheśvare D • 'cakram corr.: cakre DN 1d
 rudra' N : rudre D 1e yogibhiś D : yoginīś N 2b arakā' corr.: arakām DN 3a
 saṃcāra' conj.: saṃcaya' DN • 'bhedaś corr.: 'bhedaṃ DN 3d māse māse corr.: māsi
 DN 5b proktaṃ corr.: proktā DN • 'dhara corr.: 'dharā DN 6d hara corr.: haraḥ
 DN 7a yajetaṃ N : yajanaṃ D 7b 'yutam D : 'yutaḥ N 7c 'pūrṇe corr.: 'pūrṇam
 DN 7d kurvann em.: kurvam DN • 'manthanam conj.: 'sandhanam D : 'sanvanam N
 8a 'nāmena corr.: 'nāmena DN • yo D : yā N 8c kārtikaṃ D : kārtike N 9a tu N
 : tad D 9b 'yutam corr.: 'yutaḥ DN 9d 'gatā em.: 'gataṃ DN 10a māsas em.:
 māsah D : māso N 10b taṃ em.: sa N : saḥ D • pūrvavat D : pūrvava N 10c eṣāṃ D :
 eṣā N • mantra' N : mantrāḥ D • 'pattir conj.: 'pāti DN 10d 'yojitā corr.: 'yojitaḥ D •
 'yojitaṃ N 11a mantra' N : mantrāḥ D • 'yogāt em.: 'yogās D : 'yogā N 11c 'yogas
 corr.: 'yogaṃ DN 12b māsa' corr.: māsaṃ DN • 'daśam D : 'daśa N 12d icchatā D
 : icchatāḥ N 13a kathitās te corr.: kathitān te N : kathinte D

yoginīnām ca vīrāṇām eṣa mantragaṇaḥ smṛtaḥ ||13||
 ye punar nābhimadhyasthās te pūjyāḥ pūrvataḥ kramāt
 lāñchitā vajramudrāyā arakās tu prakalpayet ||14||
 arakāsu ca sarvāsu parītā parivāritā
 vajraḥ śūlo 'tha cakras ca halaś cāṅkuśam eva ca ||15||
 dhvajaś cānyo mahākālī pāśaḥ khaḍgaḥ prakīrtitam
 mudgaro 'tha gadā padmaḥ śaktiś cānyātha ghaṇṭikā ||16||
 dvādaśaite samākhyātā mudrā vīragaṇasya tu
 ebhir vinā na siddhyanti prayatnenāpi sādhaḥ ||17||
 rajaḥ tu pūrvavat kuryāt suraktaḥ tu sujājvalam
 sarvakāmapradaḥ puṇyaḥ sarvapāpaprāmocanam ||18||
 paścāt samarcayitvā tu darśayet sādhaḥ tu
 ātmaśoṇitasammiśraḥ kartavyaḥ rañjayed idam ||19||
 yasmiṃs tat patate puṣpaḥ cakre guhyasamudbhava
 tasya tannāmagotraḥ ca kartavyaḥ sādhaḥ tu ||20||
 caṇḍaś cātra prakartavyaḥ svadīnāmātroditena ca
 evam iṣṭvā yathānyāyaḥ rudreśapadam āpnuyāt ||21||
 anyathā tu mahāvīre vyathā tantrapaśor iva
 athaivaḥ tu kṛte paścān mānasam cakramaṇḍalam ||22||
 saptāhaḥ tu japed yas tu īmānasam cakra samkulāt
 dhyātāś ca pūjitā devi siddhim iṣṭāḥ dadanti ca ||23||
 saptāhaḥ śaktivīrāṇām patitvam acirāl labhet
 sa patiḥ sarvaśaktīnām trailokyam tasya sidhyati ||24||
 anyathā vidhihīnasya na hi siddhir bhavet kvacit
 caṇḍo mārگاšire māse haraḥ pauṣe 'tha sidhyati ||25||
 śauṇḍī ca māghamāse tu pramathaḥ phālguṇe 'ti ca
 caitramāse 'tha bhīmas tu vaiśākhe manmathas tathā ||26||
 jyeṣṭhe ca śakuniḥ pūjya āṣāḍhe sumatis tathā
 nandanaḥ śrāvaṇe māse gopālo bhādrapade tathā ||27||
 pitāmahaś ca vīreṣo māsasyāśvayujasya ca

13d 'gaṇaḥ D : 'gaṇā N 14a 'sthās D : 'sthā N 14b pūjyāḥ D : pūjyā N • pūrvataḥ
 D : pūrvavat N 14c lāñchitā corr.: lāñchitaḥ D : lāñchite N 14d arakās em.: akārās
 DN 15a arakāsu ca em.: akāresu ca N : akarakāsu caḥ D 15b 'vāritā corr.: 'vāritām
 DN 15c vajraḥ corr.: vajra DN 15d halaś D : halo N 16b pāśaḥ corr.: pāśa DN
 16d ghaṇṭikā corr.: ghaṇṭikā DN 17a dvādaśaite N : dvādaśete D 18a pūrvavat
 kuryāt N : pūrvakuryā D 19d rañjayed em.: rajayod DN 20a yasmiṃs D : yasmin N
 • puṣpaḥ N : puṣpaṃ D 20b 'bhava corr.: 'bhavet DN 21a caṇḍaś N : caṇḍā D •
 prakartavyaḥ corr.: prakartavyaḥ DN 21b 'dīnāmātro D : 'digmātrau N • 'ditenā em.:
 'dinena N : 'ninena D 21c iṣṭvā corr.: iṣṭā DN • 'nyāyaḥ corr.: 'nyāyāḥ DN 21d
 'eśa' corr.: 'eśam DN 22a 'vīre corr.: 'vīra DN 22c athaivaḥ corr.: athevaḥ DN
 23c dhyātāś D : dhyānāc N 23d dadanti D : dadatvi N 24b acirāl D : acirā N 24c
 patiḥ D : pati N 24d trai' em.: au' D : jo' N 25b hi N : om. D 25c caṇḍo corr.:
 caṇḍa DN • māse N : om. D 25d haraḥ D : hariṣ N • pauṣe D : pauṣye N 26a śauṇḍī
 N : śoṇḍī D 26b pramathaḥ D : pramatho N 26c tha D : tu N • bhīmas corr.: bhīmaḥ
 DN 27a pūjya corr.: pūjyā DN 27c nandanaḥ corr.: nandane DN

kārtikaṃ māsam akhilaṃ dakṣanāmā yaśasvini ||28||
 evaṃ māsakrameṇaiva bhairavo mantravigrahaḥ
 yaḥ smariṣyati siddhyarthe tasya siddhir na dūrataḥ ||29||
 ṛtavo ye samākhyātāḥ ṣaḍāreṣu yathāvidhi
 cakreṣaṃ pūjayet tāṃs tu vidhinā tu vidhānavit ||30||
 teṣaṃ nāmāni vakṣyāmi śṛṇu devi tapodhane
 caturyugavibhāgena kathayāmi tavākhilam ||31||
 baliś ca balinandaś ca daśagrīvo haro hayaḥ
 mādhasvaś ca samākhyātāḥ ṣaṣṭha eva ṛjūttamaḥ ||32||
 ṛturūpeṇa te vīrāḥ kṛte yuge vyavasthitāḥ
 yoginīnāṃ sahasraś tu ekaikaḥ parivāritaḥ ||33||
 dvādaśaiś tu mahādevi mahābalabaliyasaḥ
 eṣeṣu hṛdayo devi mahābalaparākramaḥ ||34||
 smaraṇāt siddhido hy eṣa sarvakarmakaraś ca saḥ
 umāmāheśvare cakre ayanadvayasamsthite ||35||
 sidhyate hy aprayatnena sādhaḥ siddhikāṅkṣiṇaḥ
 tretāyāṃ paratas tāsāṃ bhaginīvīrasaṃjñikāḥ ||36||
 tatraiva hi samākhyātāś cākṛārūḍhā mayā tava
 suśriyo gomukhaś caiva kapālī bhīṣmanāyakaḥ ||37||
 pākāś caiva śikhaṇḍī ca munir vaiśravaṇas tathā
 evamādyāś tu ye vīrā dvāpare mātrnāyakaḥ ||38||
 eṣāṃ anyatamā devi vidhikhyātā sureśvari
 ākhaṇḍalas tathā śukraḥ śaṅṭhaḥ pāśāṇakaḥ śivaḥ ||39||
 nabho bhānur anantaś ca halirājo 'tha dundubhiḥ
 bhīmārjuno 'tha bhīmaś ca mahārājo 'tha durmanaḥ ||40||

25c-28 cf. dakṣaś caṇḍo haraḥ śauṇḍī pramatho bhīmananmathaḥ | śakuniḥ sumatir nando
 gopālo 'tha pitāmahaḥ || dvādaśaite mahāvīrā dvādaśāre niyojayet | napumsakagaṇaṃ tyaktvā
 svarair hy ete vyavasthitāḥ *Tantrasadbhāva* 7.12-13 32ab = *Tantrasadbhāva* 16.146cd
 37c-38b ≈ suśriyo gomukho 'pi ca | bhīṣmaḥ pākāś śikhaṇḍī ca munīś cākhaṇḍalas tathā
Tantrasadbhāva 16.147b-d 39cd ≈ munīś cākhaṇḍalas tathā | śakraḥ pāśāṇakaḥ śaṅṭho
 dvāpare mātrjambhakaḥ *Tantrasadbhāva* 16.147d-148b 40ab ≈ nabho bhānur anantaś ca
 helārājo mahābalaḥ *Tantrasadbhāva* 16.148cd 40cd ≈ bhīmārjunas tathā droṇo mahārājo
 'tha sunderaḥ *Tantrasadbhāva* 16.149ab

28c akhilaṃ D : akhila N 28d yaśasvini D : yaśasvinī N 29c yaḥ D : ya N • smariṣyati
 N : sarisyati D 30a ṛtavo ye corr.: ritavaṣpa N : ṛtavavya D • sam* N : - D • 'ākhyātāḥ
 corr.: 'ākhyātāś N : 'ākhyātā D 30b ṣaḍāreṣu N : ṣaḍāre tu D 'vidhi N : 'vidhiḥ D 30c
 cakreṣaṃ D : cakrasaṃ N • tāṃs tu corr.: tās tu DN 31b tapo* D : tapā* N 31c
 'vibhāgena D : 'vibhā*ena N 32c mādhasvaś D : sādhasvaś N • 'khyātāḥ corr.: 'khyātāḥ
 D : 'khyātā N 32d ṛjū* D : rijū* N : 'ttamaḥ corr.: 'ttamāḥ DN 33a ṛtu* D : ritu* N •
 rūpeṇa em.: jāpeṇa D : jāpeṇa N • vīrāḥ corr.: vīrā DN 33b kṛte corr.: kṛto DN 33d
 ekaikaḥ corr.: ekaikaṃ DN • 'vāritaḥ corr.: 'vāritam DN 34c hṛdayo em.: hṛdaye DN
 34d kramaḥ corr.: kramam DN 35a eṣa N : eṣaḥ D 36a aprayatnena D : aprameyaś
 ca N 36c paratas corr.: paratās DN 37a 'khyātāś D : 'khyātā N 37b 'rūḍhā corr.:
 'rūḍha DN • tava D : tavaḥ N 38a śikhaṇḍī em. cf. *Tantrasadbhāva* 16.147b : vikhaṇḍī
 DN 38b munir D : muni N 38c 'ādyāś D : 'ādyas N 38d mātr* D : mātri* N 39a
 'tamā corr.: 'tamaṃ DN 39c ākhaṇḍalas D : ākhaṇḍala N • śukraḥ corr.: śukra DN 39d
 śaṅṭhaḥ em. cf. *Tantrasadbhāva* 16.148a : śaṅṭha DN 40a anantaś em. = *Tantrasadbhāva*
 16.148c : amantaś N : asastaś D 40b 'rājo N : 'rāje D

bhasmarājo 'tha kalyāṇo madhu sindūrakas tathā
 caturo māṭharaś caiva māṭṛsāyujyagāminah ||41||
 kalau yuge 'tha ghorākhyāḥ śatam anyam prakīrtitam
 eṣāṃ anukrameṇaiva nāmā vīraṇasya tu ||42||
 pūjyamānās tu tā devyāḥ kathayisyanti sādhakaiḥ
 vakṣyate sādhyasiddhyarthe siddhayogeśvarimate ||43||
 omkāre tu balim vidyād balinandaś ca jum smṛtam
 daśagrīvo vakāreṇa kaṃkāreṇa haraḥ smṛtaḥ ||44||
 yakāreṇa hayaṃ vidyāt mādhas tu visarginā
 ghakāre devadeveśe catūrudrāḥ kramāgatāḥ ||45||
 te pūjyāḥ pūrvavad garbhe arakeṣu yathākramāt
 pūjayed vīracetena sarvasiddhyarthakāraṇam ||46||
 japeṇ mantravaram devi ṭapsyādātsā – dham utpatet
 nāsya ṭrovayitāṭkaścid bhairaveva hi pūjyate ||47||
 yoginibhiḥ samastāt tu varadātā bhaveta saḥ
 etac cakravaram devi rahasyam gopayet sadā ||48||

41ab = Tantrasadbhāva 16.149cd 41cd ≈ caturo vāmanaś caiva māṭṛsāyujyagāminah Tantrasadbhāva 16.150ab 42ab ≈ caturyugasya tasyānte śatam anyam prakīrtitam Tantrasadbhāva 16.150cd 43 cf. devyāś ca pūjyamānās tu sādhakaiḥ śāstracintakaiḥ | kathayisyanti te sarve śāstrasadbhāvam uttamam Tantrasadbhāva 16.151

41a 'rājo em. = Tantrasadbhāva 16.149c : 'ravo DN • kalyāṇo D : kalyāṇo N 41b sindūrakas corr.: sindurakas DN 41c māṭharaś D : māṭharāś N 41d māṭṛsāyujya D : māṭṛisāyojya N 42a kalau corr.: kālau DN • ghorākhyāḥ corr.: ghorākhyā DN 42b śatam D : satam N • anyam N : anyah D 42c 'krameṇaiva D : 'kramenaiva N 42d 'gaṇasya conj.: [-l-] sasya N : sasya D 43a 'mānās corr.: 'mānas DN • tā corr.: tām DN • devyāḥ D : devyā N 43c 'arthe corr.: 'artha DN 44a vidyād em.I : vindyād D : vimdyā N 44b smṛtam corr.: smatam DN 44c vakāreṇa corr.: vakāreṇā N : vakārekḥā D 44d haraḥ D : hara N 45a vidyāt em.I : vindyāt D : vimdyā N 45b mādhas conj.: sādhas DN • visarginā conj.: visargire N : vimardine D 45d catū corr.: catu DN 46a pūjyāḥ D : pūjyā N • garbhe D : garbha N 46c cetena conj.: catava D : canava N 47b apsyādātsā – dham D : apsādātsādhas N • utpatet D : unyatet N 47c rovayitā D : devayitā N 48a yoginibhiḥ D : yoginibhis N • samastāt corr.: samastān DN 48b bhaveta D : bhavena N • saḥ em.: sau

||devy uvāca||
 vīrāṇāṃ hi mahādeva śrutā nāmās ca bandhavah
 sāmpratam śrotum icchāmi sarvayogiganaṃ tu vai ||1||
 lakṣaṇaṃ nipuṇaṃ guhyaṃ sarvakāmārthasādhakam
 yena vijñātamātreṇa siddhiṃ gacchati sādhakaḥ ||2||
 ||bhairava uvāca||
 śṛṇu devi paraṃ guhyaṃ -- śaktiviniścayam
 caturyugavibhāgena yathā devyaḥ pratiṣṭhitāḥ ||3||
 anena guhyatantreṇa rahitāsādhakasya tu
 na tu sidhyanti tā devyo yoginyaś ca viśeṣataḥ ||4||
 dvividhā yoginīḥ proktāḥ kulajā devatās tathā
 mānuṣyāḥ kulajāḥ proktās teṣāṃ śṛṇu kulodgatim
 dvijakṣatriyaviṭśūdrakulotpannās tu nāyikāḥ ||5||
 ||devy uvāca||
 <...>
 <bhairava uvāca>
 <...>
 saptaviṃśatimād varṣād ūrdhvaṃ gacchanti tatpadam
 anyasmin kula -m- utpannā bhagīno rudramātarāḥ ||6||
 sikte klinne tathā bhīte vyādhinā paripīḍite
 prahanya padamardena śoṣayanti vasāmiṣam ||7||
 rūpasya parivartena caranty uttamamātarāḥ
 devatāḥ pūrvam ākhyātā mātṛlokapratiṣṭhitāḥ ||8||
 suraiḥ siddhaiḥ samudgītā munibhiś ca tapodhanaiḥ
 pūjyante tatprabhāvena loka prajābhilāṣiṇaḥ ||9||

3cd cf. caturyugavibhāgena kathayāmi samāsataḥ *Tantrasadbhāva* 16.128cd 5 ≈ dvividhā rūpasampannāḥ kulajā devatās tathā | mānuṣyāḥ kulajā jñeyās tāsāṃ śṛṇu kulodgatim || brahmakṣatriyaviṭśūdrakulajāś caiva nāyikāḥ *Tantrasadbhāva* 16.129-130ab 6 ≈ saptaviṃśatimād varṣād ūrdhvaṃ jñānti tatpadam || anyasmin kulasambhūtaḥ śākīno rudramātarāḥ *Tantrasadbhāva* 16.130cd-131ab 7 ≈ ṣabdaḥ klinne tathā bhīte vyādhībhiḥ paripīḍite || praharanty upamardena śoṣayanti vasāmiṣam *Tantrasadbhāva* 16.131cd-132ab 8 ≈ rūpasya parivartarthe caranty uttamamātarāḥ || devatāḥ pūrvam ākhyātā mātṛloke pratiṣṭhitāḥ *Tantrasadbhāva* 16.132cd-133ab 9 ≈ surasiddhaiḥ samudgītā munibhiś ca tapodhanaiḥ || pūjyante tatprabhāvena loka pūjābhilāṣiṇaḥ *Tantrasadbhāva* 16.133cd-134ab

1a vīrāṇāṃ D : vīrāṇāṃ N • hi corr. I : he DN 1d vai D : vaiḥ N 2a nipuṇaṃ D : nipuṇaṃ N 2b 'sādhakam D : 'sādhanam N 2c vijñāta D : vijñāna N 2d sādhakāḥ N : sādhakāḥ D 3a guhyaṃ N : guhya D 4c na tu sidhyanti tā conj.: sidhyatāṃ patitāṃ N : na catuḥ sidhyati tāṃ patitāṃ D • devyo D : devyā N 5a yoginīḥ em.: yoginī DN • proktāḥ D : proktā N 5c mānuṣyāḥ kulajāḥ proktās D : mānuṣyā kulajā proktā N 5e 'kṣatriya' D : 'kṣetriya' N • 'śūdra' corr. = *Tantrasadbhāva* 16.130a : 'śūdrāḥ D : 'śūdrā N 6a sapta D : saptā N 6c utpannā corr.: utpannā DN 6d bhagīno conj.: nāgīno D : vaṣīnyā N 7c 'mardena em. D. Goodall cf. *Tantrasadbhāva* 16.132a : 'mandena DN 7d śoṣayanti D : śoṣayanti N 8a rūpasya em. = *Tantrasadbhāva* 16.132c : japasya D : tapasya N 8b caranty em. = *Tantrasadbhāva* 16.132d : varanty DN 8c devatāḥ corr.: devatā DN 9a suraiḥ corr.: sure DN • siddhaiḥ corr.: siddhe DN • samudgītā D : samudbhītā N 9c tatprabhāvena = *Tantrasadbhāva* 16.134a : tvatprasādena D : tvamprasādena N 9d 'lāṣiṇaḥ em.: 'lāṣitāṃ D : 'lāṣitāḥ N

ttā -- naravahinyāṭ sarvās tv āmiṣalampaṭāḥ
 pūrvacakrakṛtādhārāḥ paryaṅkāsanasaṁsthitāḥ
 yogapaṭṭakabaddhāṅgā rūpaṁ eṣāṁ yuge yuge ||10||
 adhvānaṁ niścalaṁ <tāsāṁ> rūpaṁ syāc carubhākṣaṇāt
 sā siddhis tat paraṁ sthānaṁ tadarthe golakādarāḥ ||11||
 eteṣv eva narāḥ kecil loke *prajābhilāṣiṇaḥ*
 vaihāyasapadaṁ yānti bhairavaṁ tadanantaram ||12||
 bhadraḥ gopati dāgī – guhā gopanakhā balā
 biḍālī kālārātrī ca bhaṭṭā nā<ge>śvarī tathā ||13||
 kṛte yuge samutpannā yogiṇyaḥ surapūjitāḥ
 smaraṇena hi devīnāṁ vīrāḥ siddhyanti sundari ||14||
 vāmā durgā śivā caṇḍā vāmaṇī harṣaṇā prabhā
 suparṇī bhakṣiṇī caiva tretāyāṁ kulamātarāḥ ||15||
 etā devyā tu deveśi sādhakānāṁ sakṛt sakṛt
 sakalīkṛtadehānāṁ siddhis tatra prajāyate ||16||
 velā kalā ca khañjā ca dvāpare mama yogajāḥ
 japtavidyasya tā devyā varadāḥ khecare pade ||17||
 sāṁpratam śṛṇu tattvena kalau devyās tu tāḥ smṛtāḥ
 prabhā bhautā tathā śāntā haraṇī bhāvanī tathā ||18||
 harī bhānumatī caiva śrībalā kapilaprabhā
 muktāvalī ca vikhyātā bhānumatā parā tathā ||19||

11 ≈ adhvānaṁ niścalaṁ tāsāṁ rūpaṁ syāc carubhākṣaṇe || sā siddhis tat paraṁ sthānaṁ
 tadarthe golakādarāṁ *Tantrasadbhāva* 16.134cd-135ab 12 cf. eteṣv eva narāḥ kecil kulesv
 evaṁvidhā yadā || tadaitatpadam āpnoti vīrabhāvād anantaram *Tantrasadbhāva* 16.135cd-
 136ab 13 ≈ rudragomatikā nāgī guhā gopamukhā balā || kekarā kālārātrī ca bhaṭṭā nāgeśva-
 rīti ca *Tantrasadbhāva* 16.136cd-137ab 14ab ≈ kṛte yuge bhaviṣyanti yogiṇyaḥ surapūjitāḥ
Tantrasadbhāva 16.137cd 15 ≈ mālā durgā śivā caṇḍā vāmaṇī harṣaṇī prabhā || suparṇā
 rukmiṇī caiva tretāyāṁ kulamātarāḥ *Tantrasadbhāva* 16.138. 17ab cf. harṣatārā suvarṇā ca
 dvāpare mama yogajāḥ *Tantrasadbhāva* 16.139ab 18cd cf. prabhā mohā tathā śāntā haraṇī
 pālānī tathā *Tantrasadbhāva* 16.139cd 19 ≈ vadhvī bhānvī bhānumatī śrībalā kapilaprabhā
 | muktā muktāvalī caiva jayā vai bhānunī parā *Tantrasadbhāva* 16.140.

10b sarvās tv āmiṣalampaṭāḥ D : sarvvās cāmiṣalampaṭā N 10c *ādhārāḥ D : *ādhārā
 N 10d *āsana em.: *āgata DN 10f rūpaṁ conj.: japaṁ DN 11a adhvānaṁ corr.:
 ādhvānaṁ DN • tāsāṁ suppl. = *Tantrasadbhāva* 134c 11b rūpaṁ corr.: rūpa DN • syāc
 em. = *Tantrasadbhāva* 16.134d : *bhyo DN 11c siddhis D : siddhi N 11d tadarthe corr.:
 = *Tantrasadbhāva* 16.135b : tadārthā D : udārthā N • golakādarāḥ em. = *Tantrasadbhāva*
 16.135b : golakādarāḥ N : golakadarāḥ D 12a narāḥ kecil em. = *Tantrasadbhāva* 16.135c
 : carāṅkavir D : carāṅkecil N 12b prajā conj. = 9d : pūjā DN • *lāṣiṇaḥ D : *lāṣiṇa N
 12c yānti corr.: yāti DN 13d *ge suppl. = *Tantrasadbhāva* 16.137b : - DN 14a kṛte
 corr.: kṛtau DN 14b yogiṇyaḥ D : yogiṇyā N 14c smaraṇena conj.: smaraṇā na D :
 smaraṇyāva N 14d vīrāḥ D : vīrā N 15a caṇḍā conj. = *Tantrasadbhāva* 16.138b :
 viddhā N : viccā D 15c bhakṣiṇī D : śaktiṇī N 15d tretāyāṁ N : traitāyāṁ D 16a
 deveśi em.: deveśe D : deveśa N 16b sādhakānāṁ D : sādhakāṇāṁ N 16d siddhis D
 : siddhi N 17a velā D : valā N • khañjā N : khaṭvā D 17b dvāpare D : dvāpara N •
 mama em. = *Tantrasadbhāva* 16.139b : sama DN • *jāḥ D : *jā N 17c japtavidyasya em.:
 japte vidyāsyā DN • tā corr.: tāṁ DN 17d varadāḥ corr.: varadā DN 18b kalau D :
 kalā N • tāḥ D : tā N 18c bhautā corr.: bhotā DN 18d haraṇī corr. = *Tantrasadbhāva*
 16.139d : haruṇī DN • bhāvanī tathā N : bhānunī vapu D 19a bhānumatī D : cānumatī N
 19b *balā N : *velā D • kapilā corr. = *Tantrasadbhāva* 16.140b : kapilā DN

11 - - naravahinyā sarvās tv āmiṣalampaṭāḥ
 pūrvacakraṭṭādhārāḥ paryāṅkāśanasamsthītāḥ
 yogapaṭṭakabaddhāṅgā rūpaṃ eṣāṃ yuge yuge ||10||
 adhvānaṃ niścalaṃ <tāsāṃ> rūpaṃ syāc carubhākṣaṇāt
 sā siddhis tat param sthānaṃ tadarthe golakādarāḥ ||11||
 eṭeṣv eva narāḥ kecil loke *prajābhilāṣiṇaḥ*
 vaihāyasapadaṃ yānti bhairavaṃ tadanantaram ||12||
 bhadra gopati dāgī - guhā gopanakhā balā
 biḍālī kālārātrī ca bhaṭṭā nā<ge>śvarī tathā ||13||
 kṛte yuge samutpannā yoginyaḥ surapūjītāḥ
 smaraṇena hi devīnāṃ vīrāḥ siddhyanti sundarī ||14||
 vāmā durgā śivā caṇḍā vāmaṇī harṣaṇā prabhā
 suparnī bhakṣiṇī caiva tretāyāṃ kulamātarāḥ ||15||
 etā devyas tu deveśī sādhakānāṃ sakṛt sakṛt
 sakalīkṛtadehānāṃ siddhis tatra prajāyate ||16||
 velā kalā ca khañjā ca dvāpare mama yogajāḥ
 japtavidyasya tā devyā varadāḥ khecare pade ||17||
 sāmpratam śṛṇu tattvena kalau devyās tu tāḥ smṛtāḥ
 prabhā bhautā tathā śāntā haraṇī bhāvanī tathā ||18||
 harī bhānumatī caiva śrībalā kapilaprabhā
 muktāvalī ca vikhyātā bhānumatā parā tathā ||19||

11 ≈ adhvānaṃ niścalaṃ tāsāṃ rūpaṃ syāc carubhākṣaṇe || sā siddhis tat param sthānaṃ
 tadarthe golakādarāṃ *Tantrasadbhāva* 16.134cd-135ab 12 cf. eṭeṣv eva narāḥ kecil kuleṣv
 evaṃvidhā yadā || tadaitatpadam āpnoti virabhāvād anantaram *Tantrasadbhāva* 16.135cd-
 136ab 13 ≈ rudragomatikā nāgī guhā gopamukhā balā || kekarā kālārātrī ca bhaṭṭā nāgeśva-
 rīti ca *Tantrasadbhāva* 16.136cd-137ab 14ab ≈ kṛte yuge bhaviṣyanti yoginyaḥ surapūjītāḥ
Tantrasadbhāva 16.137cd 15 ≈ mālā durgā śivā caṇḍā vāmaṇī harṣaṇī prabhā || suparnā
 rukmiṇī caiva tretāyāṃ kulamātarāḥ *Tantrasadbhāva* 16.138. 17ab cf. harṣatārā suvarṇā ca
 dvāpare mama yogajāḥ *Tantrasadbhāva* 16.139ab 18cd cf. prabhā mohā tathā śāntā haraṇī
 pālani tathā *Tantrasadbhāva* 16.139cd 19 ≈ vadhebhānvī bhānumatī śrībalā kapilaprabhā
 | muktā muktāvalī caiva jayā vai bhānunī parā *Tantrasadbhāva* 16.140.

10b sarvās tv āmiṣalampaṭāḥ D : sarvvās cāmiṣalampaṭā N 10c ādhārāḥ D : ādhārā
 N 10d āsana em.: āgata DN 10f rūpaṃ conj.: japaṃ DN 11a adhvānaṃ corr.:
 adhvānaṃ DN • tāsāṃ suppl. = *Tantrasadbhāva* 134c 11b rūpaṃ corr.: rūpa DN • syāc
 em. = *Tantrasadbhāva* 16.134d : bhyo DN 11c siddhis D : siddhi N 11d tadarthe corr.:
 = *Tantrasadbhāva* 16.135b : tadārthā D : udārthā N • golakādarāḥ em. = *Tantrasadbhāva*
 16.135b : golakādarāḥ N : golakādarāḥ D 12a narāḥ kecil em. = *Tantrasadbhāva* 16.135c
 : carāṅkavir D : carāṅkecil N 12b prajā conj. = 9d : pūjā DN • lāṣiṇaḥ D : lāṣiṇa N
 12c yānti corr.: yāti DN 13d ge suppl. = *Tantrasadbhāva* 16.137b : - DN 14a kṛte
 corr.: kṛtau DN 14b yoginyaḥ D : yoginyā N 14c smaraṇena conj.: smaraṇā na D :
 smaraṇyāva N 14d vīrāḥ D : vīrā N 15a caṇḍā conj. = *Tantrasadbhāva* 16.138b :
 viddhā N : viddhā D 15c bhakṣiṇī D : śaktiṇī N 15d tretāyāṃ N : traitāyāṃ D 16a
 deveśī em.: deveśa D : deveśa N 16b sādhakānāṃ D : sādhakānāṃ N 16d siddhis D
 : siddhi N 17a velā D : valā N • khañjā N : khaṭvā D 17b dvāpare D : dvāpara N •
 mama em. = *Tantrasadbhāva* 16.139b : sama DN • jāḥ D : jā N 17c japtavidyasya em.:
 japte vidyāsyā DN • tā corr.: tāṃ DN 17d varadāḥ corr.: varadā DN 18b kalau D :
 kalā N • tāḥ D : tā N 18c bhautā corr.: bhotā DN 18d haraṇī corr. = *Tantrasadbhāva*
 16.139d : haruṇī DN • bhāvanī tathā N : bhānunī vapu D 19a bhānumatī D : cānumatī N
 19b balā N : velā D • kapilā corr. = *Tantrasadbhāva* 16.140b : kapilā DN

kalau yuge ca yoginyo vīrānām vīrasiddhaye
vikhyātā yoginīḥ sarvās tathā kanyāḥ kule kule ||20||
haritā gomukhā godhā dhātrī vīranakhī balā
kalāv etā bhaviṣyanti caṇḍalakulakanyakāḥ ||21||
mudritā nāmabhir devyās tathā cānyāḥ śivāśivāḥ
– bhaviṣyanti bhūtās ca tāsām saṃkhyā na vidyate ||22||
mātrmaṇḍalasambodhāt saṃskārāt tapaso 'tha vā
prāpnuvanti narāḥ kecit siddhim etām anuttamām ||23||
śaṇmāse vīramātrnām japam ṭsāgra – miśritāṭ
sudher api na vijñātam mātrrudrādhīpasya tu ||24||
vyomni brahmamaye padme dviṣatke śūlasaṃsthite
rocanābhe 'tivistīrṇe vātorḍhvam tu rajasya tu ||25||
niruddharavidipte ca śaśāṅkakaraṇodhini
muktakeśaiś caturvaktrā locanaiś ca tribhis tribhiḥ ||26||
aklāntaratayaḥ sarvāḥ sarvonmīlitacakṣuṣāḥ
caturbhujāḥ prasannās ca kanyārūpā manoramāḥ ||27||
ekādaśādhikāriṇyāḥ śaktirūpā vyavasthitāḥ
vyomaparvaṇi cakre tu pūrvāhṇe praharāntare ||28||
madhyāhṇe cāparam rūpam tāsām atibhāyānakam
saṃvartakamahāghoraṃ rudratejovivardhanam ||29||
surāṇām asurāṇām ca manuṣyāṇām ca duḥsaham
śoṇitodadhimadhyastham asthīcakram adhomukham ||30||
dviṣatkaṃ ca sanābhīm ca pītarūpākṣarocitam
sarvasya surajo varṇaḥ sitaś cānyas tu badhyate ||31||

20 cf. kalāv etā bhaviṣyanti tathānyās tu kule kule *Tantrasadbhāva* 16.141ab 21 ≈ haritā gomukhī godhā dhātrī vīranakhī balā || kalāv etā bhaviṣyanti caṇḍalakulajāḥ striyaḥ *Tantrasadbhāva* 16.141cd-142ab 22 ≈ nāmabhir mudritās tv etās tathānyās ca śivāśivāḥ || bhaviṣyanti ca bhūtās tu tāsām saṃkhyā na vidyate *Tantrasadbhāva* 16.142cd-143ab 23 = *Tantrasadbhāva* 16.143cd-144ab 25 ≈ vyomni brahmamaye padme śatpatre śūlasaṃsthite | rocanābhe suvistīrṇe sutejaḥ paramojjvale *Tantrasadbhāva* 16.5

20c yoginīḥ D : yoginī N • sarvās D : sarvā N 20d kanyāḥ corr.: kanyā DN • kule kule D : kulākule N 21b 'nakhī corr. = *Tantrasadbhāva* 16.141d : 'nakhe D : 'ṇvakhe N • balā D : calā N 21c kalāv N : kalov D 21d 'kanyakāḥ corr.: 'kanyakā DN 22b cānyāḥ corr.: cānyā DN • 'śivāḥ corr.: 'śivā DN 23a 'bodhāt corr. = *Tantrasadbhāva* 16.143a : 'bodhā DN 23b saṃskārāt em. = *Tantrasadbhāva* 16.143b : saṃskāras DN • tapaso 'tha vā em. = *Tantrasadbhāva* 16.143b : tapasādhaṇa N : tapasādhadhā D 23c narāḥ corr.: narā N : naraḥ D 23d 'ttamām em.: 'ttamāḥ DN 24a śaṇmāse conj.: sanmuṣe N : atha – D 24d mātr D : mātṛ N 25a vyomni D : vyāpti N 25b 'ṣatke em.: 'ṣaṭthe D : 'veṣṭe N • śūla N : gūla D 25c rocanā D : locanā N 25d vātorḍhvam tu em.: vātorḍhvata D : vānorḍdhata N 26a 'dipte em.: 'diptā DN 26b śaśāṅka corr.: śaśāṅkā D : saśāṅkā N • 'rodhini corr.: 'rodhani DN 26c mukta N : muktaiḥ D • 'keśaiś D : keśair N 27a aklānta corr.: aklina DN • 'ratayaḥ D : 'rataya N • sarvāḥ corr.: sarvā DN 27b 'cakṣuṣāḥ corr.: 'cakṣuṣā DN 27c 'bhujāḥ D : 'bhujā N • prasannās D : prasannāc N 27d 'ramāḥ corr.: 'ramā DN 28a 'daśādhikāriṇyāḥ D : 'dvarādhikāriṇyā N 28d 'āhṇe D : 'āhne N • 'āntare corr.: 'āntaret DN 29a 'āhne D : 'āhna N 29b 'bhayānakam corr.: 'bhayānakā DN 29d 'vardhanam corr.: 'varddhanāḥ N : 'vavanam D 31b 'rūpākṣa corr.: 'rūpākṣya N : 'rukṣa – D • 'rocitam N : 'rovitam D 31c surajo corr.: surajā N : svarajā D • varṇaḥ corr.: varṇa D : varṇe N 31d badhyate corr.: vadhyataḥ DN

ekaikasmai tato devyaś cakraparvani samsthitāḥ
 hasantyaḥ bhīṣṇayā vācā muktakeśā digambarāḥ ||32||
 śoṇitāktottariyādyā raktāntāyatalocanāḥ
 caturbhir vadanaiḥ sarvāḥ kṛṣṇadantaiḥ samantataḥ ||33||
 ambikāś ca vijṛmbhante muhuḥ śoṇitamanthane
 ekaikasmin patir devo rudrarūpeṇa vā punaḥ ||34||
 ṣaḍvidhā rudrayoginyo dviṣatkā rudranāyikāḥ
 yugmake tu sthitā devyā umāpatir iva svayam ||35||
 cakranābhishthite śukle kalaśe 'mṛtapūrite
 kurvanty amṛtamanthānam pibanti cāmṛtaṁ tataḥ ||36||
 mantrasya paramākṛdā japantyo hāsavēpitāḥ
 dvicatuṣkabhujaḥ sarvāś cāyudhekaradhāriṇīḥ ||37||
 madhyāhne rūpam eteṣāṁ ghoram paśubhayāvaham
 miśrakam rūpam eteṣāṁ siddhayogeśvarimate ||38||
 aprakāśyam idaṁ ghoram yadīcchej jīvitam ciram
 na dadyāt samayañṇeṣu lolupāya ca sādḥake
 na snehān na ca lobhena na cārthena na tṛṣṇayā ||39||
 na garvān na ca kīrtiyā vā idaṁ guhyam pradāpayet
 tasya siddhir varārohe yad idaṁ gopayīsyati ||40||

32a devyaś D : devya N 32c hasantyaḥ D : haratyā N • bhīṣṇayā conj. S. : bhīṣayā DN
 32d 'keśā D : 'keśo N 33a 'āktō' N : 'āṅgo' D • 'ttariyā' D : 'ontariyā' N 33b
 'locanāḥ corr.: 'locanā DN 33c caturbhir D : caturbhi N • sarvāḥ D : sarvā N 33d
 samantataḥ corr.: samantataiḥ D : samantatai N 34a vijṛmbhante N : vijṛmbhantai D
 34b muhuḥ D : muhur N • śoṇitā' D : śoṇita' N • 'manthane corr.: 'manthana DN 34c
 devo D : devā N 35a 'vidhā N : 'vidho D 35c yugmake N : yugmeke D 36a cakrā'
 N : cakre D 36b kalaśe conj.: kariṣye DN 36c amṛta' corr.: āmṛta' DN 36d pibanti
 conj.: vipattis D : pipattis N • cāmṛtaṁ D : comṛtaṁ N 37a mantrasya D : mattasya N
 37b 'vepitāḥ corr.: 'vepitāḥ D : 'vepitā N 37c 'bhujāḥ D : 'bhujya N 37d 'dhāriṇīḥ
 corr.: 'dhāriṇī N : 'dhāriṇī D 38b 'āvaham em. V.: 'āpaham DN 39b yadī' corr.:
 yadi' DN 39f cārthena corr.: cārthona DN • na tṛṣṇayā D : ca tṛṣṇayā N 40a garvān
 em. D. Goodall : garān DN • kīrtiyā N : kīrtyo D 40b guhyam corr.: guhya D : gurū N
 40c siddhir corr.: siddhi DN

ato hr̥ṣṭamanā devī romāñcitaśārīṇī
 paramā vismayam āpannā śivasya purataḥ sthitā ||1||
 kṛtāñjalipuṭaṁ devī praṇipatya muhur muhuḥ
 <devy uvāca>
 trividhā hi tvayā deva siddhiḥ saṁsūcitā kramāt ||2||
 kathayasva mahādeva paramā kautūhalaṁ hi me
 sādhanam kīdr̥ṣaṁ tasmin siddhayogeśvarimate ||3||
 bhedanam kīdr̥ṣaṁ tāsām yoginīnām maheśvara
 sādhakā yena jñānti bhaginyo vīramātarāḥ ||4||
 yogeśvarīṇām nāmāni prakāśāni ca yāni ca
 tāni sarvāṇi deveśa kathayasva pināki me ||5||
 <bhairava uvāca>
 dhyānam pūjā japo homaṁ śaktipūrvā hy anukramāt
 sādhanam sarvatantreṣu siddhidam pañcadhā priye ||6||
 sādhanārādhito mantra vidyā vāpi yāśasvini
 icchāphalaṁ pradāyanti tantrācārāvirodhataḥ ||7||
 siddhis tu trividhā jñeyā uttamādhama madhyamā
 animādiguṇāvāptir mokṣaś caivottamāḥ smṛtāḥ ||8||
 pātāle khecaratvaṁ ca tathāntardhānam eva ca
 gulikāsiddhim evaṁ hi siddhakāṣṭhakamaṇḍalum ||9||
 evamādyākṛtā devī tantre madhyamasiddhayaḥ
 maṇḍalīkanarendrāṇām kiṁkurvāṇavidheyatā ||10||
 vaśyākaraṇam evaṁ hi nigrāhānugrahāḥ api
 samastajanavātsalyam ityādyāḥ siddhayo 'dhamāḥ ||11||
 evaṁ ca bhavatā pr̥ṣṭvā mayākhyātā aśeṣataḥ
 sāṁpratam guhyataram devī śṛṇu tāsām ca lakṣaṇam ||12||
 viśvā viśveśvarī caiva hāraudrī vīraṇāyikā
 ambā gurvīti ṛnāmeyam ity evaṁ nāma ṭīṭī ||13||
 vidyānam paramā yoniḥ siddhayogeśvarimate

13ab = Mālinīvijayottara 20.59cd ≈ Tantrāloka 30.2ab 13c ≈ ambā gurvīti yoginyo bijais
 tair eva ṣaṭ smṛtāḥ Mālinīvijayottara 20.60 ab

1c āpannā N : āpannāḥ D 1d purataḥ D : parame N • sthitā N : sthitāḥ D 2a devī
 corr.: devīm DN 2d muhuḥ D : muhu N 2c tvayā D : layā N • deva corr.: devī DN
 2d siddhiḥ corr.: siddhim DN 3b kautūhalaṁ D : kaubhūhalaṁ N 3c sādhanam D
 : sādharāṁ N • kīdr̥ṣaṁ N : kīdr̥ṣas D 4a kīdr̥ṣaṁ N : kīdr̥ṣas D • tāsām D : tābhyām
 N 4b maheśvara corr.: maheśvarī DN 4c sādhakā corr.: sādako DN • yena D : yo
 na N 5a yogeśvarīṇām D : yoginīnām ca N 5d pināki me em.I : pinākinē DN 6b
 hy anukramāt conj.: ryonukramāt D : yonukramāt N 7c 'phalaṁ corr.: 'phala DN 7d
 'āvirodhataḥ corr.: 'āvirodhataḥ DN 8c animādi' D : animādi' N 8d mokṣaś D :
 mokṣaṇ N • 'ottamāḥ corr.: 'ottamā DN • smṛtāḥ D : smṛtā N 9a pātāle N : tyātāle D
 9d siddha' corr.: siddhā' DN • 'kāṣṭha' N : 'kāṣṭa' D 10a devī D : devīm N 10d
 'vidheyatā corr.: 'vidheyatām DN 11d 'ādyāḥ corr.: 'ādyā DN • <'>dhamāḥ N : pamā
 D 12a pr̥ṣṭvā N : pr̥ṣṭo D 13a viśvā N : viśva D 13b hāraudrī em = Mālinīvijayottara
 20.59d ≈ Tantrāloka 30.2a : mahogrā DN 13c ambā gurvīti em = Mālinīvijayottara 20.60a
 ≈ Tantrāloka 30.2b-c : avamgurvīti DN 14a yoniḥ D : yonī N

rudraśaktiḥ samākhyātā mātṛkā sakalākṣikā ||14||
asmāt tantravarā -m- etā nirgatā yoginīmukhāt
vīrākhyam siddhasāram ca pañcāmṛtam ataḥ param ||15||
viśvādyam yoginijālam kālākhyam khecaram tathā
sādhanaṁ savaram caiva tilakam hrdayam param ||16||
vidyāpīṭham śīracchedam mahāsamghanam tathā
nayottaram mahāraudram rudrayāmalam eva ca ||17||
brahmayāmalam anyam ca tathānyam viṣṇuyāmalam
skandayāmalam evam ca umāyāmalam eva ca ||18||
evamādyās tu ye tantrās catuḥṣaṣṭivibheditāḥ
nirgatā iha caṇḍākṣi siddhayogeśvarimate ||19||
khecarīnām idaṁ guhyam nākhyātam kasyacin mayā
prārthitam tava deveśi mayākhyātam sulocane
etāni sūtrasthānāni kathitā dvādaśāmṛte ||20||
ataḥ param pravakṣyāmi lakṣaṇam sarvakāmikam
yena vijñāyate bhrātā bhaginī vā na saṁśayaḥ ||21||
mukham yasyās tu dr̥ṣyeta samantāt parimaṇḍalam
vaktre śmaśru bhruvau dīrghe locane ca suśobhane ||22||
śuklavastrapriyā saumyā akṣobhyā satyavādinī
brahmaghoṣapriyā nityam brāhmaṇī ca prakīrtitā ||23||
padmamudrā pradātavyā ūrdhvamudrātha vā punaḥ
ajinaṁ kamaṇḍalum caiva pratimudrā vidhiyate ||24||
daśaṁ parvaṇī tāsām padmam ca likhyate gr̥he

15cd-16a cf. sarvavīrasamāyogam siddhayogeśvarīmatam | pañcāmṛtam ca viśvādyam yoginijālasamvaram *Jayadrathayāmala* ed. S. 1.36.17. 15cd and 17a cf. sarvavīram trisūlam ca śīracakraṁ viśvapūrvakam | yoginijālasamjñam ca vidyābhedam śīroḥṛtam ... sa-
vyasrotasi siddhāni śīracchid ubhayātmakam *Jayadrathayāmala* ed. S. 1.40.2, 3cd 17-18
cf. vidyābhedam śīracchedam mahāsamghanam tathā | nayottaram mahāraudram rudrayā-
malam eva ca || brahmayāmalasamjñam ca tathānyam viṣṇuyāmalam | daśaturyam smṛtam
skandam aumam pañcadaśam matam || *Jayadrathayāmala* ed. S. 1.36.18-19. 17b-18
cf. nayottaram mahāraudram mahāsamghanam tathā | trikam etan mahādevi vāmasrotasi
nirgatam || vibhinnaṁ koṭibhedena śākhākalilavistaram | yāmye srotasi sūtrāṇi pañcakaṁ vai-
malāni tu || santi vistīrṇaśākhāni kathyante tāni nāmabhiḥ | raudraumam vaiṣṇavam cāpi ca-
turtham skandayāmalam || akravyācāram etad dhi catuṣkam api tat smṛtam | brahmayāmala-
samjñam ca pañcamam tat picur matam *Jayadrathayāmala* ed. S. 1.40.4-7 21 ≈ ataḥ param
pravakṣyāmi lāmānām tu lakṣaṇam | <yena> samyag <viñāyād> bhāvayan sādhaḥ <...>
|| *Abhidhānottara* 38.1. 22 ≈ mukha<m> yasyās tu dr̥ṣyeta <...> parimaṇḍalam | vaktre
śmaśrūṇi nityam bhruvau dīrghe suromaśā *Abhidhānottara* 38.2. 23 ≈ śuklavastrā śuciḥ
saumyā akṣobhyā satyavādinī | saddharmaṛatā nityam vīrabhaginī tu sū jñeyā *Abhidhānottara*
38.3. 24 ≈ padmamudrā pradātavyā kūrnamudrāthavā punaḥ | ajinaṁ kamaṇḍalum caiva
pratimudrā vidhiyate *Abhidhānottara* 38.4.

14b "śaktiḥ D : "śakti N 14d "ākṣikā N : "ākṣakāḥ D 15a asmāt tam N : asmākam D
• tantra" em. S : tamtu DN 16a viśvādyam D : vimvādyam N 17a śīrac D : śira N
19a ye tantrās D : yat tantrā N 19b catuḥṣaṣṭi D : catuspaṣṭhi N 19c "ākṣi N :
"ākṣi D 20b nākhyātam corr.: nākhyātā N : ākhyātam D 20d "locane D : "rocane N
22a yasyās corr.: yasyāt D : yasyā N 22c vaktre N : vaktra D • bhruvau corr. S : bhruvo
DN • dīrghe D : dīrga N 22d ca N : na D 23b akṣobhyā em. S = *Abhidhānottara*
38.3b : - kṣābhyaṁ DN 24c kamaṇḍalum D : kamaṇḍalam N 25a daśaṁ corr.: daśaṇī
N : daśaṇī D 25b padmam corr.: padma N : padmā D • likhyate D : lighate N

brāhmaṇīkulajātānām yogesīnām varānane ||25||
brahmeśānām ca ghorāṇām sidhyate sā na saṁśayaḥ
māsamātram vidhiṁ yāvat tadā kāmānugā bhavet ||26||
lamboṣṭhī ca viśālākṣī raktapiṅgalalocanā
ādhyā ca subhagā dhanyā gaurī campakagandhinī ||27||
dīrghā dīrghakarālā ca vicitravasana priyā
tisro lekḥā lalāṣṭhā ūrdhvasīmāntam āśritāḥ ||28||
hasate ramate caiva brahmacaryavyavasthitā
rañjire mṛtānām tu kathāsu ramate sadā ||29||
idrīṣiṁ pramadāṁ dṛṣṭvā śūlamudrāṁ pradarsāyet
ākuñcayed vāmapādaṁ dhanuś caiva pra<darśa>yet ||30||
parivartanaṁ tu vāmena pratimudrāṁ dadanti hi
caturthī pañcamī caiva navamy ekādaśī tathā ||31||
caturdaśī amāvāsya -m- ubhapakṣe ca pūrṇimā
māheśvarīkulā hy etāḥ śarvadhyanaratās tu tāḥ ||32||
varadāḥ sādha kendraṇām sarvakāmaphalapradāḥ
sarvakāmaprasiddhyartham - - - - - nti hi ||33||
gaṇḍābhyām kūpakau yasyā dṛśyete vaktrasamsthītau
raktagaurā yadā sā tu haripiṅgalalocanā ||34||
kuñcitās ca samāḥ keśāḥ paṭṭam dhārayate śire
lalāṣṭhā tu yadā tasya ekā rekhā tu dṛśyate ||35||
dīrghagrīvā tu sā jñeyā dīrghāṅgī raktakeśa sā
nityam hi ramate rakte pītavastre 'tha nīlake ||36||
hasate ramate caiva akasmāc ca prakupyati

25 = daśamī parvaṇī tasyāḥ padmaṁ ca likhitam gṛhe | striyānām tu lāmānām etad bha-
vati lakṣaṇam *Abhidhānottara* 38.5. 27 = lamboṣṭhī ca viśālākṣī raktapiṅgalalocanā |
ādhyā <ca> subhagā dhanyā gaurī campakasam nibhā *Abhidhānottara* 38.6. 28 = dīrghā
dīrghakarālā ca vicitravasana priyā | tisro lekḥā lalāṣṭhā ca ūrdhvasīmāntam āśritāḥ *Abhidhā-*
nottara 38.7. 29 = hasate ramate caiva mārgam ākramya tiṣṭhati | samgrāme mṛtakānām
ca kathāsu ramate sadā *Abhidhānottara* 38.8. 30 = idrīṣiṁ pramadāṁ dṛṣṭvā śūlamudrāṁ
pradāpayet | ākuñcitavāmapādaṁ nṛtyam caiva pradarsāyet *Abhidhānottara* 38.9. 31 = pa-
rivartanaṁ ca vāmena pratimudrā vidhiyate | caturdaśī cāṣṭamī ca parvaṇī tasyā vidhiyate
Abhidhānottara 38.10. 34 = nityam hi kūpakau yasyā dṛśyete gaṇḍasamsthītau | rakta-
gaurā tathā nityam raktapiṅgalalocanā *Abhidhānottara* 38.12. 35 kuñcitās ca tathā keśāḥ
paṭṭabandhaḥ śire tathā | lalāṣṭhā dṛśyate caiva ekarekhā pratiṣṭhitā *Abhidhānottara* 38.13.
36a = dīrghagrīvā tathā cordhvā *Abhidhānottara* 38.14a

26a brahmeśā N : brahmaśā D • ghorāṇām N : ghorānām D 26d tadā corr.: tada
DN 27a lamboṣṭhī D : labdhoṣṭhī N • ca corr.: va DN 27b ādhyā D : ādyā N 28b
'vasana' em. S. = *Abhidhānottara* 38.7b : 'vadana' DN 28c tisro corr.: trisre DN 28d
ūrdhva' D : ūrdha' N • āśritāḥ em. = *Abhidhānottara* 38.7d : ādadhā DN 30a idrīṣiṁ
corr.cf. 38a and *Abhidhānottara* 38.9a : idrīṣam D : idrīṣam N • pramadāṁ corr.: pramadā
DN 30d 'darśa' suppl. cf. *Abhidhānottara* 38.9d : -- DN 31a 'vartanaṁ em.: 'vanam
DN 31b 'mudrāṁ corr.: 'mudrā DN 32a 'daśī D : 'daśyām N 32b ubha' N : ubhe
D 32c māheśvarī' N : maheśvarī' D • etāḥ corr.: etā DN 32d tāḥ corr.: tā N : vāḥ
D 33a 'dāḥ D : 'dā N 33b 'pradāḥ corr.: 'pradam DN 34a gaṇḍābhyām kūpakau
corr.S : gaṇḍābhyām kūpakau DN 34b dṛśyete corr.S : dṛśyate DN • vaktra' D : vaksya' N
• 'sthitau corr.S : 'sthitā D : 'sthitāḥ N 34c 'gaurā corr.S : 'gorā DN 35a kuñcitās
N : kucitās D • samāḥ corr.: samā DN • keśāḥ D : keśo N 36a 'āṅgī N : 'āṅgrī D

calacittā bhaven nārī kalaheṣu ca rajyate ||37||
 idrṣīm pramadām drṣṭvā śaktimudrām pradarsāyet
 ghaṇṭāmudrā ca dātavyā dvitīyā ca prayatnataḥ ||38||
 parivartanam tu vāmena pratimudrām dadāti hi
 ṣaṣṭhī tu parvaṇī tasyāḥ kaumārīkulajāḥ striyāḥ ||39||
 ṣaḍdoṣā siddhidā sā tu kṛttikyakulodgatā
 sampradāyaṃ ca sā tuṣṭā dadate sārvaśālikam ||40||
 lambastanī sujaṅghā ca sulalāṭā subhāṣinī
 kṛṣṇā indīvaraśyāmā mudgaśyāmātha vā bhavet ||41||
 cipiṭā caiva hrasvā ca sthūlajaṅghā ca yā bhavet
 pītavastrā bhaven nityaṃ skandhagrīvāvalambinī ||42||
 idrṣīm pramadām drṣṭvā śaṅkhaṃ tasya pradarsāyet
 cakramudrāthavā tasyā dvitīyāṃ darśayet punaḥ ||43||
 parivartanam ca vāmena pratimudrām dadāti sā
 dvādaśī parvaṇī tāsām cakram ca likhyate gr̥he ||44||
 vaiṣṇavīnām yoginīnām etad bhavati lakṣaṇam
 sādhaśyābhīyuktasya sarvaśālikasukhānī ca ||45||
 yoginīvaiṣṇavīnām tu siddhayogeśvarīmate
 vijñeyā sādhaśyā nityaṃ khecaratvajigīṣubhiḥ ||46||
 romaśā sarvagātṛeṣu kṛṣṇapiṅgalalocanā
 karālavikṛtākārā ghorā ca sthūladamśanā ||47||
 lambosṭhī kṛṣṇavarṇā ca kolākṣī bhagnanāsikā
 nṛtyagāndharvakuśalā meghavarṇā mahādyutiḥ ||48||
 idrṣīm pramadām drṣṭvā damṣṭrām tasya pradarsāyet

37 ≈ hasate gāyate caiva akasmāc ca prakupyati | calacittā viśeṣeṇa kalaheṣu ca rajyate *Abhidhānottara* 38.15. 38 idrṣīm pramadām drṣṭvā śaktimudrām pradāpayet | ghaṇṭāmudrā ca pradātavyā dvitīyā caiva yatnataḥ *Abhidhānottara* 38.16. 39ab ≈ parivartanam tu vāmena pratimudrā vidhiyate *Abhidhānottara* 38.17ab 42ab cf. hrasvā caiva sthūlajaṅghā ca *Abhidhānottara* 38.17b 42cd ≈ pītavastrapriyā nityaṃ skandhavastrāvalambinī *Abhidhānottara* 38.17cd 43 cf. idrṣīm pramadām drṣṭvā cakramudrām pradāpayet | śaṅkha-mudrā pradātavyā dvitīyā caiva yatnataḥ *Abhidhānottara* 38.18. 44 cf. parivartanam ca vāmena pratimudrā vidhiyate | caturdaśī parvaṇī tasyā vajraṃ ca likhitam gr̥he *Abhidhānottara* 38.19. 47 ≈ romaśā sarvagātṛeṣu kṛṣṇapiṅgalalocanā | karālavikṛtā ghorā sthūlasyā sthūlavaktrajā *Abhidhānottara* 38. 20cd–21ab 48 ≈ lambosṭhī kṛṣṇavarṇā ca koṭārākṣī bhagnanāsikā | nṛtyagāndharvakuśalā meghavarṇā manoharā *Abhidhānottara* 38.21cd–22ab

37c cala* em.Sc. *Abhidhānottara* 38.15a : laya* DN 37d kalaheṣu corr.: kalaheṣu D : karaheṣu N 38a idrṣīm pramadām corr.: idrṣī pramadā DN 38b *mudrām D : *mudrā N 39b *mudrām corr.: *mudrā DN 39c parvaṇī D : parvaṇī N • tasyāḥ D : tasyā N 39d *kulajāḥ D : *kulajā N 40b kṛttikya* corr.: kṛttikya* D : kattikeya* N 40d sārva* N : sarva* D 41a lamba* D : labdha* N 41b subhāṣinī corr.: subhāminī D : subhāsinī N 41c *śyāmā N : *śyāma D 42a cipiṭā caiva corr.: cipiṭāś cava D : cipiṭāś ceva N 42d skandha* corr.: skanda* N : skandra* D 43a idrṣīm D : idrṣau N • pramadām corr.: pramadā DN 43b śaṅkhaṃ D : śaṅkhas N 43d dvitīyā corr.: dvitīyā DN 44a *vartanam N : *vartanaś D 44b *mudrām corr.: *mudrā DN 44d likhyate corr.: likhate D : likhane N • gr̥he corr.cf. *Abhidhānottara* 38.19d grahe DN 45b lakṣaṇam D : lakṣaṇam N 46d *tvajigīṣu corr.: *tvajigīṣu ca N : *tvam jigīṣu ca D 47d *damśanā em.S cf. *Abhidhānottara* 38.21b : *darśanā D : *darśanāt N 48a *oṣṭhī D : *auṣṭhī N 48b bhagna* N : nagna* D • nāsikā D : nāsikāḥ N 48d *dyutiḥ D : *dyuti N 49a pramadām D : pramadā N 49b damṣṭrām tasya corr.: damṣṭrād asya DN

daṇḍam vāpi tatas tasyā darśayed aviśaṅkitaḥ ||49||

----- varadā sādhakasya tu

nayate śivasāyojyaṃ kalpānte dakṣaṇāśanī ||50||

parivartanaṃ tu vāmena mudrā tāsām na saṃśayaḥ
lakṣaṇīyās tu tā nityaṃ bhūloke kṛḍayanti ca ||51||

49c daṇḍam N : daṇḍa D • vāpi corr.: vārpi DN 49d darśayed aviśaṅkitaḥ corr.: darśayet
aviśaṅkitā DN 50c sāyojyaṃ D : sāyojyā N 50d kalpānte D : kalpante N • nāśanī
corr.: nāśanīm DN 51b mudrā corr.: mudrās D : mudrān N 51c lakṣaṇīyās corr.S :
lakṣaṇāyāṃ DN 51d bhūloke D : bhūleki N • kṛḍayanti N : tarpayanti D

|| bhairava uvāca ||
 viśeṣāṃ tu pravakṣyāmi yoginīm siddhidāyinīm
 uttānavivalākṣī ca piṅgalogrordhvakeśinī ||1||
 daśanaś candrajyotsnābhairāḥ surūpā cāruhāsinī
 īdrīśaṃ yasya rūpaṃ ca sā jñeyā tridaśādhipā ||2||
 tāṃ drṣtvā sahasā prājño mudrāṃ tasya pradarśayet
 dvābhyāṃ caiva karābhyāṃ ca agrapādaḥ tu saṃsprśet ||3||
 sā ca iśā sprśate mūrdhni mahāyogiṃ vinirdiśet
 sā tu saṃbhāṣaṇād devī siddhadravyaṃ prayacchati ||4||

am āṃ im īṃ um ūṃ ṛṃ ṛīṃ ||
 ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aḥṃ ||
 kaṃ khaṃ gaṃ ghaṃ ṇaṃ ||
 caṃ chaṃ jaṃ jhaṃ ñaṃ ||
 ṭaṃ ṭhaṃ ḍaṃ ḍhaṃ naṃ ||
 taṃ thaṃ daṃ dhaṃ naṃ ||
 paṃ phaṃ baṃ bhaṃ maṃ ||5||

†devyo vīrā ca†
 dvādaśākṣarabhedena ekaikaṃ bhedayet kramāt
 prañavādinamo'ntāś ca vijñeyā lokamātarāḥ ||6||
 yatra yatra tu aṃśena vīraśyātra rucir bhavet
 tena tena tu mantreṇa sādhaḥ sidhyate dhruvam ||7||

1a viśeṣāṃ corr.: viśeṣaṃ DN 1b yoginīm corr.: yoginī DN • 'dāyinīm corr.: 'dāyinī DN
 1c 'vival' corr.: 'vaval' DN 1d 'ogrordhva' conj.1: 'agrāgra' DN 2a 'bhairā' D: 'bhairā'
 N 2c yasya em.: yas tu DN 2d trī' D: trīm' N 3a tāṃ D: tā N • prājño D: prājñe
 N 3b mudrāṃ D: rudrāṃ N 3d agra' corr.: āgre N: ātma' D • 'pādaḥ D: 'yādaḥ N
 4a sprśate D: sprśante N 4b 'yogiṃ corr.: 'yogi DN 5d caṃ corr.: ciṃ DN • chaṃ
 corr.chiṃ DN • jhaṃ N: jhuṃ D 5e ṭaṃ N: ṭāṃ D • ṭhaṃ N: ṭhūṃ D • ḍaṃ N: ḍem
 D • dhaṃ N: dhem D • naṃ N: nem D 5f taṃ N: tem D • thaṃ N: them D • daṃ
 N: dem D • dhaṃ N: dhā D • naṃ N: no D 6 devyo vīrā D: devya vīrā N 6a
 'ākṣara' N: 'asākṣara' D 6d 'mātarāḥ D: 'mātaraṃ N 7d sādhaḥ D: sādha N

|| devy uvāca ||

kalāṣoḍaśavinyāsaṃ nābhyāṃ cakrasya īśvara
nādyāpi mama deveśa sadbhāvenādhigacchati ||1||
aṭṭahāsaṃ tato muktaṃ devadevena śūlinā
trailokyam kṣobhitaṃ tena kampitā ca vasmūdhara ||2||

|| devy uvāca ||

kiṃ tvayā hasitaṃ deva śaśāṅkāṅkitāśekhara
pūritaṃ hrdayaṃ deva hāsenānena śaṅkara ||3||

|| bhairava uvāca ||

sādhu sādhu maheśāni yat tvayā sārīto hy aham
hasitaṃ tena kāryeṇa bhairavaṃ bhairavapriye ||4||
śṛṅguśvaikamaṇā bhadre yad vaksyāmi samāsataḥ
yena pūryanti kāryāni kalābhīr bhairavasya tu
srotasya tu samagrasya lakṣapādayutasya ca ||5||
ahaṃ sarvatra deveśi kalābhīḥ kṛdītā bhuvi
ṣoḍaśasvarasaṃyuktaṃ praṇavādinamontakam ||6||
cakre tu vinyased devi haṃsaṃ nābhigataṃ prabhum
kalāṣoḍaśakam devi kesareṣu niyojayet ||7||
haṃ hāṃ hiṃ hīṃ huṃ hūṃ hr̥ṃ hṝṃ
hl̥ṃ hl̥̄ṃ hem haṃ hom haum haṃ haḥ ||8||
tena kāryeṇa deveśi mama hāsyam vinirgataṃ
anena hasitenaiva smaritaṃ tu yadā priye ||9||
mantrābabodhaṃ tu kṛtaṃ devadevi yāśasvini
†devamā – – saddheṣuḥ hāsyō hy eṣaḥ prakīrtitaḥ ||10||
na jānanti punar devī varṇarājā maheśvari
yathā carati sarvatra avarṇo varṇavigrahaḥ ||11||
bhūtendriyaguṇādhāraṃ bhokta – – – – –
ādhārādheyabhāvena sarvatantreṣu gīyate ||12||
saṃkṣepeṇa mayā sarvaṃ idaṃ tattvaṃ prakāśitam
śatatrayaṃ sahasraikaṃ paripūrṇaṃ prakīrtitam
siddhayogeśvarītantraṃ rahasyaṃ cottamottamam ||13||

1a 'ṣoḍaśa' D : 'śoḍaśa' N 1c nādyāpi N : nādhyāpi D 1d sadbhāvenā em.:
sadbhāvaṃ nā DN 2a 'hāsaṃ corr.: 'hāsa DN • tato D : tata N 2d kampitā D
: kalpitā N 3a hasitaṃ D : haṃsitaṃ N 3b 'śekhara corr.: 'śekharaḥ D : 'śeṣaraḥ
N 3d śaṅkara D : śaṅkaraḥ N 4b sārīto D : sārītā N 4c hasitaṃ D : haṃsitaṃ N
4d bhairava N : bhairavaṃ D 5a 'śvaika' corr.: 'śveka' N : 'sveka' D 5c kāryāni
D : kāryāni N 5d kalābhīr corr.: kalābhī DN 5e srotasya corr.: srotasya DN 6b
kalābhīḥ D : kalābhī N • kṛdītā em.: kṛdīto DN 6d 'ontakam corr.: 'ontakaḥ DN 7a
cakre : vikre DN 8d haḥ N : haḥ N 9b hāsyam D : hāsaṃ N 9c hasitenaiva D :
haṃsitenaiva N 10b 'devi em. S. : 'deva DN 10c saddheṣu D : sadveṣu N 10d eṣaḥ
D : eṣaḥ N 11d avarṇo D : avarṇā N • 'vigrahaḥ D : 'vighrāḥ N 13b tattvaṃ corr.:
tatva DN 13d 'pūrṇaṃ N : 'pūrṇa D

|| bhairava uvāca ||
 atha mantram idaṃ guhyaṃ sarvapāpavināśanam
 praṇavādhyayanād devi śrutarthakaraṇād api ||1||
 dhāraṇāl lekhanād vāpi smaraṇād vā yaśasvini
 yuktā vā pātakair ghorair brahmahatyādibhis tathā ||2||
 piṭṛmātṛprahartāro dharmabāhyavyavasthitāḥ
 te 'pi vīrā bhavanty asmin kiṃ punaḥ sādhakā narāḥ ||3||
 siddhayogeśvarītantram sarvānugrahaḥkarakam
 tena tantram idaṃ devi rudraśaktyābhipūjitam ||4||
 siddhayogeśvaram tantram vidyāpīṭham yaśasvini
 sārabhūtam samākhyātam etat te vīravanditam ||5||
 nānena sadṛśam jñānam nānena sadṛśam phalam
 bhairavād bhairavīprāptam tantram svacchandabhairavam ||6||
 tasmāc ca garuḍaprāptam tasmāc chakra -m- avāpnuyāt
 tasmāt kacena cūrṇena †- - - na† avāptavān ||7||
 tasmād avāptam rāmeṇa tena loka prakāśitam
 śṛṇute vā paṭhati vā kurute vā ca bhāvanām ||8||
 yogeśvaro 'sau bhavati rudratejopabrmhitāḥ
 <bhūtendriya>guṇādhāraḥ sarvajñāḥ phalabhāgināḥ ||9||
 tasmāt tantram na dātavyam anyāyam anuvartine
 ājñā hy eṣā bhagavato bhairavasya mahātmanāḥ ||10||
 dravyam prāṇam parityajya na ca guhyaprakāśanam
 rudraśaktisamā†bhaktir† gurus tasya pradāpayet ||11||
 nirgataṃ tu ayodhyāyā vaktrād vaktram gurukramāt
 guptaṃ pūrvaṃ kṛtam deve devyā guptataram kṛtam ||12||
 svacchandam ṛṣayoguptam rāmaguptam sadā kṛtam
 yogeśinām gurūṇām ca guptād guptataram gatam
 yadi guptaṃ bhavet siddhir yasmād guptataram kṛtam ||13||

9c = SYM 31.12a

1c 'ādhyayanād corr.: 'ādhyāyanā D: 'āpyāyanā N 2c yuktā N: yukto D 3a 'hartāro
 corr.: 'hartāram DN 3b vyavasthitāḥ corr.: nyavasthitam DN 3d punaḥ D: punas
 N • sādhakā corr.: sādako DN 4d 'śaktyā' N: 'śaktā' D 5c 'bhūtam sam' D:
 'bhūtasyam' N 6d tantram corr.: tamtra D: tata N 7a tasmāc N: tasmā D • garuḍa'
 conj.I: 'śatade' N: 'śatade' D 7c kacena D: kacana N • cūrṇena em.: dūrṇena DN 8b
 prakāśitam corr.: prakāśitam DN 8c śṛṇute N: śṛṇvate D • paṭhati D: paṭhante N 8d
 kurute em.: kurvante DN • ca N: va D • bhāvanām corr.: bhāvanā DN 9a 'śvaro N:
 'śvare D • 'sau corr.: so DN 9b 'pabrmhitāḥ corr.: 'pavrmhitam N: 'pravrmhitam D
 9c 'bhūtendriyaguṇā' suppl. = SYM 31.12a: - - - ganā' D: [-4-] ga+ā' N • 'dhārah
 corr.: 'dhāram DN 9d 'jñāḥ corr.: 'jñā DN • 'bhāgināḥ corr.: 'bhāginam DN 10a
 dātavyam D: dātavyam N 10c bhagavato D: bhagavatā N 11c 'śakti' N: 'śaktiḥ D
 11d gurus corr.: guros DN 12a 'gatam corr.: 'gatas DN • ayodhyāyā corr.: ayodhyāyām
 DN 12b vaktrād D: vaktrā N • vaktram corr.: vaktra DN 12c deve D: deva N 13a
 svacchandam corr.: svacchanda DN 13e siddhir D: siddhi N 13f 'taram D: 'tarai N

Notes on the constitution of the text a
Aísa forms

Paṭala 1

- 1 Although D's dative singular in 1a suggests that this still belongs to the *mañ*, probably forms part of the tantra proper, since it is in verse form. However, one m that it is quite disconnected from the following lines describing Devī bowing to B have nevertheless included it also because – although corrupt – it seems to be more than the simple obeisances to Gaṇeśa and Bhairava at the very beginning interpretation of its importance, cf. notes to the translation. Pādas *cd* cannot be reco fully on the basis of the single manuscript we have for this part. However, the se verse is more or less clear; it evokes three forms of Bhairava – the auspicious (*aghora*), the frightful (*ghora*) and the more frightful than the frightful (*ghoraghorat*) identifies him with the tantra(s) (or if this is also corrupt: with the mantras). *Sūtra* corrupt for *mūrti* or similar.
- 2b bhairavipriyam] The reading of D – especially *svayam* – seems very unusual here, emendation can be supported by a parallel, cf. SYM 8.15. It may also be argued th no need to improve on the repetition of words (here *bhairavī* is repeated), since s filling repetitions within the same sentence occur frequently, even in the same ver *guhyāḥ* repeated; 6.4 *śuciḥ* repeated; 10.17-18 *mantriṇā* repeated; 12.13d and 14 repeated) However, *svayam* remains odd in the context.
- 3a °vinoda°] The unnecessary long ā of D has not been retained. The emendati changes the Vipulā from -bha- to -na-.
- 5b tvayā] is a diagnostic conjecture. D's reading may have been influenced by an int of *mantratantrāṇi* as a *dvandva* compound, but it is not acceptable.
- 6d yaṣṭavatām] is from the root √yaj- and stands for *iṣṭavatām* in Aīśa. Another exa similar form is *yaṣṭvā* in *Matāṅgapārameśvarāgama Kriyāpāda* 11.46d, reference p Prof. Sanderson. Both this emendation and D's meaningless reading produce an even *pāda* with two short syllables in the middle, which is very unusual, theref italicised the word as suspect.
- 7b suniścayaḥ] stands for *na saṁśayaḥ* or a similar filler. Aīśa.
- 8ab vyāmohitam] agrees with *sarvaṁ*, while the next noun in the plural (*śiṣyāḥ*) is the phrase at the end. This usage may not be fully correct, but does not rea grammatical rules and may be considered to be 'colloquialism' of some kind (wit particularly Aīśa).
- 9c prahr̥ṣyovāca] Although *prahar̥ṣa* for *prahr̥ṣya* might be considered as a possibil our mss tend to omit the *ya* when it is in a ligature – °*siddhau* for °*siddhyai* (3.43 for *lakṣyate* (2.11b), *sadā*° for *sadyaḥ*° (2.5d), *sāmāteva* for *sāmānyena* (2.35b) – a change is a likely one, too.
- 10c tam] stands for *tat* (Aīśa).
- 12a °rahitam] I have accepted the reading of the mss in the sense of °*viraha* emendation as Aīśa. I suspect that the variant in the *Tantrāloka* is a purified readi *rahitam* is used as a noun here on the analogy of e.g. *matam*. Aīśa.
- 12b ajñānānām] I suspect that this is the original reading, at least of this redaction o although the *Tantrāloka* reads differently.
- 13a aśeṣām] Aīśa. I understand this to stand for *aśeṣānām* without emending it to s the *Tantrāloka* has it. Again, I think the latter has a 'purified' reading.
- 13b ato] I have accepted Jayaratha's reading because neither ms can be corrected in could be meaningful. (Possibilities are: *jātaṁ* / *jāta-vīryaṁ*, or *jñāna-* / *jñāta-vīryaṁ* *jñātaṁ vīryaṁ* – none is really acceptable.) When adopting this reading, or accepting a 'purified reading'. However, there is a possibility that *mantrāṇām* a what we have in the mss, as the akṣara *ma* may have been corrupted to – althou quite unusual – *jā* or *jñā*.
- 13d tena guptena] is an Aīśa Instrumental Absolute.
- 15d na dūrataḥ] N's *adūrataḥ* is equally acceptable.
- 19a śasyante] is the passive of *śams-*, not of *śās-*.

Paṭala 2

- 1a tadgraha] in N has not been emended to *tadgrahaḥ*, for this emendation would make unmetrical (as it is in D). Ma-vipulās rarely miss the -ra- sequence in the first half of the verse, and the emendation would create a wrong Ma-vipulā without -ra-. The missing ending is considered to be an Aiśa grammatical licence for the metre's sake.
- 1d yair jñātair] is an Aiśa 'Instrumental Absolute'. Cf. 18a.
- 2 The Paṭala obviously starts with the question of Devī on the guru and the guru (the mantra), but the question part of the verse has been omitted; it may have been a hiatus before the first verse in the mss. This hiatus is marked in the text by the angle bracket *2.2ab*.
- 8b sāṃkārām] It may be considered to retain the mss' version without the final *ā* instead of adopting the *Mālinīvijayottara*'s wording. However, the simple loss of *ā* is a very common scribal error, therefore I have opted for a small correction.
- 8c °stambhaṃ] is Aiśa neuter for the masculine.
- 11b lakṣyate] may be an overcorrection of Aiśa *lakṣate* with the same meaning (Ātmanā, the passive).
- 16b suravarārcitam] I have chosen this reading qualifying *śāstram* because it may be the word to be a vocative for Śiva as a filler, and because there is a similar adjective *śāstram* in the *Jayadrathayāmala*: *tantra 'smin bhairavārcite* (Śaṭka 1, f. 139r1)
- 16c mataḥ] is a diagnostic emendation, for *yataḥ* does not yield any appropriate sense. It followed the correction to *guruḥ*, and Anusvāra ending is probably a scribal error in the proximity of *pradhānam*.
- 18a yenopalabdhamātreṇa] is an Aiśa 'Instrumental Absolute'. Cf. 1d and 40c.
- 18c akleśena] N's reading *aklamena* is equally acceptable, but is less common in this text.
- prathitāḥ] is a diagnostic emendation by Prof. Sanderson.
- 21b yogeśvārā] I understand this to be a feminine nominative plural (with Sandhi) from the extended -ā stem.
- 22d vyāpya] is Aiśa *lyap* for *ktvā*.
- 23d viśve] is treated here as an -a stem noun, instead of the regular pronominal inflection.
- 24c yāḥ] This emendation is required by the structure of the sentence, and is also supported by a similar clause in 28.
- 26 The first line (or even more) of this verse has obviously been lost, since without a description of the *ghorāḥ* and the sentence in 26cd would need a subordinate clause to refer to them as in the case of the *aghorāḥ* and the *ghorataryāḥ*. The lost line is indicated by angle brackets at 26ab.
- 26c nirodhinyo] N's reading may also be acceptable from an Aiśa extended stem. The corruption is very easy to explain from -o to -ā, thus I have preferred D's correct reading.
- 26d ghoratayā] The mss seem to be corrupt here, probably adjusting the *pāda* to have the same ending as 29b. Here, however, we should have the Ghorā-s, and not the Ghoratārī-s, therefore I have emended the *pāda* on doctrinal basis. The result is an unmetrical *pāda* with two short syllables in the middle, which is a very uncommon violation of the metre, but I cannot propose a better emendation. It also seems possible that the whole *pāda* was entirely different from what we have now, and that it was replaced by 29ab. Lastly, redactorial confusion cannot be ruled out either.
- 28a °srota°] is a thematised form of *srotas* (Aiśa).
- 28a °vidhāyinyāḥ] I understand this to be formed from an Aiśa extended stem, °*vidhāy*.
- 29cd The parallels below for the phrase *udbalitacaitanya* have been pointed out for me by Prof. Sanderson, who has also provided the conjectural emendation in 29c on the basis of the evidence. Also cf. -upodbalita- in *Tantrāloka* 9.182.

tasyāśuddhasya sambandham samāyāti śivāt kalā | *tayodbalitacaitanyo* vidyākhyāpi
rāgeṇa rañjitaś cāpi pradhānena guṇātmanā | buddhyādikarāṇānikasambandhād badh
|| *Kiraṇāgama* 1.16-17 {By Śiva's will 'the power of action' comes into relation with the
impure being. His consciousness activated by that [power], with objects of con-

made manifest through 'the power of knowledge' (*vidyā*), colored by 'attachment' the individual soul is bound through 'primal nature' (*pradhānam*) embodying *guṇas*, by being brought into relation with all the faculties of cognition and [action]

kalodbalitacaitanyo vidyādarśitagocaraḥ | rāgeṇa rañjitaś cāpi buddhyādikaraḥ
bhunkte tatra sthitān bhogān bhogaikarasikaḥ pumān | Svāyambhuvasūtrasaṃgraha

kalayā kilodbalitacetanasthitih pratipādyamānaviśayaś ca vidyayā | dṛḍharāga
bhavaty ayaṃ bhavadicchayā prakṛtibhogabhāg aṇuḥ || *Haravijaya* 6.126

31ab Ghoraghoratarāḥ or ghorataryah

In the SYM as well as in the *Mālinīvijayottara* the three groups of Śaktis are termed *ghorāḥ* and *ghorataryah*. Nevertheless, in the SYM the term *ghoraghoratarāḥ* is used (instead of *ghorataryah*) and this is the term used in the *Jayadrathayāmala* (fol. 1v). *ghorarūpā* ca *ghoraghoratarātmikā* with emendation by Sanderson 1990 p.55. Sanderson pointed out that the *-tara* element is not the same in the two words. In the *ghorataryah*, the singular is obviously *ghoratarī* and it is formed with *Taraṭ* (from *pacādi*), thus meaning 'the one who surpasses the terrible' or 'the one who is more terrible', since *Taraṭ* derives from the verb *tī* (*plavana-taraṇayoḥ*). *Ghoraghoratarāḥ* is a precise synonym for this, meaning 'the one who is more terrible than the terrible'. The *Taddhita* comparative suffix *Taraṭ* at the end. As is seen, *Taraṭ* forms the feminine *ghoratarā* (long *ā* (Pāṇ. 4.1.3. striyām 4.1.4. ajādyataḥ tāt), while *Taraṭ* with a long *ī* (striyām 4.1.5. ...nīp 4.1.15. t-it ...-ah), since *Taraṭ* has a *ṭ* *anubandha*. It must be noted that it cannot be derived from *tī* as *bhāve-ap* as in Apte's Dictionary, because *bhāve-ap* is *akartari* ... (3.3.19) *ḥdor ap* (3.3.57), i.e. *Ap* creates action nouns which express action *than the agent*, and this is not the case with *-tara* derived from *tī*. In addition, if *ghoratarā* were formed with *Ap*, it would have the feminine in *ā*. This eliminates the possibility of the form *ghoratarā* for this group of Śaktis, who are thus called either *ghoraghoratarāḥ*.

In SYM 2.31 the three groups are enumerated in a single compound in the form *ghoraghoratarā + ghorā + aghorā-ḥ* (as emended). This is the same enumeration of various Yoginīs in the *Kubjikāmata* (21.68c), which is probably not *ghorā ghoraghoratarā* 'tighorā vikaṭanāyikā' as the edition says, but rather *ghoraghoratarāghorāghorā* (thus for the first *pāda* agreeing with all mss except G, and for the second *pāda* ABE). This emendation for the edited *Kubjikāmata* eliminates the problem of the form *ghoratarā*, makes the verse in the *Kubjikāmata* metrical and it also helps in an acceptable emendation for SYM 2.31ab.

As Dr Isaacson has observed, it is unlikely that the slight semantic difference between *ghoratarā* and *ghoratarī* were intended as exactly as they are explained here. Nevertheless, the majority of the occurrences as either *ghoratarī* or *ghoraghoratarā* (as opposed to **ghoratarā*) in the metrical emendations in favour of the first two forms suggest that the form *ghoratarā* was introduced only by textual corruption and scribal error rather than by the texts themselves.

31c *bhuvana*] has been adopted as *Aiśa* for *bhuvanaṃ*. Otherwise we would have *vipulā* as in 1a.

pāleyū] A syllable has disappeared through *Aiśa* contraction here, thus we have *pālayeyū*.

34 The lines 34ab and 34cd are in the reverse order in both mss. This order had to be changed for the edition so that we should have the enumeration of the letters in the *Parāparā* (30+8+2 halves) continuous in 33cd and 34ab. This change also puts the line on the eight Yoginīs who 'emerge' from it. (34cd now on the eight Yoginīs who 'emerge' from it). Exchanging lines can easily be explained as a scribal error, especially if we presuppose that the first stage of it must have been the omission of one line in the main text, which was then supplied by a marginal note, and that at a second stage the line on the margin was moved after (as it had been originally) but before the line of the main text concerned.

Moreover, there is a parallel in the *Trīśīrobhairava* quoted by Jayaratha (*Viveka ad* 30.23), which also justifies our editorial change:

tad uktaṃ trīśīrobhairave

evaṃ parāparā devī padāṣṭakavibhūṣitā |

aṣṭatṛiṃśākṣarā saīṣā proddhṛtā parameśvarī ||

ardhākṣaradvayaṃ cāsyā jñātavyaṃ tattvavedibhiḥ

34b anyam] is treated as an -a stem adjective, the case is similar to viśve in 23d.

34d parāpara°] should read *parāparā°* correctly. It is an Aīśa tendency that the first of Tatpuruṣa compounds are made to agree with the second. In this case it is perhaps to avoid an unwanted -ra- sequence. Cf. *siddhayogeśamaṇḍale* 6.57b (*metri c.*), ā (for *āgneyikoṇe*) 6.30c (*metri c.*), *aghoreśvararūpeṇa* for *aghoreśvarirūpe* *siddhayogeśvaraṃ tantram* 32.5a.

35a tasya] is Aīśa for *tasyāḥ*.

35cd The line is unclear. However, some sense is recoverable, cf. notes to the translation.

36cd The mention of Vaiśeṣikamata is surprising. It may not refer to the teaching of the

37-38 On various possible interpretations of these lines, cf. notes to the translation.

39a tāsām] It would perhaps be more correct to use the masculine for reference to both and feminine. However, the proximity of *vidyānām* may justify this somewhat Aīśa

39c mūrtyaṣṭaka°] is *mūrtyāṣṭaka* in the mss. The long -ā- may be an Aīśa phoneme mostly at places where a word-final -ti- is compounded with a word starting with short a-, but it is more likely to be a scribal error occurring also in non-compounds.

39c-41 These lines state that the mantras of the Saktis bestow success. The lines use *tasyāḥ* throughout (*sā*, past participles in the singular, *tasyāḥ*). I take this singular to refer to the Saktis as a unity, therefore I do not try to emend it to the plural, but I use the plural in the translation. It may be, however, that in some cases (*sidhyante*, *°vibhūṣitāḥ*) the plural should be left there as the mss have it, mixed with singular forms. Although the context suggests that these lines refer to Parā or Mālinī, it is unlikely, because Parā or Mālinī are not employed with the ancillary mantras, the eight Mūrtimantras and the Lokapāla without Parāparā and Aparā.

40c jñātamātreṇa] both readings are acceptable, but the Aīśa Instrumental (pseudo-) is more common in the context. Cf. 1d and 18a above.

40d sidhyate] is Aīśa Ātmanepada for Parasmaipada.

41b lokapālair] is the *lectio difficilior*, but D's compound is equally acceptable.

41e tamukhatām] is probably an alternative for *saṃmukhatām* (cf. the parallel in *Mālinīvijayottara* and the *Parātrīṃśikā*).

Paṭala 3

Without listing all the examples, it must be remarked in general that in this chapter, where the ... are described, there are even more possibilities for scribal errors than otherwise, since the ... letters make no sense to the scribe and he is not very likely to work out the whole system of ... follows that for the reconstruction of this chapter, one must rely on the testimonia to a greater

- 2c *yam*] is Aiśa for *yat*, qualifying *guhya*.
- 5b *sudhūpāgandha*^o] I have accepted this reading with the lengthened -ā- in the middle, since the even pādas are almost never unmetrical in the SYM.
- 5d-6a *vīrasādhanaśamyutaḥ*] I think this reading is slightly suspect. Although it is possible to interpret the compound, it does not seem an obvious one, especially because a practitioner is not supposed to do a *sādhana* before transforming himself into the Power (śakti) (śakalikarāṇa) through the mantras described in this and the following chapters. He may be argued that he is already endowed with the protection mantras etc., thus implying that the self-transformation has been performed. Moreover, the next pāda, almost the same text, suggests that the repetition may be the result of substitution or dittography. As I indicate in the translation, *vīra* and *sādhaka* mean the same, thus somewhat suspect, perhaps corrupt for *sa vīraḥ sādhakair yukto*, where *vīra* would mean guru.
- 8a, 9b *°adhomukhī*] As I have indicated in the notes to the translation, I find it difficult to interpret this word in relation to *nāsā* and *śikhā*.
- 8b *tasya*] is Aiśa for *tasyāḥ*.
- 8c *smṛtaṃ*] Strictly speaking, this should be in the masculine qualifying the impersonal *varṇaḥ* (Aiśa)
- 8d *kavargaṃ*] is Aiśa neuter for the masculine.
- 9a This passage is to be read as *i jihvāvāk samākhyātā* with Sandhi, but in order to show the letter 'a' is *vāk*, the mss separated this letter at the end of *jihvā*. I have kept this in angle brackets, to facilitate the reading.
- 9c *jhasaptamaṃ*] I have kept the Aiśa neuter ending here (cf. 8c)
- 9d *bhūṣaṇam*] this singular stands for the dual (Aiśa 'collective singular')
- 10ab I have kept the Aiśa inconsistency of gender. Normally, all the words should be in the masculine (understanding *varṇaḥ*) or in the neuter (understanding *bhūṣaṇam*).
- 10d *casaptamaḥ*] is N's reading, and D's neuter is equally acceptable in this text.
- 14a *tasya*] is Aiśa for *tasyāḥ*.
- 14b *°lagnaṃ... °gam*] I have kept the Aiśa neuter endings. (Cf. 8c)
- 16b Aiśa neuter endings, cf. 8c.
- 17cd The word *jaṅghā* is treated as an -a stem masculine in the dual (Aiśa).
- 18d *payah*] is treated as an -a stem masculine noun. (Aiśa thematization)
- 20d *°sādhakām*] is Aiśa for *°sādhikām*.
- 21b *aghoryādy°*] The correct form would be *aghorādy°* since the first Yoginī in the mantra is Aghorā. I think the form Aghorī is used to distinguish it from a possible form denoting male deities.
- 21d *tasya*] It is not clear what exactly this word refers to. I suspect that it stands for the possibly as an Aiśa collective singular, implying all the three *vidyā*-s.
- 23b *vāk*] is Aiśa usage: nominative for the accusative *vācam*.
- 23d *°paṅktyāś*] perhaps *paṅktyā* should be accepted as Aiśa instrumental for the genitive.
- 24a *yojya*] is Aiśa: *lyap* for *ktvā*.
- 26b *dakṣiṇaṃjaṅghayā*] is to be understood as one word, with an intruding Anusvāra to avoid the undesirable two short syllables in the middle.
- 27a I have emended the text in the same way as in 31a. The phrase is a common corruption. The reading of the mss seems too irregular even as Aiśa. The corruption is paleographically.
- 29a *yojya*] is Aiśa : *lyap* for *ktvā*.

- 29b °vibhūṣitam] may be interpreted to be an Aiśa noun standing for °bhūṣaṇam. In fact it is for °bhūṣaṇena vibhūṣitam, as an odd contraction.
- 30b daśanampūrvam] is to be understood in one word, with an intruding Anusvāra metri to avoid two short syllables in the middle.
- 31a °sthena] With this slight emendation, we have the stock-phrase recurring several times in the text. The same line occurs here in 27a (as emended).
- 35c kaṇabhūṣaṇa] has no ending metri causa, for an ending would produce a wrong Ma-Aiśa. Cf. note to 2.1a
- 37c kaṇabhūṣaṇa] Cf. 35c above.
- 39d °praṇāśanīm] is Aiśa for °praṇāśinīm.
- 44b na bhīrave] I suspect a corruption here, for in the list of three, nābhairave or something similar would be more appropriate after nādīkṣitāya and nāśiṣyāya for the meaning. However, there are two problems with this conjecture: one is that in that case we should presume the locative stands for the dative, which – even if a fairly common Aiśa phenomenon – is slightly out of sequence after the two datives. The other problem is that this conjecture would produce a uniquely unmetrical pāda, with a violation of the metre occurring nowhere else in the text.
- 44d °avikalpitam] I have emended the visarga ending of the mss, on the basis of the parallel in the Mālinīvijayottara. It would perhaps be possible to interpret the word as referring to a disciple (without hesitation / uncertainty ?), but that would also presume that we have an active sense to the participle. I think the text reads better with the emendation and the latter supports it doctrinally.
- 45b tasmin] is Aiśa locative for the dative tasmai.
- 46a tasmin] is Aiśa locative for the dative.
- 46d sa eva tu] is a line-filler.
- 47 anayā siddhiḥ] I have made this conjecture for two reasons. First, if we keep the reading of the mss, we have no subject for jāyate in 47d. It would be possible to have niścaya as the subject, but it would be unusual in this text to have the promise of certainty / determination. (The word niścaya- in that case would be treated as neuter for the masculine.) Moreover, manasā siddhā does not yield good sense in the context and appears to be very vague. On the other hand, adopting the reading of the Mālinīvijayottara, we have an appropriate subject for jāyate, and we can treat niścayam as an Aiśa adverb to serve as a synonym for the nātra saṁśayaḥ.
- 48a jñāta°] has been adopted on the basis of the parallel in the Parātrīṃśikā, and because the kind of Aiśa Instrumental Absolute is a common idiom, although jñāna° would be more correct with the genitive vidyāyāḥ. Perhaps this genitive is understood as instrumental, or even the case metri causa (cf. 6.16d)
- 49b cotpatate] Ātmanepada is used instead of Parasmaipada. Aiśa.
- 50a mātṛāśatena] stands for mātṛśatena metri causa. Since thematisation of feminine stems in long -ā stems occurs frequently, this form is unexceptional. Another possibility is that the text read mātāśatena using the nominative for the stem form, which was then felt incorrect by the scribes, who changed it to mātṛā°.
- āveśam] I have kept the Aiśa neuter for the masculine.
- 50d namaskārābhīr] is Aiśa feminine -ā stem from a masculine -a stem.
- 51a smarate] also occurs in epic Sanskrit instead of the Parasmaipada.

Paṭala 4

- 2ab I cannot propose any secure emendation, although I think the meaning intended is mar clear as tentatively given in the translation. The first compound may be acceptable as A for *akṣarasamkhyānam*. *Uddiṣṭā°* may be corrupt for *uddiṣṭvā°*, or the compound may interpreted as a Bahuvrīhi with a past participle, qualifying the first word. In any case, idiom is very unusual and most probably corrupt.
- 2d dakṣiṇasthā] is an emendation suggested by Prof. Sanderson in a letter dated 01/06/19. The expression has a parallel in 3.28a.
- 3a, 6a The absence of Sandhi in 'hrdayāya iti' and 'vajriṇe 'tyāci' are irregular before the *iti*-s, possible in Aīśa.
- 4b śiram] is Aīśa thematised form for *śiraḥ*. The final -m- may also be interpreted as a hiatus filler.
- 6c This *pāda* has a wrong Ma-vipulā without a -ra- in the first half. Such licences may be common in lines giving mantras.
- 6d varmam] is Aīśa thematized form for *varma* (-an). The final -m- may also be interpreted as a hiatus filler.
- 7b tvām] is an insecure emendation. I understand *pramucyate* to be Aīśa usage of the passive instead of the active, i.e. 'it bestows release upon you'. Alternatively, one may emend *pramucyate* to *pramucyase*, but in that case the first word in the line referring to the man cannot be interpreted in the sentence. Thirdly, it is also possible to undersand *tvam* to be Aīśa for *tvām*.
- 7d-8a The neuter endings agree with the first word in 7c (*ślīpadam*) and not with the closer second one (*paśuśabdaś*). Aīśa. It is also possible that *°śabda* was also treated neuter, as D's reading suggests.
- 8d vinibṛṇhayet] is a verb not recorded in dictionaries with these two preverbs. Probably *metri causa*.
- 9a This *pāda* seems too corrupt to emend. I suspect that *°sevā°* is corrupt for *°senā°*, and that the *pāda* expressed that these mantras possess the power of a royal army; but this interpretation is tentative.

Paṭala 5

- 2b °pālān] I have corrected the mss's nominative, which may perhaps also be acceptable.
- 2c siddhim] N's nominative may also be acceptable as Aiśa for the accusative.
- 3a pūrve] is Aiśa for *pūrvasmin*.
- 3b tanūh] may be an overcorrection of an Aiśa form, but Visargas before verse divisions are very often lost through scribal error. The *pāda* forms a cleft sentence inserted in a sentence whose subject is the practitioner.
- 4b asau] for *amum* is Aiśa.
- 4c nairṛte] The masculine forms to denote directions, such as this one instead of *nairṛte*, seem to alternate with the proper feminine form. Aiśa.
- 4d °rājah] follows D for the ending and N for the middle part. N's °rājā may also be acceptable.
- 5a diśi -m-] seems the only reasonable emendation here. The hiatus-filling -m- is very common in the text. Cf. also niśi -m- in 16.32c.
- 5b kaṇṭha°] This emendation of *kaṇa* is required for the correct mantra, cf. e.g. the mss. in the *Mālinīvijayottara* (3.66).
- 6a vāyavye] is Aiśa, cf. 4c above.
- 6cd mantram] is neuter for the correct masculine (Aiśa).
- 7ab I suspect that this line has been put here by scribal or redactorial mistake and the original text is lost, since both the *Tantrāloka*(+ *viveka*) and the *Mālinīvijayottara* have 'sa' for the ending, Soma, and not 'o', as it would be according to this line.
- 7c pūjya] is Aiśa for *pūjayitvā*.
- 7d āpyāyane] is a diagnostic emendation. Something of this kind is suggested by D. **ādhyāpane*.
- 9b I have not been able to reconstruct the original reading here for the crux-marked word. It may refer to Prajāpati's vowel, ā (*payas*).
- 9d cādha°] is Aiśa thematization for *cādhaḥ*°, here also *metri causa*.
- 10b I have not been able to reconstruct the first half of the compound, which probably refers to Viṣṇu.
- 10c-d payanāsādi°] My conjecture is a doctrinal one. The vowels of the *lokapālas* of the directions are ā, ī, ū, ai, au, aḥ, aḥ and ī starting from Indra, according to *Viveka* and *Tantrāloka* 30.42-43ab (quoting the *Triśirobhairava*). Describing it with the Māl. *payas*, *nāsā* (ā, ī) etc. This line refers to the vowels of the seed syllables first, then to the directions, that they are accompanied with the letter of the *śukra* (*guhyaṣṭha*) i.e. the Anusvāra. Aiśa for *payo*-.
- 11c navahastagatāḥ] This word seems odd for the *lokapālas*, and I have not been able to reconstruct it in a satisfactory way (newly-obtained?). Moreover, D has a very different reading, which seems even more corrupt.

Paṭala 6

- 3c mātrgrhe] is probably meant to be read *mātrigrihe*, for the latter reading would be an unmetrical *pāda* with two short syllables.
- 3d manah] should normally be in the dative with *rocate*. Aiśa. (Cf. the scripture Jayaratha *ad Tantrāloka* 15.110b. It is possible that this citation read the same as but was corrected by Jayaratha.)
- 6ab There are several lists of three in the SYM, and the text usually seems to have the first two elements in the accusative and the last one in the nominative. Because this feature is consistent, I have kept it as a peculiarity of the style of the SYM. I understand the lists to be nominatives (and that the accusative belonging to *vetti* in 6c is in the same pattern). It is also possible that the last -s ending is due to the following t-, i.e. this is an Aiśa variation.
- 6b,11e bhūta-] The last *śuddhi* in 6b is *bhūta* in the manuscripts. However, the last element in the description is called *bhūmisaṃśodhanam* in 11e. Most probably one of the elements is corrupt, for the *bhūtaśuddhi* meaning the purification of the five elements in the text is not mentioned here, although it may be silently understood. The inconsistency may be due to imperfect 'cutting and pasting' in the short redaction.
- 6c *yamaṇi] The retroflex *ṇa* in **yamaṇi* in the manuscripts is probably an indication of a lost superscript *r*. The compound may have been *śuddhikarmāṇi* or something similar. It must have referred to the three *śuddhis* mentioned in the previous line.
- 7a kṛtvā] I have accepted D's reading; however, the less correct reading of N may be acceptable.
- 8c vai] I have kept the *vai* as a filler instead of having *viśodhayitvā metri causa*. One could argue that *vai* is not more metrical here, since the *ra* seems to be a corruption of *vipulā* in the SYM and that in fact, *vai* is a corruption of *vi-*.
- 9a This *pāda* has a wrong Ma-*vipulā*, lacking the -*ra*- sequence in the first half. It follows the reading of the mss, and does not seem to need emendation.
- 9ab The gender of *dravya* suddenly changes to the masculine in the second half verse. This is the only way to keep the metre and here we have another example of the interchange of the masculine and the neuter in Aiśa Sanskrit.
- 9d *nicautā] seems to me unemendable. Perhaps corrupt for *nirdhautā*.
- °vardhanī] is Aiśa for °*vardhinī*.
- 10a °*sādhyam* must be a corruption of °*gavyam*, since it is the *pañcagavya* that is prepared at this point of the ritual (cf. reference to a parallel in the transcript). °*sādhyam* does not make sense. The corruption is easily explicable graphically.
- japya] is Aiśa for *japtvā*.
- 11ab mantriṇaḥ] is an extended -*a* stem noun here. (Aiśa)
- 11cd siñcya] is Aiśa for *siktvā*. I understand *astrajaptena* to mean *astram japtvā* Instrumental Absolute.
- 11f kārayet] is Aiśa for *kuryāt*.
- prājñas] is a tentative conjecture by Prof. Sanderson, since *yajñais* does not fit the context: it is not with the offerings that the guru is to purify the ground. The same is used in 3.33a.
- 11e Cf. 6c.
- 13ab The plural is probably meant to express that one is to use various colours. One expects the instr. plur. ending only after the last colour, having the four colours in a compound, or having the ending only at °*varṇair*. However, we have this ending after the third colour, probably *metri causa*. (Aiśa)
- My conjecture *caturvarṇair* for **mikṣu-bandhair* is based on a passage in the *Prāyaścittasamuccaya* from the *Puṣkarapārameśvara*. The parallel is not an exact one, but the context is the same and the style is very similar. The corruption is also paleographically, especially *bandhair* / *varṇair*.

- 13cd The line is somewhat cryptic although the meaning seems clear. *Sitāruṇena* understood a collective singular instead of the dual. (Aiśa)
- 16a udarāmmānatulyam] is to be understood as one word, with an intruding An avoid the unmetrical two short syllables. Aiśa.
- 16cd pūrvāmukhaṃ] has a long -ā metri causa; for pūrvamukhaṃ. (Aiśa)
vāñchitapradam] must refer to the maṇḍala. The corruption of vāñchita° to lāñch be due to the semantic influence of mudrā.
mudrāyā] is Aiśa for the instrumental, cf. parāyā for parayā 7.16a, 7.23a; tryak tryakṣarayā 7.8b; parāparāyā for parāparayā 7.8c; vajramudrāyā for vajramudrayā. The subject of pratiṣṭhāpya is the practitioner, while that of the main clause is the maṇḍala. (Aiśa) Pratiṣṭhitam would be the correct, but unmetrical form.
- 17 This verse describes the triśūlamudrā, which is the same in the Mālinīvijayotta that this one is to be put on the top of one's head. I have not emended kaniṣṭhā°, since the former may be acceptable in Aiśa Sanskrit. I understand °āṅguṣṭhaṃ in 17a and to be a collective singular for the two fingers. (cf. to the dual °āṅguṣṭhau or to °āṅguṣṭham (the latter suggested by Prof. Sanders considered, but since both would produce the only occurrence of a -bha- vipulā preceding -ra-, they must be rejected. The words rjvas... trayah (the first sta rjvas) must be understood to refer to aṅgulāḥ in the masc., although the next li fem. endings. N's reading rjvās may also be acceptable from an Aiśa extended s tarjanya° for tarjanī°, since -ī stems are often extended to -yā stems in Aiśa, e devyā. Anāmi- is for anāmikā- / anāma-. My conjecture of śrīga° for *tuṅgu° is the assumption that śa was corrupted to ta (perhaps via sa, cf. D's *tāla for śūla d), and r is also often confused with u. Śrīga- fits in the metre as well as in the have emended the singular °rūpiṇī to the Aiśa plural °rūpiṇīḥ (cf. yogiṇīḥ) to a the nominative plural of the fingers. It is also possible that a verb such as dad understood with the second line, in which case °rūpiṇīḥ is not Aiśa.
- 18c adri] is treated as neuter and I understand the -m- as a hiatus filler. The whole c is probably due to the attempt to eliminate a repeated -riri-, which would ot produced with correct grammar and Sandhi – trikūṭādrir iva.
- 23b °vināśanīm] is Aiśa for °vināśinīm.
- 28a °ādike] is a collective singular, probably due to the influence of the ending °ād same line, and gaṇam.
- 28d nirodhayet] is for nirundhyāt. (Aiśa)
- 30a pūrvamantrodītān] stands for pūrvodītān mantrān. (Aiśa)
- 30c āgneya°] N's āgneyā° may be Aiśa for āgneyī°, but I suspect a slight corru since the reading is not metrical (it eliminates the -ra-, which must preced vipulā).
- 30d iśānyām] is Aiśa for aiśānyām. The form also occurs in Buddhist tantras, as has pointed out. (E.g. in the Caṇḍamahāroṣaṇatantrapāñjikā fol. 8r, comm. and in the Catuspīṭhatantra)
- śīraṃ] is Aiśa (thematization) of śīras, cf. 4.4c
- 31a nyastvā] is Aiśa for nyasya.
- 31b nyaset] cf. 26a,c
- 32b svasthānaiva] has an Aiśa double sandhi from svasthāne + eva. I unde collective singular, 'on their own places' (i.e. of the guardians of the directions)
- 32c-d °nyāsaṃ] The neuter endings seem to be correct in Aiśa. I have not changed masc. because of sakalas in the following pāda, and left sakalas with the mas an Aiśa phonetic variant before t-
- 33d pūjayet tad] I have kept the wording of the manuscripts (tad meaning maṇḍala of the Tantrālokaviveka's version pūjayeta, but it may be the case that the ātm been corrupted and the Tantrālokaviveka is right. (However, a double -ta- ligature is not too likely to be substituted for a single -t- and a -v- akṣara.) I ha a less significant difference, vidhānataḥ as opposed to vidhānavit. Since the the SYM in the Tantrālokaviveka differs even in more, and more signif

- sometimes, I presume that either these minor differences existed between the longer redaction of the SYM or the text was purified by Jayaratha.
- 35b *saṃmataiś*] as a synonym for *sahitaiḥ* / *saṃyuktaiḥ*, is a tentative conjecture for meaningless readings in the mss. (*saṃsataiś* / *saṃsanaiś*)
- 35c *pūjya*] is *Aiśa* for *pūjayitvā*.
- 36cd Although the reading *snātām* may preserve an original reading in the plural, I think it is more likely that we had the *śiṣya* in the singular, unlike in the parallel *Mālinīvijayottara*. The other endings are also in the singular, and the text cannot speak of one disciple (although it changes to the plural from 42).
- 37b *kuśānvitam*] is a tentative conjecture by Prof. Sanderson. For its possible interpretation, see also cf. notes to the translation.
- 37cd The subject of the *pūrvakriyā*-s is the disciple, while that of the main verb is *Aiśa* (*Aiśa*).
- 39c-d *śaktiḥ*] *Bhaktiḥ* is corrupt for *śaktiḥ*, for the disciple becomes (or is seen as) possessor or the embodiment of Rudraśakti, as the phrase *mūrtibhūtaṃ śiṣuṃ* shows in *Tantrasadbhāva*, among the numerous examples one may cite. The verb 'vicintaye' is corrupt, mistakenly copied from end of the previous line.
- nirdagdham] has been conjectured for **nirmagnam* on the basis of a parallel in *tato nirdagdhaḥ kāyas tu vidyādehaṃ prakalpayet*.
- 40c *nyastvā*] is *Aiśa* for *nyasya*.
- 41b *netrāṇi*] The plural instead of the dual is required by the metre. (*Aiśa*) *Ghaṭṭayet* stand for *bandhayet* or rather *bandhyāt*. (It is the guru that blindfolds the disciple, not the disciple who blindfolds himself at the guru's order.) The form may be the result of back formation from the word *udghāṭayet*, which is almost invariably used to denote the guru then removes the blindfold. The verb *saṃghaṭṭayet* is used by Abhinava in the sense 'collect / gather together' (*Tantrasāra* p144)
- 42-44 I have retained the plural for the disciple(s) here, since the otherwise corrupt readings in the manuscripts seem to have the plural throughout (**śikhāṃ* twice for *śiṣyān*, and *tān*). The plural is also needed in 43, where the text speaks of several flowers, presuming several disciples, each with one flower to cast. However, *puṣpāñjalidharaṃ* in 41c is still in the singular, thus we have a singular in the prepositional clause, and plural in the main clause.
- 42b *°dvāreṇa*] for *°vāriṇa* is needed to be able to interpret the sentence. The disciple enters inside through the Western gate, thus facing the auspicious East.
- 43 My interpretation and translation of this verse is also based on the parallel in *Tantrasadbhāva*. (*Yasya* understood as *yasya mantrasya*) Consequently, *tasya* and *śiṣyasya* refer to the mantra, but is repeated in the compound as *tad°*, resulting in awkward wording, unless *tasya* is taken for *śiṣyasya*, which would be somewhat unnecessary.
- 45ab The meaning here is clearly that one should never eat without making an offering to the deities and to the guru. (Cf. also *Mālinīvijayottara* 8.131cd-132ab) I have not changed *devyā* to the dative (as in *mahyam*), since the genitive and the dative are both possible, although the use of both at the same time is slightly odd. It is in the singular, but we understand and translate it in the plural and as referring to all the deities (*Mālinīvijayottara*), since it is unlikely that a single goddess is understood here.
- 45cd It seems that *śāstraṃ* (D's reading) has nothing in common with the list of flowers, which should not be despised. The reading *śaṇḍam* or *śaṇḍham* may be possible in *Tantrasadbhāva*, but it would presume much deviation in the transmission. Considering the testimony on *śāstranindā* in the *Prāyaścittasamuccaya* (quoted in *Pauṣkarapārameśvara*), I have decided to retain D's reading (also cf. notes to the translation).
- 45d *Nindyāt* is *Aiśa* for *nindet*.
- 46b *nādeyavidhināmiṣam*] is *Aiśa* for *nādeyam avidhināmiṣam metri causa*. The emendation is based on a parallel in the *Tantrasadbhāva*; the prescription of vegetarianism (in contrast with the reading of the mss) would be very surprising.

- 46cd sadākālaṃ] meaning 'never' with *na* seems repetitive, since we have *kadācana* as
 47d °stanīm] I have emended *prakaṭāmbhasī<ṃ>* to *prakaṭastanīm* attested in the
Tantrasadbhāva and the *Tantrāloka*. However, the corruption is difficult to explain
 paleographically.
- 48bc karmaṃ] in 48b is an *Aiśa* thematized a-stem accusative, which is probably
 resulting from the confusion of the stems *karman* and *dharmah*. As the *Tantrasadbhāva*
 shows, *karma-* may be treated as an -a stem neuter, with the nominative *ka-*
dharmā- (*m*) may be an -a stem neuter as well as an -an stem one. In 48c, we have
 stem *Aiśa* neutralized nominative, *dharmam*, while the parallel in the *Tantrasadbhāva*
 is *dharmā* (where one might also consider to 'correct' it to *dharmam*).
- 49a traiḥkālaṃ] seems irregular for *trikālaṃ*, but a similar form is attested in the
 the *Tantrasadbhāva* (*traiḥkālyam*) as well as in the *Mahābhārata* (appearing in
traikālye 12.240.25)
- 49cd My emendations are diagnostic. Although the structure of the sentence is odd,
 it makes sense that the honouring of the *ācārya* is prescribed if he is near, and then
 that one should honour him mentally if he is away. The words *āsannam* and *āpannam*
 make an intelligible opposition. Dr Isaacson has suggested that *āpannam* should be
 and understood to mean 'dead' ('One should mentally pay homage to one's deceased
 if the guru is away'), but I think the word *āpanna* does not have this meaning.
 A similar idea in the lost *Nandipurāṇa*, cited in the testimonia.
- 50 °kroṣṭukijam] The syllable after °*kroṣṭuki*° seems corrupt. The tentative correction
 Prof. Sanderson °*jam* presumes a collective singular. The ending °*ja* in the
 'meat' of an animal is used in the *Devyāyāmala* (*mīnaja*), cited in *Viveka* ad
 29.17. It is possible that here we have a very short version of the *Tantrasadbhāva*
 list of non-edibles, cited among the testimonia. The words *mahiṣī* and *kr*
 represent the list of female animals in the list of the *Tantrasadbhāva*.
- 51b The *api* would be better placed after *pramādāt*, and the metre would not be
 (*pramādād api mantrīṇā*).
- 53cd On the problems concerning the interpretation of this line, cf. translation.
- 54ab maṇḍalaṃ ... samayaṃ] is in fact a compound split into two, intended as
samayamaṇḍalam. Thus, *samaya-* is used as an adjective, instead of keeping the
 relation.
- 55 samālikh-] is the verb to be used with *maṇḍalaṃ*. °*vinyāsaṃ* would require a
 which seems to be understood, but omitted. The construction or phrasing is strange
 (*Aiśa*)
- 56c āhutyastakahomena] is understood as *āhuti* + *aṣṭaka* + *homena* in my interpretation,
 also possible – but perhaps less likely – that the first word was understood as
 absolutive: *āhutyā* + *aṣṭakahomena* retaining the long -ā- of the mss. Since this
 not required by the metre, I have corrected it to a short one in all the occurrences.
 śakto] must be corrupt, perhaps for *śataṃ* or for *bhaktō* denoting the guru.
- 56e sentence starting from 55 is rather out of context here, cf. notes to the translation.
- 57b I understand *siddhayogeśamaṇḍale* as *siddhayogeśvarī-(mata)-maṇḍala*
siddhayogeśa° instead of *siddhayogeśī*° as a result of an attempt to make
maṇḍala as well as *metri causa*.

Paṭala 7

- 1 ācāra] is treated as neuter. Aiśa. It seems that a line or more is missing here, for the transition between the *samayas* and the start of the *dikṣā* is not very smooth.
- 2c yaṣṭvā] is Aiśa for *iṣṭvā*,
devyā] is Aiśa for *devi[h]* (extended stem).
- 5 I understand *dhūpaṃ* and *arghyādikaṃ* to be objects of *kuryād*. Consequently, I take *vidhi* to form a separate sentence. Alternatively, one may take *ayaṃ vidhiḥ* to be a form, nominative instead of accusative, and also understand it as an object of the fi the master of mantras should perform this ritual on the disciple with the appropriate ('With its own mantra' – understand 'with the mantras prescribed for the ritual', coll singular.)
- 6c kuśādyaiś] is conjectural (by Prof. Sanderson). As I have indicated in the translation 'beating' may also be done with a flower (in which case *puṣpādyaiś* may be conjectured with ashes (*bhaṣmādyaiś*). However, only *kuśādyaiś* is metrical, while the flower and may be understood by *ādyā*.
- 7ab I have kept the two accusatives with the nominative at the end of the list of three, understanding each item to be in the nominative. It often happens in Aiśa Sanskrit in a list of three, the first two elements are in the accusative and the last one is in the nominative, also cf. 11ab.
- 7c imaiḥ śuddhair] is an Aiśa Instrumental Absolute. The pronoun is treated as an -a noun. (Aiśa)
- 8a śodhayet] is supplied on the basis of the reading in 9a: *śodhayeta*.
- 8b tryakṣarāyā] is Aiśa for *tryakṣarayā*, which would be unmetrical.
- 8c parāparāyā] is Aiśa for *parāparayā*. The -a- is lengthened *metri causa*, to have a -ra- -bha- Vipulā.
- 9c parāyām] would be more appropriate in the Instrumental. The Locative and Instrumental are interchangeable in Aiśa.
- 9cd We should understand a sudden change of subject in the middle of the line. (Aiśa) of the verb in 9a is the guru, called expert in ritual (*vidhānājñāḥ*) in 9c, but then the *yojyaś* in 9d must be the disciple. This is more acceptable than D's odd *yojya* (for Cf. 7ab. I understand this list to be in the nominative.
- 11ab Cf. 7ab. I understand this list to be in the nominative.
- 11d sthāne] is required by context, to be construed with *niyojanaṃ* (meaning the Yojya joining the disciple to the appropriate level). The only possible meaning for **sthā* be the purification or preparation of the place, which is mentioned as *sthānaśuddhiḥ* afterwards.
- 12a karmany ... tasmin] I understand this as a collective singular, cf. translation. (Aiśa)
- 12b āhutiḥ] of N has been adopted with the lengthened -ī *metri causa*, to avoid two syllables in the middle. Aiśa. The same lengthening occurs in 8.26b.
- 13b āhutiḥ] may be an overcorrection on the editor's part; the word may be treated as Aiśa, which would explain the reading of the mss (*āhutiṃ* for *āhutin*)
- 14c śeṣaṃ] is somewhat diagnostic. I understand the offering to be made for any kind of omission collectively.
- 15b karmaṃ] may be acceptable as an Aiśa accusative considering the tendency towards thematization (*śīras* → *śīra*, *karman* → *karma*).
- 15d sādhaḥkottamam] must refer to the disciple, although it usually refers to the Sādha guru. D's nominative may also be considered referring to the guru, but then the omission is missing in the sentence.
- 16a parāyā] is Aiśa for *parayā*.
sakalatve] has a somewhat superfluous -tva suffix, probably *metri causa*. *Sakale* is enough, just as *niṣkale* in 16c.
- 16 A parallel structure is expected in the two lines, but the genitive *muktikāmya* is paralleled in the first half of the sentence. The locative is more likely (*siddhikāmya* emendation by Prof. Sanderson) – meaning 'in case of someone wanting *siddhi*' – nominative of the mss, which would be difficult to construe in the context.
- 17d pūjya] is Aiśa for *pūjayitvā*.
- 20c recya] is Aiśa for *recayitvā*.
- 21ab kumbhakena + avinirmukte] is required by the sense, *vinirmukte* would be self-

- 21d *catuṣṭhaṃ mānaṣaṃ smṛtaṃ*] is required by the sense as well as by the metre if we improve on the third *pāda*. However, this half-line sentence seems very cryptic, and no emendation is perhaps not fully convincing.
- 23a *parāyā*] is Aīśa for *parayā*.
- 25a *śiroddeśe*] is Aīśa for *śirodeśe*.
- 25b *sā caitat*] is a diagnostic conjecture by Prof. Sanderson.
- 25c I understand ā- in *āpādataḥ* in the less frequent sense of 'at' instead of 'up to'.
- 25d *nyāsaṃ*] is treated as neuter (Aīśa).
- 26-27 Emendations and conjectures have been made on the basis that the eight Yoginīs of P are meant here.
- 26d *°nāyikāḥ*] is Aīśa plural for the dual.
- 27a *vamanī pānābhiratā*] is one of the few irregular Bha-vipulās, which lacks the -ra- sequence at the beginning. Since it lists names, this irregularity may be more acceptable here than elsewhere.
- 27d *śiroddeśa°*] cf. 25a.
- 28b *sarvaṃ jñātvā*] is a diagnostic conjecture by Dr Isaacson.
- 31cd- I understand the word referred to here – with *kīrtitaṃ*, and *aṅgāvasānaṃ kartavyaṃ* – *nyāsa*
- 32ab treated as neuter (Aīśa).
- 32d *asaṃśayaḥ*] stands for *nāśa / na saṃśayaḥ*. (Aīśa) This phrase occurs several times and does not need correcting to a rather rare *asaṃśayam*.
- 33b *tajjñāḥ*] is a diagnostic conjecture. A *yadi* is understood here.
- 35a *sānuraktaḥ*] is a diagnostic conjecture. In fact, *anuraktaḥ* would be enough, but then starting -s- of the mss would be inexplicable. I presume that this is an Aīśa form, where *anurakta* stands for *anurāga* (past participle made into a noun, cf. *rahita* for *viraha* in *striyāyām*] as a locative implies that the stem of *strī* is substituted by an Aīśa extension *striyā*.
- 35b *sarvaraktakām*] is a somewhat unusual and ambiguous word. Cf. translation.
- 36ab I understand *yasyās* to refer to the woman to be subjugated – If one recites this mantra a hundred and eight times for / on that woman (having that woman in mind, perhaps) one will gain power over her immediately.
- 38 38d is perhaps the result of an eyeskip or some other substitution from 38b. In 38d *nānyacintakā* does not fit in the sentence. It is also possible to understand the second *nānyacintakā* to belong to the next line as the subject of *āpnuyāt*, although I find this option unlikely. What the author had in mind, for it breaks the *śloka*. Despite this textual problem, the meaning seems to be clear on the whole. For another example where the nominative is used for the genitive / dative, cf. 6.3d, which shows that this structure may well be an Aīśa peculiarity.
- 39a *rūpāpyāyam*] is a diagnostic conjecture (*japādhyāye* mss). A collective singular ending is more likely than the dual (either in the neuter or in the masculine). The couplet concepts of beauty and fullness of the body is unexceptional. Paleographically, *rū°* corrupted to *ja°*, and the similarity between -py- and -dhy- has also contributed to the corruption.
- 41a *aparāyā*] is odd here, because one would expect *Parā* to be mentioned. I am not sure of an odd change of subject (as a result of redactorial cutting-and-pasting), if it refers to the goddesses (a Matchless One) or if the noun in fact denotes *Parā* as 'the Matchless One' who have adopted the last solution in my translation.
- 40-41 *tataḥ*] The sentence structure is Aīśa. There are three subordinate clauses, one with two with optatives, with a *yadi* understood. The main clause in 41d comes after the subordinate clauses, conforming to the structure of the *yadi* clauses and giving *tataḥ* as a link. However, the main clause has no appropriate main clause. In fact, the *yaḥ* clause should also be a *yadi* clause properly with the main clause. This structure seems to be a common Aīśa one, in which the speaker forgets, as it were, the way in which he started the sentence, and ends it ungrammatically (as if he had started with *yadi*), but still intelligibly.

Paṭala 8

- 1a me samayaṃ] is a very tentative conjecture, but I think it is appropriate in Me may stand for *mayā* as an Aiśa irregularity, but I think it is more likely is to be understood to stand for the causative *jñāpitam*; thus meaning 'the Sa been taught to me [by you]'. *Samaya* is treated as neuter (Aiśa)
- 1c °vinyāsam] is treated as neuter (Aiśa).
- 3b bhuktūmukṭiḥ] I have made a correction here to have a singular form, referring alternative with a collective singular; however, it might be argued that the dual verb *pravartete* may be a better correction. Since the dual is quite unusual especially with a proper verb form, and it would violate the metre too, this can be rejected.
- 5d °pūrvakam] may be corrected to have a Visarga at the end as qualifying the expression may also be understood adverbially, therefore I have retained
- 7b As I have indicated in the translation, I understand a *kuryāt* in this *pāda*.
- 8c sūtrayen] is unrecorded in dictionaries in the meaning 'trace with a thread', seem unusual.
- 8e catur aṣṭakaram vāpi] is a slightly odd (Aiśa) *sāpekṣasamāsa* employed *me* the whole expression most probably means 'of four or eight hand's length' (*aṣṭakaram vāpi*). Also cf. translation.
- 11ab °ārakamānena śūlaśṛṅgānvitāni ca] is a tentative conjecture. Cf. the parallel *Tantrāloka* 31.59.
- 12a śulākhyam] is a somewhat odd compound. For possibilities, cf. translation the note on °*kalākhyā*° in 37c.
- 13b mudraiḥ] is treated as a masc. -a stem noun instead of fem. -ā stem. Aiśa.
- 15a aghoryādyāḥ] is a doctrinal emendation, cf. e.g. 6.28ab, 6.55ab, and 8.1c.
- 16a mārjya] is a conjectural emendation, presuming an Aiśa absolutive (*lyap* for understand that the *caru* is to be purified here, since this is the substance of the deity.
- 16c adhvāsita°] is used for *adhivāsana* (Aiśa substitution of a past participle for
- 17a bhairavīkṛtadehāṃś] is a doctrinal emendation. Cf. e.g. 8.13c.
- 17d pūrvapūjā kṛte satī] is an extremely odd Aiśa construction, but the meaning 'having done the previous[ly mentioned] Pūjā'. In spite of the oddity of expression, I do not think the line needs emending. However, I am not sure about the exact of this unusual locative absolute. My choice of printing is not intended as the phrase.
- 20d sthānam] seems to make sense (cf. translation), but the emendation to *sthā* be considered.
- 21d pūjya] is Aiśa for *pūjayitvā*.
- 22a °yutam] is the result of my emendation, for reasons, cf. notes to the translation.
- 25b °niyojane] is to be understood as standing for a locative dual. An Aiśa construction singular may be presumed.
- 25cd Although I have decided to standardize the locative endings as required by the text, I think it is also possible that the ms readings are not to be corrected, and we have another list of three, in which the first two elements are given neuter nominative endings, and only the last element is inflected in the appropriate way. Cf. 7.11ab, although these examples are only in the nominative.
- 26b āhūtībhiḥ] is Aiśa for *āhūtībhiḥ*, *metri causa*. The most avoided violation is the two *laghus* in the middle, therefore I have accepted this lengthening Aiśa feature.
- 27d °śuddhir] is a correction, but *śuddhiṃ* may be accepted as an Aiśa neuter *anusvāra*. I have made the correction because a superscript -r- may well have been miscopied as a dot.
- 29-36 There are a number of occurrences of different Mothers – with alternative stems and its plural (for Sanskrit nom. pl. *mātarāḥ*): *mātarāḥ* (thematization) and (creating a long -ī stem, which is then transformed into a long -ā one). The occurrence of the regular Sanskrit form is in 29b, which consequently may be an error – or overcorrection – for the Aiśa *mātarā*. The odd stem *mātryā* occurs in verse 34.

- 29a ye] stands for *yāḥ* (masc. for fem.) – Aiśa.
 29b narakebhyāḥ patitvena] is Aiśa. One would expect *patitva* to stand with the but the text has the dative / ablative. The metre would not suffer from a change of case, but I think we should keep the form as Aiśa.
 29d mātārānyā] has a double sandhi from *mātārāḥ* (Aiśa plural) + *anyāḥ*.
 32a °jalānalasāmīra°] I have made a doctrinal emendation (jalā° from jālā°), but retained the form *sāmīra* instead of correcting it to *samīra* to keep the metre.
 32b °ādī°] seems to be a doctrinally unnecessary filler, for there are no other elements added to the list in 32ab. However, the *ādī* may also be a somewhat unusual element indicating that these elements are the first ones among the *tattvas*, understanding them as forming a *karmadhāraya* compound (Thus translate 32ab as follows: ... establishing the elements of Earth, water, fire, wind and ether as the first ones [among the *tattvas*]).
 32c tanmātrebhyas] is odd with the dative / ablative ending, instead of a locative.
 32e indriyaiś ca samudbhūtāḥ] is again odd, for one would expect the ablative of the instrumental (unless it is to be understood *indriyaiḥ saha*, which is unlikely).
 36c tatra°] is a diagnostic conjecture.
 37b °niyatis°] has been accepted following D, since it may preserve an original reading, inserting an additional consonant in order to avoid the undesirable *niyatī* which would spoil the metre. Although most examples have an intruding *ā* (e.g. 6.16a), it is not surprising that the intruding consonant is *-s-* here, given the preference of the SYM of putting the dental sibilant before the *-t-*.
 37c °kalākhyā°] is a doctrinal emendation, made in order to have all the five *kā* (*vidyā*, *kalā*, *rāga*, *kāla* and *niyatī*) on the list. The °*ākhyā*° element may be (from °*ākha*° in N and °*āśca*° in D), but I think it happens in our text that 'named' or 'so-called' is appended to a word to fill the line with the necessary number of syllables. The compound definitely needs to be kept together, whatever the diagnostic emendation for the °*ākhyā*° element.
 38b samsthitānyā] has Aiśa double sandhi from *samsthitāḥ* + *anyāḥ*.
 39a sarvāḥ śuddhā] is a doctrinal conjecture. Also cf. 40f with a synonymous *sarvāsām paśīḍhanam*.
 39b śodhitair] is an Aiśa Instrumental Absolute without the subject expressed.
 41 As I have remarked in the notes to the translation, a line or portion of the *Sādhaka* must be missing here, and this is indicated by the dots in angle brackets.
 41a °sādhyā°] seems to function as a filler, without adding any information. One may understand here °*sādhyasiddhi*° as 'the success achieved with the *Sādhya* mantra', the success related to Bhairava (*bhairavī*).
 41b tattve tu bhairave] is a doctrinal conjecture. That the liberation-seeker must attain the highest *tattva* has been mentioned several times here and in other texts (e.g. 7.16).
 42 Neither the text nor my interpretation in the translation is very secure here. I understand the verb *yojayet*.

Paṭala 10

- 2ab One is to understand a quotative *iti* after *siddhir vidyāṅgasamsthītā*.
 3d *vidyāvratā*] stands for the accusative *vidyāvratam metri causa*, to avoid an unmetrical *pāda* with -ra-. Aīśa.
 4b *mantratadgatacetasah*] The emendation by Prof. Sanderson is based on a similar p 13.4b *dhyānatadgatacetasah*. The corruption is easily explicable paleographically: -tva- (corruption involving consonant ligatures), -ta- → -bha- (easily confused letters script), and -ce- → -ve-.
 4c *yāgam*] is an emendation justified by D's testimony in 19a, and by what is enjoined 19a also shows that N is likely to misread *yāga* as *yoga*.
 6ab I suspect that there is a line or two missing here, since this is the only case where the observance is missing. It follows from the others that this must be associated *hrdaya* or *vidyādhīpa* mantra.
 6c I think it is an odd Aīśa *sāpekṣasamāsa*, similar to the one in 8.9c. However, the text be corrupt, therefore I have italicised it.
 6d *dikpālavat*] is an odd comparison here, and may be corrupt, cf. notes to the translation
 7b *°opavītinah*] has an Aīśa thematized stem, and is to be understood as a nominative.
 7d *hasantocair*] I quote Prof. Sanderson on his emendation: "The fusion of *uccair* preceding item is [...] likely to be the result of double external sandhi (<-taḥ uccair the preceding, I propose that *hamsataḥ* is a corruption of *hasantaḥ* (= *hasantaḥ*) from the displacement of the superscript Anusvāra dot from *sa* to the prece understanding this as the nominative singular of the masculine of the present active of *has* with thematic extension (*°a[n]t-* > *°anta-*). This extension of present active p which reflect Middle Indo-Aryan (see Pischel §560; cf. BHSG §18.4.31) is not unco our corpus... [For examples listed by Prof. Sanderson, cf. Aīśa grammar]
 8b Prof. Sanderson has suggested a tentative conjecture for *neyāt. nayāt*, meaning 'with However, this would spoil the even *pāda* (with -ra-).
 8c *brahmaśīrasayaitat*] is doctrinally required, since this is the observance of the second The corruption *°śara°* is probably due to the occurrence of *śara* in 6a. *Śīras* is thematiz
 9b *pīta°*] I have emended N's reading (*rakta*) because apparently this *vratā* is dominat colour, similarly to the previous one, which was *rakta*. The corruption is probably c influence of the previous verses.
°opavītinah] cf. note to 7b.
 10a I have not been able to reconstruct the text between crux marks, but I suspect it ha regular or an Aīśa irregular locative absolute (the latter perhaps similar to the one i *pūrvapūjā kṛte satī*).
 10c *°ācāro*] is a tentative conjecture by Prof. Sanderson.
 10d Prof. Sanderson notes: 'we can accept the reading *devamūrtayaḥ* by seeing as a through stem-extension for the nom. sg. *devamūrtiḥ*. I have not recorded such a fo notes and so hesitate to make this suggestion. It would be parallel to stems extende to-ava. Edgerton (BHSG §10.7) notes the occurrence of *ṛṣaya-* for *ṛṣi-*. It remains t *rudrāṇyā* is not necessarily gen. sg. The stems of fem. nouns in -ī are frequen extended to -yā in the Vidyāpīṭha literature. So our text may be intended to c meaning *rudrāṇidevamūrtiḥ*
 11ab The parallel passage from the *Svāyam̐bhuvāsūtrasaṃgrahaḥ* edited by Prof. Sand quoted among the testimonia is as follows:
vratam puruṣtutasyāpi māsam ekam cared budhaḥ
sarvakṛṣṇopacāreṇa śivārcanarataḥ sadā
A = NAK 1-348, NGMPP A 30/6, f. 49r; B = Mysore ed., 21.32; C = IFI, T. No. (27.32)
a *vratam* BC : *°ta* A • *puruṣtutasyāpi* AC : *purutasyāpi* B c *sarva* A : *sarvam* BC
 11c This *pāda* has one of the few irregular Bha-vipulās, which lacks the -ra- sequence half.
 11d *vācābhibhartsanaḥ*] is a diagnostic conjecture. The corruptions of -bhi- to -ni- (due to similarity), -bha- to -ba- (due to similarity of pronunciation) and -tsa- to -ha- (ag graphical similarity) are explicable. The verb *abhibharts-* has been recorded as occur *Mahābhārata* and the *Rāmāyaṇa* (Böhtlingk and Roth). Although I think the verbal n line is probably *abhibharts-*, I am sure neither of the form nor of the meaning of th

my reconstruction I have conjectured a *bahuvrīhi* compound, presuming that *vāc-* thematized root for *vāc-*, but the second element may also be a past participle with instrumental of *vāc* (*vācābhibhartsitaḥ*). For the meaning, it may be 'threaten so as in *Rāmāyaṇa* 1.26.14 (Viśvāmitra threatening the Yakṣiṇī Tāṭakā with the *viśvāmitras tu brahmaṛṣir huṃkāreṇābhibhartsya tām*) or 'deride, ridicule' as in *M* (3.10921). I have accepted the former, for in that case *vācā* is not a superfluous *a* could threaten someone with other things, but it would be difficult to ridicule something other than words). Moreover, this meaning seems to suit the general character 'black observance' with the cruel look better.

- 12c *puruṣtutasyaitad*] is a doctrinal conjecture; here the text must have the observed *puruṣtuta-* / *varma-* / *kavaca-*mantra.
- 12d *vaśyaṃ*] Following Prof. Sanderson's suggestion, I understand *vaśyaṃ* to mean (Aīśa)
- 13cd On the interpretation of this line and the tentative conjecture in 13d, Prof. Sanderson [This must] refer to the ashes, Yajñopavīta and flowers. I am content to take *evam* as loosely adverbial, qualifying the performance of the Vrata. Perhaps the correction since *m* and *s* are frequently confused in this manuscript, is to emend *vāsaṃ* to *vāmodyatakaraḥ* 'holding aloft his left hand', though this involves an irregular *v* (*udyatavāmakaras*).
- 15b *caṅkraman*] 'wandering about' is probably contrasted with *sthitaḥ* 'staying [at the place]', although this interpretation may be false, since the line seems corrupt at the end.
- 16d *ekaikaṃ ... anupūrvaśaḥ*] express the same meaning, the latter probably serving as a filler.
- 17b *mantriṇā*] I have not emended the instr. *mantriṇā* because I think this line can be read with *kāryaṃ* in 18a. However, one may rather try to construe it with the verb *ja*, the same word occurs with *kāryaṃ* in the same line. I think that this kind of repetition of words in the same sentence is unexceptional and should be retained as an Aīśa. One of the occurrences simply functions as a filler. Cf. 6.4, where *śuciḥ* is repeated where *guhyāḥ* is repeated superfluously.
- 18a *evamvidhaṃ*] for *eva kṛtaṃ* is a tentative conjecture.

Paṭala 11

- 1b jarāmṛtyuharam] I have adopted the reading in 3b, because I think it suits the style of the text. However, it is also possible that – as Dr Isaacson has suggested to me – a verb *haren* was intended here (preserved in the mss), with the dual of the compound.
- 2c prṣṭo] has been adopted following the suggestion of Prof. Sanderson that this Prakrit form seems sometimes to be preferred in Aīśa, especially before consonants. The corruption is explicable (the mss have *prṣṭau*), while an original *prṣṭas* with correct Sanskrit sandhi is difficult to justify.
- 2c °asurair] instead of °surair is very likely to be the original reading considering the immolation of *devas* in the same *pāda*, and that of Sukra in the next one.
- 2d brahma°] may have been an overcorrection on my part. The long -ā may have been an indication in Aīśa that the deity (masc.) and not the abstract *brahman* (neut.) is meant.
- 3d The sentence is formulated slightly awkwardly (*kathyamānam śṛṇu*).
- 4a ākāśam bhūtanilayam] is a correction made in Sanderson 1990:35.
- 4c samopetaṃ] is Aīśa for samupetaṃ *metri causa*.
- 5a °sphatika°] for °prakṛti° (Sanderson 1990:35) is supported by a parallel phrase in 7b (*śuddhasphaṭikasaprabham*) and 9a (*svacchasphaṭikasaprabhāṃ*).
- 6a °rūpeṇa] is an emendation from Sanderson 1990:35, where it is not marked as such. It is required by sense and the phrase itself is quite standard. The change from *rū°* to *jā°* is from a Kuṭila original.
- 8a vyoma°] is what Sanderson (1990:35) reads in N, which I cannot identify as such on the text. Therefore I have marked it as conjecture fitting into the context very well; he also reads *vyoma* which seems definitely *yaś* to me.
- 8ab I take *candra* as regularly masculine, although two of the three endings suggest an Aīśa.
- 9c sravantīm amṛtaṃ] has been adopted on the basis of SYM 12.7c, which is also parallel in *Mālinīvijayottara* (*sravantam amṛtam divyam* 16.53c). *Sravantī sāmṛtaṃ* was conjectured by Sanderson (1990:35), which is almost identical. Keeping the mss' accusative ending in *amṛtaṃ* word, it is also possible to conjecture *sravantīm tām payam*, which is more difficult paleographically, although it is somewhat paralleled by a similar phrase in 10c (*sā sravantī param kṣīram*). In that case, one must presume an Aīśa thematization of *payas* similar to *śiras*.
- 9d mantranādāntasarpiṇam] For the first two syllables I have accepted the conjecture in Sanderson (1990:35). In a letter of 15 May 1997, Prof. Sanderson explains it as follows, arguing for another conjecture I proposed with the omission of *mantra*°: '*nādānta*° does not express anything as *mantranādānta*. Unqualified *nādānta*° would be taken as referring to the point of subtle body with which the *nādāntaḥ* is associated in *mantroccārah*. The goddess is vāyū above the body of the Sādhaka and the nectar as pouring from her down to the Brahman. Since this Dhyāna is accompanied by Japa of the Parāvidyā it is quite appropriate that it should be required to identify the source of the nectar with the upper limit of the *mantroccārah*. The resonance of the Mantra dies away.' Consequently, accepting this conjecture, I understand *mantranādānta*° to denote the point where Parā is situated, twelve inches above the head. However, I have further emended °sarpiṇam (the former was accepted in Sanderson 1990:35), for this word cannot refer to anything other than the nectar. This is supported by the parallel in the *Mālinīvijayottara* (quoted *ad loc*). (The corruption is explicable as a scribal attempt to make the word agree with the other adjectives in the feminine in the line, describing Parā). As a result, the conjecture in 9d must be understood 'that which flows from the end of the resonance of the mantra'. Another solution to be considered is based on a suggestion by Dr Isaacson to emend *mantranādānta* to *yat tan*. It suits the style of the text (cf. 10d *yat tat satyam sunirmalam*) and is close to what we have in the mss. This emendation understands *nādānta* in the technical sense referring to the phase in the *mantroccārah*. Kṣemarāja and Abhinavagupta use *nādānta* as denoting the topmost part of the level Sadāśiva, i.e. being at the cranial aperture in the body. See *Uddyota ad Svachchandratantra* 10.1226-1229ab describing *nādānta* and its deities as the (uppermost) group: *evam atra sādāśive tattve suśiva-bindu-ardhacandra-nirodhikā-nāṭya-rūpāni pañcāvaraṇāni*. Abhinavagupta's *Parātrīṃśīkāvivarāṇa* (p128) has the following description of the subject of the throne of the three deities of the Trika placed above Sadāśiva: *...sādāśivaśāsanam nādāntapakṣaniviṣṭam...* That the topmost part of Sadāśiva coincides with the cranial aperture can be inferred from *Tantrāloka* 15.313-314, which describes the prongs of the

be visualised by the Sādhaka as coming out of Sadāśiva's navel, through three holes on his head. (*tasya nābhyutthitaṃ mūrdharandhratrayavinirgatam / nādāntātma smarec chakti-vy samanojjvalam // arātrayaṃ dviṣaṭkāntaṃ tatṛāpyaunmanasaṃ trayam / pañkajānāṃ sitaṃ saptaṭriṃśadātmedam āsanam //*) The middle prong, on top of which Parā will be placed, comes through the Brahmarandhra, immediately above Sadāśiva's navel. It is also mentioned in the same passage, that the sphere where the prongs come out representing three powers (Vyāpinī and Samanā, not yet the Trika triad) is characterised by the end of sound (*nādānta*). Also cf. Padoux 1990: 101-102. The translation of the *pāda* would then be 'that which flows down to the cranial aperture', understanding *nādānta* not as the source of the nectar, but the point where it reaches the Sādhaka.

Nevertheless, I have italicised the whole phrase, for I have found neither conjectures nor emendations convincing for two reasons. One is that the terminology seems to me somewhat unusual in this text, and is not paralleled anywhere else. (It might be argued, however, that this is due to the brevity of the recension.) Secondly, the parallel passage in the *Mālinīvijayottara* (16.54b) (*cetonālānūsarpaṇā*) has a very similar expression, which could well be closer to the original. Since the description of the *Mālinīvijayottara* differs on several points, one may reject the argument. Yet, *anu* could easily have been corrupted to *anta*, just as perhaps *nālā* to *nādā* (possibly via *nādā*).

- 10b *hy*] is emended understanding the -hy- as a hiatus filler; the -hy- ligature could have been corrupted to -tm-. Sanderson (1990:35) reads hypermetrical *paramātmānāmṛtavāhinī* (correction). Following this suggestion, one may also presume that either *paramātmā* or *parātmā* (with the same meaning) was the original reading.
- 10d *yat tat*] is somewhat superfluous, and probably serves as a filler.
- 11 *patad dhy ... viśad ... plāvayad*] are emendations by Sanderson (1990:35). Cf. the same structure with *viśad* in 12.8c. The last two verbs may have been in the optative as the mood is indicated by the superscript -e-s, but since superscript -e-s are very often read into the text, the emendation does not require special justification. Nevertheless, it must be pointed out that this structure with corrected participial forms is something of a rarity in our text.
- 11d *āntaḥ*] was conjectured by Prof. Sanderson in a letter dated 15 May 1997.
- 12d *niścayaḥ*] may be an overcorrection of the *Aiśa* neuter ending, but ends of lines are particularly liable to corruption.

Paṭala 12

- 3b devyāḥ] is to be understood as an Aiśa plural from the extended stem *devyā-*.
- 3b-4a The confusion between °rūpa and °jāpa or °jāya occurs very frequently in our mss. Cf. e 11.6a.
- 6-7 The object in 6 suddenly changes from Parā (in 4) to her garland (*mālā*). Then in 7ab, we have a separate sentence inserted, with the *mālā* as subject. In 7cd, we have Parā again as object (and the Sādhaka as the subject, cf. 9d, performing the visualization). Aiśa.
- 8a mahā-oghaiḥ] has a hiatus produced *metri causa*.
- 10a dhyānam] is a doctrinal emendation, cf. 3d.
- 11b °pādakāḥ] in the masculine is needed (contrary to the mss) because this line seems to be parallel to the next two and not to the previous one, i.e. this word probably refers to the Sādhaka and not to *kavītvam*.
- 11e vettā] is a diagnostic conjecture based on a similar construction in the previous line with *kartā*.
- 12b vettavyaṃ] is also a diagnostic conjecture.
- 14a The reading of the mss (°mānasam) is probably the result of an attempt to produce an ordinary second *pāda*, but I hesitate to correct it to °mānaḥ sa, for the *vīpulā* would lack caesure. Nevertheless, the meaning seems clear. One could perhaps also adopt *adrśyamā caiva* with Aiśa Sandhi.
- 15d saktubhiḥ] is required by the context, while *śaktibhiḥ* of the mss is a typical corruption through simplification, due to the similarity of this often recurring word to *saktu*.
- 15-16 The word order and the structure of this sentence is somewhat confusing. I think *japa* be construed with *tritayo*, the latter understood as Aiśa for *tritayaṃ* including a Prakrit ending. *Phalāhāro* is to be understood with the other instrumentals in an Aiśa *sāpekṣas* (i.e. *phalāhāraḥ kandāhāro vā* etc.) Cf. 8.9c, 10.6c. However, the information is repeated made more precise in 16c – one is to eat only one of these – by attaching an absolutive sentence. This solution or sentence structure may also be considered Aiśa.
- 17a pratyakṣās] is to be construed with the neuter *śāstrāṇi*. (Aiśa)
- 20d sādhakena] is Aiśa instrumental for the locative.
- 22b yasmin dvīpam] is Aiśa. Either the locative pronoun stands for the accusative (which is somewhat unusual), or an Aiśa Sandhi is understood as follows: dvīpe + āśritāḥ → dvīpe āśritāḥ → dvīpa -m- āśritāḥ. Instead of a double Sandhi, we have a hiatus filling -m- *causa*. However, it must be mentioned that *āśri-* should normally stand with the accusative.
- 23a paśye] is Aiśa for *paśyet* (elision of final -t), although it is not required by the metre.

Paṭala 13

- 1c tasmin] is understood for the feminine (Aiśa), and would also be better in or dative.
argha] which should be masc., is treated here as a neuter noun, perhaps of *arghyam* or *arghapātram*. For this very reason, and because it is needed in keep the metre, I think it does not need correcting.
- 1d japet parām] is a tentative conjecture. It would be difficult to explain paleo- but is needed doctrinally. Something similar was definitely here, since later *sādhana* of the other two goddesses are also described.
- 4a japate] is Aiśa *ātmanepada* for *parasmaipada*, *metri causa*.
- 4b dhyānatadgatacetasah] *Cetas* has an extended thematized stem. (Aiśa)
- 5d sevākṛto] is an emendation by Prof. Sanderson and is based on the parallel notes, such reversed Bahuvrīhis are very common in Aiśa texts
- 6b sadā] at the end is a filler rather than a meaningful addition. (The same fill 4d)
- 7a grhī] is an emendation by Prof. Sanderson (22 May 1997). He also following two parallels:
grhastho vā yatir vāpi āśramaika- (This is the reading of the non-purified recension of the *Svacchanda* NAK 1-224 f.31r6. The Kashmiri edition reads *vāpi*)
aṣṭāvaraṇikaṃ hy etac chivadavyaiḥ śivātmanā
yaṣṭavyaṃ sādhakendreṇa grhe tu grhinā sadā
dhṛtabhīmavratāir dhīrair (var. ghorair) vīradavyaiḥ supuṣkalaiḥ.
In: *Jayadrathayāmala* 1.15.
vratino] is an Aiśa sing. nom., thematized from *vratin*.
- 7b °caryam] has been adopted, for D's wrong reading with a Visarga indicating reading of a compound (*brahmacarya°*) is probably also slightly corrupted could be acceptable).
- 8d evaṃ] is a tentative emendation by Prof. Sanderson. (22 May 1997) H *japa* must be corrupt, since the text mentions *japa* and then *dhyāna* immediately. However, the main element of the *pūrvasevā* is *japa* (accompanied by *dhya* therefore the line may be meant to convey that one succeeds with the accompanied by *dhyāna*. In that case, D1's reading – *jape* – may. Nevertheless, I have adopted *evaṃ* because the latter interpretation seems forced.
- 9a sevākṛto] is a reversed Aiśa Bahuvrīhi, cf. note to 5d above.
- 10c mahāphalguṣamāṃsa] meaning 'human flesh' (i.e. the same as *mahām* supported by various passages, as Prof. Sanderson pointed out in a letter 1997. E.g. *Niśisamcāra* NAK 1-1606: *athātaḥ caruniruktā bhavanti. dharā surā amṛta, pala māṃsa, amṛtaḥ rudhiro, mahāphalguso mahāmā. Kubjikāmata* 25.227b: *piśitam phalguṣāmiṣam*; and *Svacchandoddyo phalguṣam iti nṛmāṃsam*. The *Mālinīvijayottara* also uses *mahākṣmā* in *mahāmāṃsa* (10.19a) Cf. the expression *pauruṣaṃ kṣmābhavaṃ* for human scripture quoted in *Tantrālokaviveka* ad 29.17, listing the twelve sacraments
- 15d veṣṭyantyah] is Prof. Sanderson's emendation, based on the frequent occurrence contracted (pseudo-)causative (*svārthe ṇic*) forms in -'yati. Aiśa.
- 16-17 I have corrected all the forms *kaścit* to the fem. plural *kāścit* and corrected adjectives to plural, since they are all obviously meant to be in the feminine the metre does not require any deviation.
- 20a grhya] is Aiśa for *grhītvā*.
- 20cd grṇan] is Dr Isaacson's emendation from **vṛṇam* (D) or **hrṇam* (N), with 16.49c and 18.6c as *grṇam* in both mss. Consequently, I have emended *vidyām*, which is required by the meaning of *grṇan*.
caiṣām] is probably Aiśa masc. for the fem, referring to the Yoginīs. The most probably a participle also denoting the Yoginīs, but I have not been it.
- 21a arghe] I have accepted D's reading because the text uses *argha* and not reading here) throughout this chapter.

yacchanti] is Prof. Sanderson's emendation (from *icchanti* of the mss), required in context. Furthermore, it is supported by the fact that in 15c there is another example of our mss writing *-i* for *-ya* (only D2 has the correct *-ya*).

Paṭala 14

- 2b bhasmānulepanaḥ] would be more natural with a past participle °anulepitaḥ a
Aiśa.
- 3a akṣaralakṣaṃ] must be interpreted as a collective singular in the context, for la
prescribed that three *lakṣas* should be recited. This use of the collective singular
huneṭ] is Aiśa for *juhuyāt*, probably *metri causa*.
- 3d °ātme] is the locative of the thematized °ātma as in *adhyātma*. Aiśa.
- 4a aghoreśvararūpeṇa] must mean *Aghoreśvarīrūpeṇa*, in the form of Aghoreśī. Th
feminine noun is made to agree with the following noun, for the sake of the me
gender change may also be simply understood as Aiśa (masculine from the fem
This treatment of Tatpuruṣa compounds seems to be a general feature of Aiśa S
Cf. e.g. 6.54b *siddhayogeśamaṇḍale*.
- 5a analaprakhyam] must denote fire ritual (*homa*) in the context, for the line sun
what the Sādhaka should perform. The second half should normally mean 'like
like' ifc., but in this case I think the compound stands for *analākhyam* 'the one
fire'. This method of adding 'called' to a compound to fill in the metre is not u
(although the use of *prakhya* in this sense is unusual). Cf. e.g. *śūlākhyā* in 8.1
kalākhyā in 8.37c. Alternatively, the sentence may be interpreted as follows: 'th
should perform *japa* with visualization, which is like fire', referring to the colo
goddess. However, this interpretation is very unlikely, for Aparā is not red (lik
Parāparā), but is black-and-brown. (*kṛṣṇapiṅgalā* Cf. 6.24d)
- 5b japadhyānaṃ] as a compound seems to form one concept here, instead of mal
compound dual. (This feature may be considered an example of the Aiśa overu
collective singular.)
- 5d āpyāyanam] is required by the sense of the line, and the confusion between K
and -pa- is unexceptional. Śuklā is the goddess Parā, who is also called *āpyāy
devī* (cf. 6.27c) Her *japa* with *dhyāna* (*tad* probably means *śuklāyā
japadhyānaprayojanam*), which is called *āpyāyanam* here, often ends rites perta
more violent goddesses, as an appeasing end to the invocation of more frighter

Paṭala 15

- 1 a N has *athātaḥ saṃpravakṣyāmi* as the beginning of this Paṭala probably because he wanted to start Paṭala 14 here. Due to an eyeskip, he omitted the whole of paṭala 14 and continued with paṭala 15, which has a very similar first pāda *ataḥ param pravakṣyāmi*. This is the reason why I have accepted D's reading here.
- 1 d-2 abhyarcya] is a conjecture based on the assumption that *yadi abhyarcya* is an Aīśa variant of *yadi abhyarcayet* which combines *yadi abhyarcayet* with *abhyarcya*. Although the resulting syntax is odd, the sense seems to be clear. *Tena* is a correlative to *yadi*. I understand *śrṇu* as 'hear from him there is success'. However, it is also possible that we have the nominative singular of *śrṇu* for the accusative, and the sentence should be construed accordingly.
- 3 c cotpatate] is in the Ātmanepada for the Parasmaipada. (Aīśa)
- 4 c kṛdayitvā] is used in the non-causative sense; here as often, the causative and non-causative sense of the verb seems to be interchangeable in Aīśa. *kṛdayitvā yatheṣṭaṃ syād*] has a somewhat odd sentence structure, and an alternative such as *yatheṣṭaṃ kṛdayet* or *yatheṣṭaceṣṭaḥ sarvatra kṛdate* as in 13.22ab would be preferable stylistically.
- 5 e svecchāyurvid ato] as an emendation was prompted by what is logically required in the second half of the line: the Sādhaka can choose to live on – or to die and attain final release. The compound in this form is unrecorded, but not impossible to construe as *svecchāmrtyuh*.
- 5 f imaṃ] should probably be understood as an Aīśa variant for *idaṃ* referring to the final release, i.e. if the Sādhaka wishes to do so, he can attain final release. It is also possible that the text read *imāṃ* referring to *paramāṃ gatim* or *muktim*.

Paṭala 15

- 1 a N has *athātaḥ saṃpravakṣyāmi* as the beginning of this Paṭala probably because he wanted to start Paṭala 14 here. Due to an eyeskip, he omitted the whole of paṭala continued with paṭala 15, which has a very similar first pāda *ataḥ param pravakṣy*. This is the reason why I have accepted D's reading here.
- 1 d-2 abhyarcya] is a conjecture based on the assumption that *yadi abhyarcya* is an Aiśa which combines *yadi abhyarcayet* with *abhyarcya*. Although the resulting syntax is odd, the sense seems to be clear. *Tena* is a correlative to *yadi*. I understand *śṛṇu* as a separate sentence, not taking *siddhi* in the accusative, but construing it with *tas* 'him there is success'. However, it is also possible that we have the nominative stem for the accusative, and the sentence should be construed accordingly.
- 3 c cotpatate] is in the Ātmanepada for the Parasmaipada. (Aiśa)
- 4 c kṛdayitvā] is used in the non-causative sense; here as often, the causative and non-causative sense of the verb seems to be interchangeable in Aiśa. *kṛdayitvā yatheṣṭaṃ syād*] has a somewhat odd sentence structure, and an alternative such as *yatheṣṭaṃ kṛdayet* or *yatheṣṭaceṣṭaḥ sarvatra kṛdate* as in 13.22ab would be preferable stylistically.
- 5 e svecchāyurvid ato] as an emendation was prompted by what is logically required in the second half of the line: the Sādhaka can choose to live on – or to die and attain release. The compound in this form is unrecorded, but not impossible to construe as *svecchāmrtyuḥ*.
- 5 f imaṃ] should probably be understood as an Aiśa variant for *idaṃ* referring to the text, i.e. if the Sādhaka wishes to do so, he can attain final release. It is also possible that the text read *imāṃ* referring to *paramāṃ gatim* or *muktim*.

Paṭala 16

- 2a praśnam] (Aiśa neuter) has not been corrected to the masculine form, for would require too much change in the text. It is also possible that the text reads 'bhavat, which sounds more correct, but in fact less likely. The optative praeterite is also Aiśa.
- 3a lokaśāḥ] is doctrinally needed here in order to have the chapter on Lokap list. On the problem of *samayā dikṣā*, cf. notes to the translation. The interpretation of *samayā* refers to the chapter on *samayas* and is not to be construed with *dikṣā* supported by N's reading, which gives *samayam*, probably as a collective noun whose overuse is a common feature of Aiśa.
- 3d mṛtyumjayaḥ] is short for *mṛtyumjayasādhana*.
- 4a I think that this line refers to the *kavīṭvasādhana*. Prof. Sanderson writes that on the word 'vāgviśuddha' in a letter dated 01/06/1999: Vāgviśuddhaḥ is an established expression in Śaiva literature, with an appropriate sense. See Paṭala 5.24-28: omkāraṃ abhidhyāyita (24) / hr̥di kurvita dhāraṇām (25) / ṛṣir vipra (26) / vāgviśuddho (27) / maheśvaraḥ (28); and the *Ratnatīkā* ad *Gaṇakārikā* 26, where <vāg>viśuddhaḥ (sic emendavi) is 'transcending vāk' as that from vācaḥ flow. Vāgviśuddhatvam is one of Rudra's *guṇadharmāḥ*. Although the word may be alluded to here, the expression still seems to form part of the list. Perhaps transcending speech implies here that the practitioner gains power of speech. It is also possible that the expression is simply used in a somewhat irregular manner. mahādīkṣā] as a term seems to be odd, but perhaps acceptable. Emending to *mayā* may also be considered.
- 4cd
- 5 I understand *bhairavaṃ* to qualify *mātrvargaṃ*, and that the *ca* connects *śrotravargaṃ* with the previous verse and sentence. Another interpretation may be that *bhairavaṃ* means Bhairava and the *ca* connects Bhairava and the *mātrvarga*. I think the latter interpretation is less likely, since we want Sabdarāśibhairava and the *mātrvarga* without an additional Bhairava. Moreover, the expression 'the Bhairava' would also be slightly odd.
- 7a taṃ śrūtā] is to be understood as referring to a moment in the future. The text *taṃ śrūtā* is definitely not acceptable.
- 7d yogibhiḥ saha] means *yoginibhiḥ saha*, inferring from the coming chapters.
- 7-8 The structure of the sentence and the references of the pronouns are somewhat awkward. Interpret, especially in 8. My attempt in the translation is tentative. *vīryair*] may be Aiśa for *vīraiḥ*.
- 10-11 yathāśakti] seems to be an *avyayībhāva* compound in the sense of 'according to one's ability', referring to the exposition of the letters of the Alphabet Goddess in the next chapter. It is contrasted with *bhairavaṃ yathā* 'as a Bhairava mantra [in the neuter]', but I do not take *yathāśakti* in the usual sense of 'according to one's ability'. The neuter forms are interpreted as referring to this Bhairava mantra.
- yat] has been adopted, following D, but N's thematized Aiśa *yam* is also acceptable.
- yutam] is somewhat superfluous, for *śalālāṭaṃ* already expresses the same sense.
- 12a śīrodeśe] is Aiśa for *śīrodeśe*, occurring elsewhere in the same form. Cf. Paṭala 12.
- 12 The verb *japet* is to be understood here, and I interpret the accusatives accordingly. The method is what Kṣemarāja uses when dealing with some Aiśa forms and is somewhat questionable (as a way to conceal the Aiśa inclination to use neuter everywhere), but I think it is justified here: we have *japed* in 11d.
- 13-29 I have not corrected several mistakes of gender and agreement. I understand *varṇa*, *kāra*, *śarīra*, *pada* and *kara* are treated as both masculine and neuter. I do not 'purify' the neuters. Emendations of the individual letters are fairly simple and must follow the Sanskrit alphabet.
- 14c °puṭas] has not been corrected to the dual, because the singular seems to be intended here. The -s ending may also be due to the Aiśa preference for -s-b. The word *te ca*] sounds awkward, and is also understood to be dual. (Aiśa)
- 15d °pañktayaḥ] is understood as the Nominative Singular of the extended neuter *pañkta* since – as Dr Isaacson has pointed out – this compound is generally used in the singular. However, it is also possible that the plural is used for the dual (as in the text are given suggesting that a dual is intended).

- 17b mātarāḥ] is an Aiśa extended stem plural.
- 17cd-18ab aghoreśyantataḥ] has been conjectured on the basis that the eight mothers of this chapter are from Brāhmī up to Aghoreśi and this is what 17cd should be. The next line gives the alphabetic equivalents of these Mothers, from the 'left shoulder' (ka, for kavarga = Brāhmī) up to 'wrath' (i.e. kṣa = Aghoreśi). Cf. verses 41-42. It is possible that the text had another word with similar meaning, e.g. aghoreśi. I think °antataḥ is more likely, because °tataḥ was probably easily corrupted to antataḥ. In 17c, āditaḥ of D is also acceptable, but N seems to be more faithful to the general on minor points, so I made the correction °ādikāṃ on the basis of N.
- 18c -ca-samyuktam] has an inserted -ca- in the middle of a compound. Aiśa.
- 20a kavargaṃ kīrtito] has been accepted in spite of the lack of gender agreement. -o ending is unlikely to be a corruption for -am, and kavarga is also treated in 3.8d.
- 20cd The line obviously means that the left shoulder and the part of the neck bearing is the letter ca, but the formulation is very strange, especially the word vān which should be in the feminine agreeing with grīvā, and whose second member is corrupt. The line in fact seems to indicate that, although the text uses the formulation 'left (or right) neck', this use is justified because the left and right are connected to the left or right side of neck.
- 22a nitambam] has been corrected from the feminine -ā ending to the neuter, a but it may also have existed in the feminine.
- 22b jaṅgham udāhṛtāḥ] is Aiśa: the feminine jaṅghā was probably transformed to avoid the hiatus, and the masculine plural ending in udāhṛtāḥ probably dual referring to nitamba and jaṅghā.
- 23c-24b I have retained all the words on the list in the nominative in accordance although the accusative would be required for the objects of kuru. °bhāgam to be neuter for the masculine. Aiśa.
- 24a aṅgulyāś] has an Aiśa extended stem, and stands for aṅgulyaś / aṅgulyaś.
- 24c The expression should be understood as a compound vāmanitambagataṃ inserted in the middle, cf. 18c above. Aiśa.
- nitambam] is accepted as neuter here, for a corruption would be difficult from vāmo nitambaś. (Aiśa)
- 25c 'ṅgukalāḥ] is Aiśa for 'ṅgulikāḥ. Cf. 45b.
- 27d raḥ] is in the declined form, for the letters sometimes stand in their declined form instead of the more common stem form (ra). This feature also occurs in Mālinīvijayottara.
- 28b The parallel in the Mālinīvijayottara has sūtra for snāyuh which may signify something. The Kṛṣṇānanda Sāgara edition of the Mālinīvijayottara has °mūtre which is either a typographical error or an unlikely emendation.
- 29b °ayoṣitaḥ] seem unemendable.
- 29cd There are two readings in the parallel passage in the Mālinīvijayottara (cf. verse 29): °kūpeṣu in the editions and °koṣeṣu in the Tantrāloka. Since it stands for krodha in the SYM, I have emended the Mālinīvijayottara to krodha. This emendation has also been confirmed by the readings in three manuscripts: Somdev Vasudeva. Moreover, ha for prāṇa and kṣa for krodha is also found in Kubjikāmata (24.4ab: kṣa samvartaḥ sthitaḥ krodhe, ha prāṇe lākuli sthitaḥ) deriving from the Mālinīvijayottara.
- Prasādam of the manuscripts and krodham of D may be correct here. This may be just another example of gender confusion in Aiśa, while the latter occurrence of the hiatus-filling -m-.
- 31b tvatprītyartham] is a diagnostic conjecture by Somdev Vasudeva.
- 32c śmaśāne] should be in the Accusative before the verb āśṛitya. (Aiśa) Cf. dvīpam āśṛitāḥ. It is possible that N reads śmaśāna for śmaśānam, but the use of the locative for the accusative is attested elsewhere, I think the latter is more likely to have been the original reading. (In general, D seems to transcribe more correctly.)
- 33c rājavarnā°] is probably for rājasavarṇā° (Aiśa).
- 34b guṇaiḥ] is odd in the plural, for one thread should be enough to draw the spokes of the wheel. Cf. translation. The plural for the singular may be Aiśa usage.

- 35a nīlo] It seems odd to describe the Sādhaka as 'dark blue'. However, it is possible to imagine that the Sādhaka paints himself dark blue or black before the performance of black magic.
- 36b °saṃsthitām] has been corrected from the masculine form to the feminine, because it must be a mantra-goddess to be worshipped here (before Bhairava), as the editor shows in 36d. The text then describes a worship which includes Parā as consort of Bhairava (verse 44). The last lines of the chapter prescribe the other mantra-goddess alternatives.
- 37a manasena] has an extended thematized Aiśa stem from *manas*. *yathānyāyam*] is a common expression in this text, but the original reading must have been *yathānyāsam*, which is also usual. It is difficult to establish from the mss of our mss (**yathānyāsyam*) which was intended.
- 37cd raktamuktas] is D's reading, but N may be right with a Prakritic -o ending. M shows the construction with *mantrite uḍake sati* would be smoother without *sati* and the simple locative of place instead of a locative absolute) and with *raktam mukta* intended meaning seems to be that one's blood should be released in the hands empowered by the Astra mantra. (Aiśa construction)
- 37d mantrite uḍake] has been accepted without Sandhi, *metri causa*, to avoid two (Aiśa)
- 38b tatra khaṭvāṅga°] is a diagnostic conjecture. I understand °*dīpitam* to mean °*dīpi* as it occurs often in this sense (cf. e.g. 13.18c), and that this word refers to Bhairava in the next line. It is also possible to conjecture *khaḍga°* for *tatra*.
- 39c I understand the two words in an Aiśa separated Bahuvrīhi compound, *stā mātṛkāmātṛdeham*.
- 40c devyā[h]] has the Aiśa extended -ā stem of *devī*. (Nom. Pl.)
- 43ab yavarge ... śa -m- ādinā] is irregular, for either the locative or the instrumental should be kept in both cases in Sanskrit. This occurrence also shows the interchangeability of the locative and the instrumental, similar to Apabhraṃśa.
- 43cd seyā] may come from *sā + iyā*, the latter possibly being Aiśa for *iyam*, but it may be corrupt for *sevyā*, *pūjyā* or something similar.
- samardayet] may stand for *saṃmardayet metri causa*. In any case, the syntax seems difficult to establish, although the main purport – that Aghoreśī is the deity with the last letter, Kṣa – is clear.
- 44c tatsaṅgām] is a diagnostic conjecture intended to mean *tadutsaṅgatām*. There is another possibility, but in any case the wording is questionable. The mss show however, clear, the goddess Parā is there as the consort of Sabdarāśībhairava.
- 45b °dāyakām] is Aiśa for °*dāyikām*. Cf. 25c.
- 46cd pūjya] is Aiśa for *pūjayitvā*.
- dakṣiṇasyām] was probably simply corrupted to *dakṣiṇāsām* in the mss. I understand that the worshipper is to be South of the deity, i.e. facing the auspicious direction and the Aghora face of Śiva.
- 46d-47b It may be considered that the text might have had the neuter endings for °*sthita* in 47a and b as well as *upaviṣṭam* in 47a. It seems that our manuscripts prefer the neuter endings at the end of the past participle °*sthita*, a tendency similar to the tendency in *kartavya*, which is always in the neuter. However, I have corrected these forms to have the correct masculine for the other words (*sunīṣkampō*, *ekacittas* etc).
- 48d pradāpayet] has the causative without causative meaning, which is Aiśa in the text.
- 49-50 While up to verse 49 the text speaks of one goddess, from 50cd the plural is used probably to imply that all three mantra-goddesses are meant to bestow success.
- 49d tasya] is Aiśa for *tasyāḥ*.
- 50d ayam sphuṭam] stands for *idaṃ sphuṭam*, 'it is clear'. The masculine and neuter pronouns are often interchangeable in Aiśa. N's reading *svayam* was probably intended to avoid the hiatus after *kṛtvā*, which is needed to avoid a hypometrical *pāda* (which was perhaps miscopied for *hy ayam*.) The subject of *vidhiṃ kṛtvā* is the goddesses, although that of the main clause (*prayacchanti*) is the goddesses. (Aiśa)
- 52b śadrātreṇaiva] has the instrumental for the locative, probably to fill in the text. Cf. *trirātre* in 51d and *navarātre* in 52a, and the interchangeability of the locative and instrumental in 43ab.
- 52c sarvārtha°] is a diagnostic conjecture.
- devyā[h]] is the nominative plural of the Aiśa extended stem *devyā*.

Paṭala 18

- 1 a I have not corrected the neuter forms to the feminine, for it is possible that *vyāpti* is treated as neuter (in which case N may have the correct reading) or that it is understood to be in a separate clause.
- 1 cd śubham] has been corrected from the feminine to the masculine sing. acc., but *vidh* have been considered to be feminine, as this error seems to occur rather often in our
- 2 c yaṣṭena] is Aiśa for *iṣṭena* (perhaps to distinguish between the participles of *yaj-* and *iṣṭ-*). The word forms part of an Aiśa Instrumental Absolute.
- 2 d °karmasu] has been emended from **kāmasu*, not only because the latter is ungrammatical but because *sarvakarmasu* is a recurring phrase. Cf. *sarvakarmeṣu* (with Aiśa thematization) in 26d.
- 3 c yaṣṭvā] is Aiśa for *iṣṭvā*.
- 4 d kārayet] is for Aiśa for *kuryāt*.
- 5 a mahāphalguṣahomaṃ syāt] is an emendation based on an identical pāda, 25c. In both the hiatus at the end of *phalguṣa* and the rather meaningless *evaṃ* are suspicious.
- °homam] is Aiśa neuter for the masculine.
- 6 c grhya] is Aiśa for *grhītvā* (*metri causa*).
- 7 a tasya] is Aiśa for *tasyāḥ*.
- 7 c iṣṭām] is an attempt to remedy the problem of the rather meaningless *diṣṭām*. I understand that Parāparā is the *iṣṭadevatā* here. However, we may also emend it to *iṣṭā*. I did in 10a, 14a and 16b. Since here we have an accusative ending in the mss, an emendation to another accusative may be more appropriate. Moreover, if we have *iṣṭā* can also be interpreted to be the past participle of *yaj-*, although it is more common for Aiśa to have *yaṣṭām* in that case.
- 7 d yogeṣi°] is a tentative conjecture, understood to mean *yogeśvari*° *metri causa*. It is possible that it is the Sādhaka that is *yogeśisammataḥ* and we should emend the text accordingly.
- 8 a pātālaṃ anyasiddhiṃ vā] seems to be an Aiśa compound for *pātālasiddhiṃ anyasiddhiṃ vā*. Cf. e.g. 8.9c (*catur- aṣṭakaraṃ vāpi*).
- 8 From passages such as 16.50 it is clear that the goddess either bestows a boon or power. The formulation is odd here, for either there should be two absolutes (*dadāti* and *śaktiṃ*) or two finite verbs (*dadāti*) with a linking particle such as *tataḥ* in the passage. Aiśa
- 9 c I am not sure with which verb the instrumental is to be construed; moreover, my interpretation in the translation is also somewhat tentative. It is also possible that *śaktiṃ* is corrupt for *yathoktenaiva mārgena*. Cf. *yajed yathoktamārgena* in 19.8c.
- 10 ab aṅgān] is Aiśa masculine form for the neuter.
- 10 c aghoryādy°] is to be understood to convey 'starting with Aghorā'; this Aiśa usage (occurring throughout the text) may be due to the intention to distinguish between *Aghora+ādi* and *Aghorā+ādi*.
- 11 ab The structure seems somewhat irregular. In accordance with the doctrine, I interpret *śaktiṃ* to mean that one should cut up the Parāparā mantra and one should form the mantras of the eight Yoginī-s out of these parts. *Bhittvā* would be more appropriate, but I do not think an emendation from *bhinnāṃ* is needed.
- 11 d sa] stands for *sā*. The use of masculine pronouns for the feminine is unexceptional.
- 12 a parāghorāṃ] is for Paramaghorāṃ, for this is the proper name of the second goddess. The change is probably *metri causa*, and it would also be possible to correct to *parāghorā*.
- 12 b dakṣiṇā] is treated as a non-declinable adverb.
- 12 c mukhīghorīm] is for Ghoramukhīm; and this Aiśa reversed compound is probably *metri causa*. It may be corrected to *mukhīghorāṃ*, but the *i/i* > *e* corruption is more common than the *ā* > *e*.
- 16 a sakalikṛtavinyāsa] ('with the placement of mantras fully performed') is slightly odd because one would rather expect the more common *sakalikṛtavigrahaḥ*. D's *bhairavikṛtavinyāsa* is even more odd; for while *bhairavikṛtavigrahaḥ* would make sense (with his body transformed into Bhairava), *bhairavikṛta*° cannot replace *sakalikṛta*°; the latter half is *vinyāsaḥ*. The variants of the mss may suggest corruption from *śaktiṃ* to °*vinyāsaḥ*, but this cannot be certain, and the first element also remains uncertain. *iṣṭvā*] may be replaced by *iṣṭām* (for **iṣṭā* in the mss), but I think the former is more appropriate in the context.

- 17a pūrvarūpeṇa vidhinā] is slightly odd, for this adjective seems unusual with *vidhi*, otherwise occurs mostly with reference to visualizations. Here one would rather expect *pūrvoktena vidhānena* instead.
- 17d kārayet] is Aiśa causative in the non-causative meaning.
- 18c prāṇāyāmakṛto] is Aiśa reversed Bahuvrīhi compound (for *kṛtaprāṇāyāmaḥ*).
- 18d ṣaṭtrimśena] probably refers to the *tattvas*, but is somewhat enigmatic.
- 19a kare] is treated as neuter, cf. e.g. 16.19b. *śodhya -m-* is from *śodhya anena* < *śodh anena*.
- 19b-c °rūpiṇam] has an extended Aiśa stem, and the neuter stands for the masculine °rūpiṇam. navātmāno] also has an extended Aiśa stem, for Navātmā (Parāparā's consort). kartavyam] agrees with °rūpiṇam only, but is also meant to agree with Navātmā. I have not corrected the neuters, for Sandhi would require too much correction. Most think the text has a tendency to put the gerundive *kartavya* in the neuter irrespective of the gender of the noun it refers to.
- 19d The *pāda* has two fillers one after the other, expressing the same idea.
- 21a °samopetā] is Aiśa, *metri causa*.
- 21b aghoryādi°] cf. 10d.
- 22a cakram] is needed for *cakre* in the mss, for *tatra* in 22b makes no sense otherwise.
- 23c °sthitāṅś] is Aiśa masculine for the neuter, referring to *aṅgāni* in 23b. The Astram mentioned separately because it is to be placed in the eight directions, on all the p...
- 23d mantriṇā] is an agent instrumental, which should be in the nominative with the f... verbs. Aiśa. Since it is at the end of the line and thus is liable to corruption, one m... emend it to the Aiśa extended stem nominative *mantriṇaḥ*.
- 25a tryaktena] recurs in 19.21a, but its meaning is not entirely certain.
- 25cd homam] is treated as neuter instead of being masculine. (Aiśa) I understand the o... syāt to express the conditional (without *yadī*), for otherwise *smṛtam* in 25d would rather meaningless.
- 26d °karmeṣu] has been adopted as a thematized Aiśa form. mantriṇām] is a plural genitive, apparently used in the sense of the *genitivus com...* (for the benefit of masters of mantra). The subject is then understood silently to b... or *sādhanaṁ*, which 'succeeds' for the benefit of the practitioners. However, it is s... unusual to have *śidhyate* as not describing the practitioner himself, therefore the emendation of *mantriṇām* to the Aiśa nom. sing. *mantriṇaḥ* may also be consider... paraphrase in 18.2ab: *siddhyanti sādhakāḥ sarvakarmasu*)
- 27b aṣṭābhir uttaram] is understood here as a somewhat unusual dissolution of the m... common compounded form *aṣṭottaram*.
- 27c kurute] is in the present indicative instead of the optative. A *yadī* must be under... here, therefore the optative would be necessary. Aiśa. (N.b.: oddly, the metre doe... require this form at all, for instead of the Na Vipulā, we could have a regular *pāda*... text had *kurvīta*.)
- 27d prthvīṣam] is needed in the accusative, and N's reading in the locative seems to c... that it may have been the original. However, D's reading in the nominative sugge... that the text may have had an Aiśa nominative for the accusative. Since this is no... by the metre, I think the emendation is justifiable on the whole.
- 28b kṛḍate] has the Ātmanepada for the Parasmaipada *metri causa*. Aiśa. yogibhiḥ] here – as often – stands for *yoginībhiḥ*. Aiśa.
- 29ab vāpi] is in the sense of *cāpi* as is clear from the context.
- 29c svamantra] is in the locative (with Sandhi) for the instrumental. Aiśa. The unus... with correct sandhi is kept *metri causa*. (Although one may wonder why our auth... use *svamantrenopasaṃhāram*. It is also possible that the locative is meant to conve... the deities are withdrawn into their mantras – or that the text is corrupt)

Paṭala 19

- 2a tathā] is less regular in this construction than *tad*, but it probably was used under the influence of the *yathās* in the previous verse.
- 2b °manāḥ] stands for the feminine. Aiśa.
- 3a śodhayet] may also be corrected to *yojayet*. I think the latter is more likely, because have Aparā and *pratyāhāra* as objects.
- 4d I have not been able to emend **vake* / *dvaikai*. A possible emendation is *cakre*, but in case, the Sandhi should change before to *kuryāc*, and so much corruption is less likely.
- 5ab tasya] must refer to the practitioner who has been transformed into Bhairava. Cf. 18 and note to the translation.
- 5d pravinyaset] is Aiśa for *vinyas(y)et*. Moreover, the object °*nyāsaṃ* makes the structure semantically rather repetitive.
- 6c arake] must mean *arakasamanvite*, in an Aiśa *sāpekṣasamāsa* with 6d. Cf. e.g. 18.8.12.15c-16b.
- 9a pūrveṇa] is Aiśa instrumental for the locative.
- 9b vāyu°] stands for *vāyavya*, i.e. the Dikpāla for the direction.
- 9c devyāḥ] has an Aiśa extended stem *devyā-*.
- 10ab ādyena] stands for the locative. Aiśa.
- pūrveṇa] also stands for the locative, and in fact refers to 9a, with the same Aiśa use.
- 10c-11 10cd and 11a describe that the second deity to be worshipped is Cakravigā, in the South-West. 11b tells the name of the last deity: Mohanī; and then describes her in the next line. Although this meaning is clear, the structure of the Sanskrit is problematic. One would expect South-South-West to be specified for the second goddess (thus trying to place the three deities in approximately equal distance from each other, although it is not perfectly done). However, we have 'in between South-West', which does not yield an appropriate sense unless we supply the meaning from the previous verse (9a). We have in 10b, which does not fit in with the accusatives in 10c, and is likely to be corrupt. 11a gives the name of the second deity in the nominative, and the line continues with the name of the third goddess also in the nominative, although we have *arcayet* at the end. In any case, it is certain that *cakravigā* and *mohany* are Aiśa nominatives standing for accusative. However, if the corrupt *caret* is emended, it may change the structure of the sentence.
- 13b °moditaiḥ] is used in the sense of *āmoditaiḥ*. Since *āmōda* is recorded with the same meaning as *mōda* (fragrance), this participle does not need much justification.
- 13d kārayet] stands for *kuryāt*. Aiśa.
- 14a+d I understand the substances to be prescribed as alternatives for the fire-offering, as in 26. However, *gurudravayaiḥ* is in the instrumental, while *nārasya piśitasya* is in the genitive, which may suggest that human flesh is offered together with other things. On the parallel, we can nevertheless safely assume that they represent alternatives, and understand that the offering is either done with 15,000 offerings of human flesh or a different number of offering of some other prescribed substance.
- 15cd I understand a change of subject here. The goddess thus enters the Cakra, and the practitioner becomes similar to Her, attains her power.
- 16a devi] is corrected from *devī*, for *kartā* etc. must refer to the Sādhaka. Cf. the parallel adduced by Prof. Sanderson in a letter dated 01/06/1999: *ṣaṇmāsād devadeveśī kṛtā jāyate naraḥ / aṇimādiguṇair yukto hartā kartā yatheśvaraḥ*. *Jayadrathayāmala* 4.2.2. *varadā*] may be emended to *varadaḥ* and the line may refer to the Sādhaka.
- 16c Since possible conjectures for this *pāda* are numerous, I have retained the reading of the mss, which is probably corrupt. My first conjecture was *māṃsena naśyamānena* and what is meant here is that for the offering of human flesh (14cd), one is to use 'dead flesh' i.e. flesh of dead bodies, without killing anyone. Dr Isaacson has suggested *prāśyamānena*, which would agree with *ekākinā*, referring to the practitioner 'by the eating one'. Dr Isaacson presumed an Aiśa conjugation of the verb as belonging to the fourth class. Thirdly, one may conjecture *māṃsena bhakṣyamānena* or *bhujyamānena* meaning 'with edible meat', understanding the present participles standing for *bhājya-* *bhojya-*.
- 17a
- 17c-18 I think that these lines give us alternatives allowed. The rite can be performed 'alone' by a lonely ascetic, *ekākinā* or in a household (by those who perform it at home, i.e. *gṛhastha*).

- householders). I have corrected *ekākino* to *ekākinā* to have the instrumental in both cases, and I understand a *kāryam* next to *sādhanaṃ* to be supplied. The instrumentals also seem to belong to *ayaṃ vidhiḥ* with *kāryaḥ*. In 18d the text changes to the nominative instead of giving instrumentals and the number changes back to the singular. This *pāda* may perhaps be interpreted to be a cleft clause, outside the structure of the main one, giving the option that the performer may be male or female.
- 18d *vāksiddhi*] is Aiśa for *vāksiddhir metri causa*.
tasya] is somewhat cryptic (Aiśa), most probably meaning 'for him, who performs the rites as prescribed'.
- 20c *homayet*] is an Aiśa denominative.
- 21a *°māmsena*] is probably to be understood to stand for the accusative, for the previous words are all in the accusative in 20cd. (Aiśa) Alternatively, it can be interpreted to mean 'one should make offerings with fish-meat, i.e. one should offer fish-meat'. In any case, it is an alternative to human flesh etc.
- 21b *vṛihayo*] is meant here to be an accusative. (Aiśa)
- 21c *nāreṇa*] stands for *nāreṇa piśitena* as is clear from the context.
- 22b *sādhake*] would perhaps be better in the genitive in Sanskrit. (Aiśa)
- 22d *Raudryā* is an unrecorded word. In any case, the instrumental must refer to a substance offered, as in similar constructions from 21d onwards. Cf. translation.
- 21-23 The instrumentals and ablatives alternate freely, which may suggest that they are perhaps more interchangeable in Aiśa than in Sanskrit (although in this case they are also interchangeable in Sanskrit)
- 23d *homāmitaṃ vasu*] may be Aiśa for *homāt + amitaṃ vasu*, where the final -t is lost from the ablative and then sandhi is applied; cf. the Aiśa omission of 3rd person singular optative final -t. *Homāt* would be better in a compound with *bilva°*; the same separation of the instrumental from the compound is seen in 16.39c and 18.27b.
- 24cd *sādhake*] would again be perhaps more regular in the genitive. Cf. 22b
- 25c A correlative particle is missing or understood, such as *teṣu* or *teṣāṃ*, to refer to *karmāṇaṃ* *karīyo*] stands for *kartavyo metri causa*. The form is probably related to the Middle Indic form *kāriya* in Pāli with *svarabhakti*. (Cf. Geiger §202) The -i- is lengthened *metri causa*.
- 25d-f Although *vidhi* is treated properly as a masculine noun in 25c, I have not corrected the neuter forms, considering this confusion an Aiśa feature, which may be due to the proximity of the word *rahasya* interpreted as a neuter noun, and not an adjective.

Paṭala 21

- 1-14 The first half of this chapter has several examples of the unnecessary use of subordinate clauses (*yathā* in 1d, *ye* in 2b, *yathā* in 3b, *yad* in 3c, *yo* in 8a, and somewhat unnecessary *ye-te* in 14ab). This is a characteristic of various Prakṛts and also of Hindi, where a new clause is often introduced by this kind of apparently not necessary subordinate clause (very often simply by 'jo hai' in Hindi). This usage may also be attested in purāṇic literature, though I hesitate to call it Aīśa.
- 1c umāmāheśvara] has been kept for Aumāmāheśvara, since this usage seems to be common. Cf. 35c and colophons.
- 1d yathā] may be corrupt for *yutam*. We do not need a relative pronoun here, but perhaps the use of *yathā* is acceptable in Aīśa, cf. note on 1-14 above.
- 1e yogibhiḥ] stands for *yoginibhiḥ* (Aīśa).
- 1f kathyamāno] must refer to the *cakram*, even if it is in the masc. It cannot be corrected for metrical reasons, and I have tried to translate it as a separate sentence. It is also possible to accept a corrected version of N's *yoginīś*, i.e. *yoginīś*, and then correct *kathyamāno* to *kathyamānā* referring to the Yoginīs. We must then also presume a double sandhi between *kathyamānāḥ* and *adhunā*. In this case the translation of the last line would be 'and li now to the Yoginīs, too, being taught briefly'. However, this grammatical separation of Rudras from their Yoginīs seems rather unusual, and *samāsena* usually refers to the whole topic rather than just part of it (omitting the Yoginīs). It is also likely that N simply misread a *na* for a *bha*, *Yoginīś < Yogibhiś*. Altogether, I find that D's reading gives the best sense in spite of the grammatical problems.
- 2b arakā°] seems to be an Aīśa form for *araka°*, *metri causa*. It might be presumed that it should have *āgatāḥ*, but the sense of *ā-gam* would not fit in the compound; we need *√gam*.
- 3a samcārabhedaś] has been conjectured on the basis of the compound occurring in 12a: *samcārabhedena*; for *samcayabheda* does not yield any appropriate sense.
- 3c teṣu] is Aīśa locative for the genitive.
- 3cd-4d udayam] has been kept neuter because it seems to be consistently treated as such (y etc.) Aīśa.
- 4a samcāram] has also been kept neuter instead of the masc. Aīśa.
- 6 We need to supply or understand a verb in the reading of the mss, e.g. *brūhi* to be a verb and interpret the sentence. It is possible that instead of *deva* in 6c or *hara* in 6d, the original had the required verb. Also cf. notes to the translation.
- 7d kurvaṇ] is understood here to stand for the accusative *metri causa*. Aīśa. However, it could also be argued that the anomalous *kurvaṇ* of the mss expresses the same and should be kept. The word may also be interpreted in the Nominative referring to the practitioners, but this is not very likely, because it is the deities in other context that churn the nectar (cf. 10). °manthanam] has been conjectured on the basis of a parallel passage in 22.36, which describes Yoginīs in a similar way, churning the nectar in a pot (*kalaśa*).
- 8a nāmena] is an Aīśa thematized form from *nāma*.
- 8d bhukto] does not yield very good sense here, and may be corrupt. On my somewhat tentative interpretation, cf. translation.
- 9b samyutam] is the result of a correction from the nominative, since this word must be in the Nominative for the Rudra worshipped.
- 9cd °yoginyā] has been retained understanding it to be an extended stem from *Yoginī* in the accusative plural (with Sandhi). I have accordingly corrected *arakāntargatam* to °*gata*. I understand *antar°* to stand for *antara°* (an Aīśa contraction *metri causa*), since this is the context requires.
- 10 tam] is an emendation from *sa*. Even if *sa* is acceptable, it must be in the sense of the accusative *taṁ*. A correlative *tanmāse* is also missing in the second half of the sentence, which is silently understood. The parallel in the *Tantrasadbhāva* seems to be slightly corrupted: *udayād udet* does not seem to yield any sense.
- 10c °samutpattir] is a diagnostic conjecture. The line is problematic, cf. notes to the translation.
- 11b nyāsa] is treated as neuter. Aīśa.
- 12cd The same Aīśa structure occurs with the instrumental instead of the nominative e.g. 18.23.
- 14c vajramudrāyā] is Aīśa for *vajramudrayā metri causa*. (Cf. e.g. 6.16d)

- 15b I understand the two past participles in the active sense (the two are slightly repetitive to refer to the Vajramudrā.
- 17a ete] stands for *etāḥ* (Aiśa confusion of pronoun genders).
- 17c ebhir] is similarly Aiśa for the feminine.
- 18a rajam] probably stands for *rājasam*. Aiśa.
- 19a samarcayitvā] has *ktvā* for *lyap*. (Aiśa)
- 19cd sammiśram] is a neuter noun here, similarly to *miśram*. The mixture was probably with water empowered by mantras and some drops of blood from the left arm, as in magic. On the ambiguity of the word *rañjayet*, cf. translation.
- 20 A correlative *yasya* is missing or understood in 20ab, to go with *tasya sādhakasya*.
- 21a prakartavyaḥ] agrees with its subject, although it was in the neuter in the mss. Since correction requires very little change, I presumed a slight corruption rather than an addition.
- 22d-23b There may have been some confusion between 22d and 23b. 23b does not yield the same sense and suspiciously resembles 22d. Even 22d lacks a verb. However, I have attempted to give a tentative translation of the verse.
- 23 23a has a *yas* which does not seem to have its correlative. It looks as if the sentence had been started with this structure in mind, but finished with something that would require *yadi* at the beginning. Of course, both structures occur when describing what one does after the appropriate number of Japas ('If one recites it, one will ...'; 'one who recites it will...') I have retained this inconsistency as an Aiśa 'colloquialism', which may be the result of redactorial cutting-and-pasting. Another solution could be to rearrange the lines 23-24 as follows: 23ab, 24cd; 24ab, 23cd.
- 24a saptāham] should be in the Ablative in Sanskrit in this meaning. (Aiśa)
- 24d The verb *sidhyati* usually refers to the Sādhaka as subject. However, the construction of the line with the Sādhaka in the genitive and his aim to be attained in the nominative is unexceptional. In such cases, the verb means 'be won / conquered'; cf. e.g. a passage in the *Pañcatantra*, cited by Apte *ad loc*: *na viśvāsaṃ vinā śatruḥ devānām api sidhyati*. *mārgaśīre*] is a thematized form for *mārgaśīrasī*, which ultimately stands for *mārgaśīra*. *phālguṇeti*] has a double Sandhi: *phāguṇe + iti* → *phālguṇa + iti* → *phālguṇeti*.
- 25c This *pāda* is hypermetrical with an additional short syllable.
- 26b *rjūttamaḥ*] may be emended to *ṛtūttamaḥ*, if we presume that this last word referred to the deity as 'the best of seasons'. It is also possible that the plural was also intended (if we have it), referring to the whole group of deities. However, I think my correction to the singular yields better syntax, and the last syllable is very liable to corruption in a manuscript. The lack of Sandhi between *eva + rjūttamaḥ* here seems to show that -r- was considered an orthographic equivalent of -ri- and not a vowel on its own, just as the spelling of *et* and in accordance with modern pronunciation.
- 34c *eteṣu*] has not been corrected to *eteṣāṃ*, which may be more correct. *Eteṣu* may be used here for the genitive, and the sense is clear.
- 36b *hrdayo*] is Aiśa masculine for the neuter. (This is the result of the emendation from *hrdaya* for the locative does not fit in the syntax.)
- 36b °kāṅkṣiṇaḥ] has the -in root thematized to an -a root, and is used as a nominative.
- 36c tāsām] stands for *teṣām*, confusing genders of pronouns. (Aiśa)
- 36-37 There may be some text missing here, cf. the discussion in the footnote to these lines and the translation.
- 38a Śikhaṇḍī] is an emendation from *Vikhaṇḍī, since we have several epic characters in the list and the *Tantrasadbhāva* also supports this reading.
- 39c Śukra] is written Śakra in the list of the *Tantrasadbhāva*. Since both sound and sense have retained the reading of our mss.
- 39d Saṇṭhaḥ] may be corrupt for Saṇḍhaḥ. However, the former is supported by the *Tantrasadbhāva*. I have kept the different names Pāṣāṇaka (SYM) and Pāśāṇakaḥ (*Tantrasadbhāva*) as an original difference between the texts.
- 40b On Halirāja (SYM) / Helārāja (*Tantrasadbhāva*) cf. note to 39d.
- 41d °sāyujya°] of D has been adopted, which is the correct form. However, in addition to the *Tantrasadbhāva* also has the form *sāyojya*, which is an Aiśa equivalent.
- 42d °gaṇasya] is a diagnostic conjecture.
- 42-43 Some text is probably missing here, since 42cd seems to be an unfinished sentence which continues with a new topic. Cf. also notes to the translation.
- 44-45 The seed syllables for these deities are not at all certain, but they cannot be corrected because of the lack of any reliable parallel.

- 44a, 45a vidyāt] yields much better sense than *vindyāt* in the mss. The only difference is the Anusvāra, which is easily lost as well as added by mistake.
- 45b sādhakas] is corrupt for *mādhavas*, as it can be ascertained from the list of these deities in 32. I have corrected *visargine* to *visarginā*, to have the instrumental of *visargin*. However, in any case it must mean *visargeṇa*, which would be unmetrical. (Aīśa)
- 45cd I am not sure of how to interpret this line. My translation is tentative.
- 46b yathākramāt] has been retained as Aīśa for *yathākramam* / **krameṇa*, cf. a Buddhist example *Vimalaprabhā* vol. 1 p.25 l. 15 (reference provided by Dr Isaacson).
- 46c °cetena] is a diagnostic conjecture, assuming that *cetas* is thematized to *ceta* in Aīśa.
- 47b The words before *utpatet* seem irrecoverably corrupt to me. It is possible to conjecture *ṣaṇmāsāt* at the beginning, but this is not supported by the remaining letters.
- 47c roṣayitā] may be replaced by a diagnostic conjecture *rodhayitā*, since there is a similar agent noun in the subsequent line. However, N's reading is very different, therefore I have not included my conjecture in the text (although I have done so in the translation).
- 47d bhairaveva] has a double Sandhi for *bhairava iva*.
- 48b Another possible reconstruction would be *varadātā bhaved asau*. Since both D and N misreading of N (*bhavana*) shows that they probably read an original *bhaveta*, and since corruptions are very frequent at the end of the lines, I have chosen to have *bhaveta*. Parasmaipadas and Ātmanepadas have practically the same value in this text. On the problem of interpretation, cf. notes to the translation.

Paṭala 22

- 1a hi] instead of *he* has been adopted on Dr Isaacson's suggestion, for the latter uncharacteristic in this text.
- 1b nāmāś] is Aīśa for *nāmāni*, treated as an -a stem masc. here.
- 1d yogi°] is Aīśa for *yoginī*°.
- 3b One could make the conjecture *sarva* or *rudra* for the lacuna, but it seems too ar include in the text.
- 4b rahitā] has been retained as Aīśa for *rahita*° to avoid a violation of the metre laghus. It should be understood in a compound with *sādhakasya*.
- 4cd na tu siddhyanti tā] is a diagnostic conjecture made in an attempt to reconstruct from the rather meaningless remnants in D and N. In both cases, there must have been a dittography of -ya(n)ti tāh, which resulted in the meaningless *patitāni* (with the loss of *pa* and *ya*). The addition or omission of nasals are easily explicable due to the orthography of Anusvāras. After this, N probably omitted what came before, in order to restore the metre. One of the missing syllables must be *na*, since it is required by the metre of the verse (the Sādhaka is *not* to succeed without this tantra). From the variant in D, one remaining syllable must have been either *ca* or *tu* as a filler. Although the line already has a *tu*, I suspect that this is more likely to have been there and that *na* was inserted to attenuate the repetition. However, fillers are very freely sprinkled, so it is possible that it was a different third one such as *vai* (later corrupted to *ca*).
- 5a yoginiḥ] is understood as an Aīśa nominative plural. This form occurs in 20.1.1. It cannot have the correct plural *metri causa*. The accusative for the nominative is *metri*. Aīśa substitution in general.
- 5d teṣām] is Aīśa for *tāsām*.
- 5-6 After 5f, both mss read *devy uvāca*. However, the contents of what follows clearly belongs to Bhairava: it is the teaching itself, not the question. I assume that something is missing here, and I have indicated the lacuna accordingly. However, it is also possible that *devy uvāca* was inserted here or that it is a corruption of *bhairava uvāca*, since the parallel in the *Tantrasadbhāva* has nothing additional here. In any case, what follows is definitely Bhairava's speech, since we have several vocatives of Devī.
- 6c I interpret the -m- as a hiatus filler, after the Sandhi of *kule + utpannāḥ* > *kula m- utpannāḥ*.
- 6d bhaginyo] has been conjectured on the basis of the mss (the *na / bha* change occurs in a Kuṭila original). The forms in the two mss – *nāginyo* and *vaśin* – are corrupt. Another possibility is to conjecture *dāginyo* on the basis of the parallel in the *Tantrasadbhāva* and because this Prakrit form is used in the SYM. *°mātarāḥ*] has an Aīśa thematised stem from *mātr-* changed to *mātarā-*.
- 7a sikte] (or *śikte*) of the mss has been adopted, although it may be a corruption due to the semantic influence of the following word, *klinne*. The *Tantrasadbhāva*'s *sabdh* seems corrupt (perhaps for *stabdhe*?).
- 7b The difference between the reading of the SYM and the *Tantrasadbhāva* – *vyādhībhiḥ* – may be due to corruption. However, it would be difficult to decide what was the original, and it may also be an authentic variant; therefore I have kept the reading of the SYM mss here.
- 9c tatprabhāvena] the reading of the *Tantrasadbhāva* has been adopted here, since *tvatprasādena* does not seem to suit the context. (Why would these Yoginis be vowing out of Devī's grace or favour?) Note also the -sa- corrupted to -bha- in 11b below and -da- can also look similar in some Nepalese scripts. However, this reading is unambiguous either, for the reference of *tat-* is not clear.
- 9d loke prajābhilāṣiṇaḥ] is based on the reading of the mss against the reading of the *Tantrasadbhāva*. The formula recurs in an almost identical form in 12b, where I emended *pūjā*° to *prajā*° on the basis of this reading. It can be presumed that other occurrences use the same kind of formula, and *pūjā*° definitely does not yield the meaning in 12, therefore I have assumed that *prajā*° was corrupted to *pūjā*° *aversa*. Moreover, the meaning of *abhilāṣ* matches *prajā* better semantically than *pūjā*. The weakness of this emendation is that it produces a non-metrical -ra- sequence in the line of the *pāda* (°*ke prajā*°), which should normally be avoided. However, since we have the same unmetrical line in 21.33b, it may be acceptable. The masculine stands for feminine here (Aīśa).

- 10a The correction *naravāhinyah* is possible, but without having the *pāda* in its seems better to leave it unemended.
- 10b *servās tvā°*] in D and *servās cā°* in N are equally acceptable.
- 10d *°āsana°*] for *°āgata°* in the mss is supported by the sense of the compound as the fact that *ga-* and *sa-* can often be confused in Kuṭīla.
- 10 The words in feminine plural describe the Yoginīs, but 10f must probably be as a separate sentence saying that this is the form of these Yoginīs in different syntax is slightly odd.
- eṣām] is Aīśa for the feminine.
- 11a *adhvānam*] has an Aīśa thematised stem from *adhvan-* and is treated as neuter.
- 12b *prajābhilāṣiṇaḥ*] cf. note to 9d.
- 13–21 The reconstruction of the names of Yoginīs can be questionable in several general, I relied on the *Tantrasadbhāva* only when it helped in the reconstruction (Caṇḍa for *Viddhā or *Viccā). Sometimes it is conceivable that the names in D due to textual corruption (e.g. in 15c, *bhakṣiṇī* SYM for *rukminī* TSB, or *Bha* SYM for *Rudragomatikā* TSB, where the *bha / ru* changes seem suspicious). seemed to differ very much for several lines, I tried to retain the differences them to be original. However, in many cases my choice of the *Tantrasadbhāva* that of the variant(s) in D or N may seem arbitrary. Moreover, I have not alternating feminine endings such as *°mukhā / °mukhī* or *°nakhā / °nakhī*. And of confusion seems to be the paleographic similarity between the endings *°muk* hand and *°nakhā/-ī* on the other.
- 15d *°mātarāḥ*] cf. note to 6d.
- 16 The syntax seems odd if we take this to be one sentence (this is how I translated which is what we would expect semantically – that the goddesses help the S attain success. However, the first *pāda* can also be interpreted as a separate sentence are the goddesses, o Goddess. Sādhakas transformed into Bhairava will attain S respect to each (*sakṛt sakṛt*) of them (*tatra*). It is also possible that we are to un each Sādhaka...'
- 20c *yoginiḥ*] is D's version to have an Aīśa nominative plural. Cf. note on 5a.
- 22c We probably do not miss anything meaningful here with the one-syllable lac have been a pronoun or a filler (as in the *Tantrasadbhāva*).
- 23d *anuttamām*] This adjective must belong to the success (*siddhiḥ*) and not the S the mss have it).
- 24 What N has (*sanmuse*) may have been *ṣaṇmāse*; but even that does not seem to reconstruct the verse and its meaning. *Japaṁ* may be corrupt for *rūpaṁ* and *miśritā* may refer to the 'mixed' form of Yoginīs, also mentioned in verse 38.
- 25b *°ṣaṭke*] is needed for two reasons: *°ṣaṣṭhe* (D) as a cardinal number does appropriate meaning (the number should probably specify the number of lotus), and the number 62 would be very unusual, while 12 is quite a standard the context here.
- 25d *vātor dhvaṇi tu*] could be corrected to *vātor dhvataḥ* to avoid two *tu*-s in one *p* would also produce an unmetrical even *pāda*, to which repetitiveness is usually *rajasya*] has the Aīśa thematized root from *rajas*.
- 26b *°rodhini*] may be an editorial overcorrection, but while *°anī* for *°inī* is substitution in the feminine form, *°inī* is rarely replaced by *°ani* in the locative
- 26c *muktakeśaiś*] is also acceptable in D's reading *muktaiḥ keśaiś*.
- 27a *aklānta°*] is a diagnostic conjecture for *aklinna°*, which is not an appropriate here.
- 27b *cakṣuṣāḥ*] is Aīśa for *°cakṣuṣyaḥ*, which would be unmetrical.
- 28c *vyomaparvaṇi cakre*] seems difficult to interpret and may need correction, cf.
- 30cd This line and the next describe the wheel (*cakram*), not the form of the Yogini
- 31b *pitarūpākṣarocitam*] is to be understood *pitarūpam + akṣarocitam*.
- 31cd While the previous line describes the *nābhī*, this one seems to describe *Sarvasya* must refer to them, meaning that each of them has the colour red; a colour — i.e. when the corresponding Yoginīs are benevolent in the first three day, I presume — is white.
- 32a *ekaikasmai*] apparently stands for *ekaikasmin* (*cakraparvaṇi*). Aīśa.

- 32c *bhīṣṇayā*] is a contracted form of *bhīṣṇayā*, for better scansion. Prof. Sandhu mentioned (in a letter dated 01/06/1999) that he had come across similar contraction as *kālasaṃkarṣṇī*. (Aiśa)
- 34c *ekaikasmin*] should be probably understood as an Aiśa locative in the masculine and genitive in the feminine, i.e. each Mother has a deity-husband.
- 35 The first *pāda* clearly states the number of mothers to be six. However, something may be wrong in the second half, because we have 12 deities. It is possible only if the number refers not to the number of consorts, but the number of the deities in the circle. Therefore, I understand *rudranāyikāḥ* to be a special sort of Bahuvrīhi, i.e. 'Yoginīs having Rudranāyaka-s' meaning 'there are six Yoginīs and six Rudranāyakas'. This interpretation may be forced, and the text may simply be corrupt. However, I think the meaning in any case is that there are altogether 12 deities.
- 36d *pibanti*] produces an unmetrical *pāda* with -ra-, and may further be corrected to *pibanti*. The latter would be less appropriate syntactically, but perhaps preferable for the meter, closer to the reading of the mss.
- 37a *mantrasya*] in D's reading may seem an overcorrection under the influence of *japa* in the next *pāda*. However, N's reading is even less acceptable here.
- 37d *°dhārīṇīḥ*] is an Aiśa nominative plural, cf. 5a and 20c.
āyudhe°] is probably for *āyudha° metri causa*, which would be unmetrical. A dual is intended within the compound.
- 38a,c *eteṣām*] is Aiśa for *etāsām*.
- 39d *sādhake*] is probably meant to be a dative (Aiśa), agreeing thus with *lolupāya* (probably after the ending of consonant stems). The *ca* may connect this sentence with the previous one, or *samayajñeṣu* with *sādhake*. For the alternative interpretation see the translation.
- 39c-40a The alternation of instrumentals and ablatives shows that they were probably interchangeable in Aiśa. This produces some ambiguity in 39ab, for which see the translation.
- 40b *guhyaṃ*] has been adopted from D, for N's reading (corrected to *guruḥ*) would produce an unmetrical -ra- in the *pāda*.
pradāpayet] is Aiśa causative for the non-causative.
- 40d *yad*] stands for *yah*. The -d- of *yad* could also be understood as a hiatus filler, but is rather rare in this function (unlike -m-), while the neuter for the masculine (*yad* for this case) is common in Aiśa.

Paṭala 29

- 1a °manā] is Aiśa here for the feminine °manasī.
2a kṛtāñjalipuṭam] is understood adverbially, but may be emended to °puṭā.
4d bhagīnyo] is in the nominative for the accusative. Aiśa.
°mātarāḥ] has the Aiśa thematised root from mātṛ.
5b prakāśāni] is treated as neuter for the masculine. Aiśa.
6a homaṃ] is treated as neuter for the masculine.
7 I have retained the singular nouns in 7ab and the verb in the plural in 7c, because we have a general statement about the efficacy of mantras. This kind of change between singular and plural is characteristic of Aiśa.
7c pradāyanti] has an irregular class 4 root here. Aiśa.
7d tantra-ācāra-avirodhataḥ] fits in the context better, for the reading of the mss (°virodhataḥ) would contradict the teaching.
9a pātāle khecaratvaṃ ca] is interpreted in the translation as pātālecaratvaṃ khec ca. Similar Aiśa compounding is found elsewhere in the text, cf. 8.9c, 12.15-18.8.
9c °siddhim] has been kept as an Aiśa accusative for the nominative.
10a °ākṛtāḥ] is understood here to be an Aiśa form for °ākṛtayaḥ.
12ab The sentence construction is slightly odd here. D's reading – prṣṭo – may be understood for the neuter.
bhavatā] in 12a is Aiśa for bhavatya (favoured for metrical reasons).
12c This pāda is hypermetrical with one extra syllable.
13d Although the meaning of the line seems to be clear (it closes the list of names), it is rather difficult to reconstruct the original reading. The last word, *ītirī, may be understood for īritāḥ.
14d °ākṣikā] has been adopted, but °ākṣakā may also be acceptable, since I think of a reference to the alphabet from A to Kṣa.
15a asmāt] is meant to be an Aiśa feminine pronoun (standing for the genitive p) it refers to the Alphabet Goddess.
15ab tantra°] is treated as masculine. (Aiśa)
17a vidyāpīṭham] may be corrupt for Vidyābhedam, which is in the same place of the Jayadrathayāmala (cf. testim.)
śīracchedam] is the Aiśa form (with śīras thematised) for śīraśchedam.
19a-c tantrās] is again treated as masculine (cf. 15ab). Aiśa.
20a tava] would be perhaps better in the Instrumental (with prārthitam), but may be understood to go with ākhyātam.
20cd kathitāḥ] is Aiśa here for kathitāni (for metrical reasons).
24b ūrdhvamudrā] It is possible that the original read kūrmmudrā°, as the para in the Abhidhānottara. This may be supported by the fact that there is a hiatus °dātavyā and ūrdhva°. However, inter-pāda hiatuses are not unexceptional in this text.
24c This pāda is hypermetrical with one syllable.
25a daśamī parvaṇi] are in the nominative instead of the locative, but they may be interpreted in a separate sentence with tāsām 'the tenth day and the Parva day are due to them'. The same happens with the other lists of auspicious days in 31cd-32ab and in 44c.
25b likhyate] is D's reading. It is grammatically correct, but produces an unwelcome sequence in the even pāda. Note that in 44d – where I have adopted the same reading – the mss have a metrically correct reading, and D has likhate. It is possible that the reading should be adopted as an Aiśa form.
29a hasate] is Aiśa Ātmanepada for the Parasmaipada.
31a This pāda is hypermetrical with one syllable.
31b dadanti] may be corrected to dadāti, since the text speaks about one Yoginī and the change to the plural is not unexceptional, cf. 23-25.
31cd-32ab Cf. 25a.
caturdaśī amāvāsyā] have been adopted as nominatives. N's reading may also be adopted as having locatives (since amāvāsyām can be the locative of the alternate stem amāvāsi), but I think the list was intended to be in the same form. In the N's reading is suspect with the Anusvāra before the starting vowel of the second pāda.

- ubhapakṣe] must refer to the numbered days and not *pūrṇimā* as the word order suggests.
- 34a gaṇḍābhyām] stands for the locative/ genitive. Aiśa.
- 34c, 35c yadā] does not have a temporal sense here, its role is rather to create a subordinating clause ultimately linking with a main clause 'then he should...' (If the woman is like ..., then seeing such a woman the practitioner should...) This structure has been adopted in the translation.
- 37a hasate] cf. note on 29a.
- 39a Cf. note on 31a.
- 39d °striyāḥ] is understood here as an Aiśa nominative plural. The *pāda* forms a sentence '[these] women are the ones born in the Kaumārī family'.
- 42a This *pāda* has one of the few irregular Ma-vipulās, lacking the -ra- sequence in half.
- 42d °grīvā°] may be emended to °vastrā° as in the Buddhist parallel.
- 43b tasya] is Aiśa for *tasyāḥ*.
- 43cd °mudrā] is in the nominative, but is meant as the accusative with *pradarśayeti* accordingly corrected *dvitīyā* to the accusative, since the lack of Anusvāra is probably due to scribal error.
- 44a Cf. note on 29a.
- 44c Cf. note on 25a.
- 44d Cf. note on 25b.
- 46c vijñeyā] should perhaps be in the plural, cf. 46a; but something seems to be in the verse.
- 49b tasya] is Aiśa for *tasyāḥ*.
- 49c vāpi] is understood as *cāpi*. In all other descriptions there are two Mudrās and alternatives. The *vā*° may also be emended to *cā*°.
- 50a The following conjecture may be considered for the lacuna here. The descriptions have fits Yāmyā, cf. Supplement to Appendix 3. Following the pattern of the descriptions, it is possible that the text had *yāmyākulasamudbhūtā* or similar.
- 50c °sāyojyam] is Aiśa for *sāyujyam*.
- 51a Cf. note on 31a.
- 51b tāsām] shows another change from the sing. to the plural. Aiśa. (Cf. 7 and 3)
- 51d kṛḍayanti] in N is perhaps slightly better than D's *tarpayanti*, which would be the object.

- ubhapakṣe] must refer to the numbered days and not *pūrṇimā* as the word order suggests.
- 34a gaṇḍābhyām] stands for the locative/ genitive. Aiśa.
 34c, 35c yadā] does not have a temporal sense here, its role is rather to create a subordinate clause ultimately linking with a main clause 'then he should...' (If the woman is like ..., then seeing such a woman the practitioner should...) This structure has been adopted in the translation.
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- 42a This *pāda* has one of the few irregular Ma-vipulās, lacking the -ra- sequence in half.
- 42d °grīvā°] may be emended to °vastrā° as in the Buddhist parallel.
 43b tasya] is Aiśa for *tasyāḥ*.
 43cd °mudrā] is in the nominative, but is meant as the accusative with *pradarśayeta* accordingly corrected *dviṭīyā* to the accusative, since the lack of Anusvāra is probably due to scribal error.
- 44a Cf. note on 29a.
 44c Cf. note on 25a.
 44d Cf. note on 25b.
 46c vijñeyā] should perhaps be in the plural, cf. 46a; but something seems to be in the verse.
- 49b tasya] is Aiśa for *tasyāḥ*.
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- 50a The following conjecture may be considered for the lacuna here. The descriptions have fits Yāmyā, cf. Supplement to Appendix 3. Following the pattern of the descriptions, it is possible that the text had *yāmyākulasamudbhūtā* or similar.
- 50c °sāyojyam] is Aiśa for *sāyujyam*.
 51a Cf. note on 31a.
 51b tāsām] shows another change from the sing. to the plural. Aiśa. (Cf. 7 and 31a.)
 51d krīḍayanti] in N is perhaps slightly better than D's *tarpayanti*, which would require an object.

Paṭala 30

- 1c ca] seems to be a hiatus-filler here.
- 1d piṅalogrordhvakeśinī] for *piṅalāgrakeśinī has been suggested by Dr Isaacson on the basis of Buddhist parallels of piṅalordhvakeśā (e.g. in Sādhnamālā no. 268, p528).
- 2a This is one of the few pādas with an irregular Ma-vipulā, lacking the -ra- sequence at the beginning.
- 2c yasya] is Aiśa masculine for the feminine.
- 3b tasya] is Aiśa masculine for the feminine.
- 3d agrapāda] of N seems to me the primary reading, for D's ātma° does not yield appropriate sense (cf. translation) and it seems to be a correction of perhaps āgre or āgra°.
- 4a sprśate] is in the Ātmanepada for the Parasmaipada form metri causa. Aiśa.
- 4c mahāyogin] stands for mahāyoginam metri causa. Aiśa.
- vinirdiśet] with these preverbs is unrecorded, the vi- element may have been added to the metre. Aiśa.
- 5 The vowels attached to the consonants in D seem to be unsuitable in the context; I suggest a simple sabinduvarṇamālā. What we have here is something similar to the 42 letter bhūtalipi from A to ŚA (Cf. Padoux 1987:123).
- 5-6 It seems that a line or some lines are missing here. The mss' devyo vīrā ca may be devy uvāca.
- 7 yatra yatra] may be corrected to yena yena to agree with amśena but I think it is acceptable in Aiśa. Moreover, the whole expression should rather be in the locative instead of instrumental. (Aiśa) There is an in-pāda hiatus between tu and amśena.

Paṭala 31

- 1b There is an in-*pāda* hiatus here omitting the Sandhi, *metri causa*.
4c tena kāryeṇa] has no correlative and – somewhat oddly – refers to what follows, as in
4d bhairavaṃ] should be understood to be an adjective to *hasitaṃ* meaning terrifying.
5a ekamaṇā] is to be understood *ekamaṇāḥ* without Sandhi, i.e. the masculine stands for
feminine, as in *ekāgramanāḥ* in 19.2b.
8 This passage gives the list of seed syllables and is therefore not metrical. However, it
is in some way, since we have sixteen syllables, which form the length of a verse.
9a tena kāryeṇa] cf. 4c.
9d smaritaṃ] is used in this causative form (*smarayati*) only when the word denotes 'to
understand the form to be an Aīśa causative for the non-causative *smṛtaṃ*, employed
causa. This verb normally should stand with the accusative (i.e. in the nominative in
passive construction) or sometimes with the genitive, which is replaced here by the
instrumental (*anena hasitenaiva*). (Aīśa)
10c I do not have a conjecture supported by parallels, so I have left the text as it is in the
text. However, I would suggest the conjecture *devamāṭṛsaṃsiddheṣu* / *divyamāṭṛsaṃsiddh*
that a similar phrase was intended, and this is the basis of my translation in the foot-
note.
10d hāsyō] is treated as masculine for the neuter, although verse 9 has the neuter. (Aīśa)
12ab Here I have another conjecture, not supported well enough to be in the edited text:
bhogyabhokṛtvakāraṇam. Cf. e.g. *bhogyabhokṛtvasāmarthya*° in *Mālinīvijayottara*.
Moreover, I think the word °*kāraṇam* probably provoked the neuter ending in °*ādhān*
which should be in the masculine. (Aīśa)

Paṭala 32

- 4c rudraśaktyābhi°] may be corrupt for *rudraśaktyāpi*, but the phrase is odd in any case.
- 5a siddhayogeśvaraṃ tantram] stands for *siddhayogeśvarītantram*, which is split up into words as if we had a Karmadhāraya compound and not a genitive Tatpuruṣa. (Aiśa) Cf. sārabhūtaṃ] seems to me ambiguous. Cf. translation.
- 7a tasmāc] is Aiśa for *tasyāś*, referring to Devī.
- 7b avāpnuyāt] is in the optative, which seems to be Aiśa usage in the sense of a past tense.
- 7d The *na* in the lacunose portion may be corrupt for *ca* or may be the end of an instrument ending *-ena* (despite *avāptavān*).
- 8c-d I have corrected the verbs to the singular, since we have the singular in the subsequent too. For 8c, it results in a Na-vipulā.
- 9b rudratejopabṛṃhitaḥ] has *tejas* in the thematised Aiśa form, which fact apparently was accepted by the scribe of D, so he corrected *pa-* to *pra-*.
- 9d phalabhāginah] is an Aiśa extended stem nom. sing. here.
- 11c What the mss have (*samābhaktir*) is problematic. One is tempted to see *samāveśa* here seems to be difficult to integrate into the sentence.
- 12a nirgataṃ tu] may be an overcorrection. Our mss seem to prefer the *-s* (masculine) ending phonetic variant before *-t*.
- 12c deve] may be corrected to the fem. vocative *devi*, or to *deva-* to join it to the next pā. I think it is more likely to refer to Bhairava, even if it is not in the instrumental, for we presume an Aiśa locative for the instrumental here.
- 13a There are three possibilities here: (1) *svacchandam ṛṣibhir guptaṃ* (2) *svacchandam ṛṣayoguptaṃ* (3) *svacchanda-ṛṣayoguptaṃ*. I have chosen the second, because having 'autonomous ṛṣi-s' (3) seems odd in the context, and because (1) would involve too much alteration. The use of the plural within compound may be acceptable in Aiśa. *Svacchanda* may be either an adverb to *guptaṃ* (i.e. willingly) or it may mean the tantra, since previously it was called or classified as *svacchanda-bhairava*. I find the latter assumption more likely.

Translation

Chapter 1 – The question of the Goddess¹

1 He who has mild as well as frightful forms, and [forms which are even] more frightful than the frightful² [...] is the embodiment of the tantras³.

2-4 After bowing with her head to the frightening Bhairava, who is Bhairavī's beloved⁴, who bestows frightening success [or: success proper to Bhairava only], who exists from all eternity, all-pervading, uncreated, existing in the state of supreme bliss, who is the god of gods, the master of the world, who dwells in his own domain, who is very frightful, [yet] non-terrifying, who destroys all frightful things – the goddess Bhairavī fell prostrate in front of Bhairava devotedly⁵ and asked him about the knowledge which truly bestows liberation as well as worldly success.

<The Goddess spoke >

5 You have explained the systems of mantras several times, O Lord of Gods, but <people> do not succeed in the practice of yoga and such other practices however hard they try (*kleśenāpi*).

6 They do not succeed even with the prescribed rituals; the proof [of success] is lacking. You have fooled the minds of those who have performed sacrifices (*yaṣṭavatām*)⁶, O Great Lord, and even the minds of those who have been reciting the mantras making great effort, no doubt. How is it that these extraordinary mantras⁷ given by you do not succeed?

8 You have confused the whole world and (even) your disciples with this, O Saṅkara. What can you gain from deluding the world, O Best of Gods?

9 Thus spoke the goddess to Bhairava, the leader of gods. The Lord smiled and said the following words of profound meaning.

¹ This chapter is not given any title in the colophons. The tantra starts with the unexceptional question by the Goddess (similar to that in the *Tantrasadbhāva*) to give the prompt to Bhairava to expound the doctrine, and this kind of introductory chapters are usually entitled 'the question chapter'. The translation of the *maṅgalam* in D: Obeisance to Lord Gaṇeśa. O, homage to the great Bhairava.

² These three forms of Bhairava - which occur in the Aghora mantra as early as in the *Taittirīya Brāhmaṇa* - serve also as the model triad for the three groups of Yoginīs mentioned in Chapter 2.23-31. The three Yoginī groups also appear as parallels to the triad of the three goddesses in the Trika, thus the opening verse may contain a reference to the fact that the text belongs to the tradition of the Trika.

³ The text is corrupt here, cf. textual notes.

⁴ *Ex conj.* cf. textual notes. Following the mss, the text would read 'Bhairavī herself'.

⁵ It would perhaps be possible to translate this as an adjective referring to the Bhairava, i.e. 'who was in trance'. However, it would be a very unusual situation, since if there is someone in trance or meditation, it is the questioner rather than Siva (cf. e.g. *Mataṅgapārameśvara* VP 1.4c-5d: *tatrāsau munīśārdūlas ... samādhāv āsthitaḥ sudhīḥ*). The word has a less specific meaning, without implying Yogic concentration, simply denoting intentness of the mind, or concentration in a more general sense. A more common adverb used in this context is 'with devotion' (*bhaktitāḥ*). To have another adjective for Bhairava here would also imply a rather unusual word order.

⁶ *Ex conj.*

⁷ *Lit.* 'mantra leaders'

Bhairava said

10 Listen attentively, O Goddess, I will answer everything you have asked now, I will tell you the truth as it is.

11 The mantras I have already taught can fulfil [all] desires, but they are all protected through my power, O [Goddess] Strict in the Observance of Religious Vows.

12 I have seen that ignorant people have abandoned their purificatory [initiatory] rites everywhere, and that mean people have violated the established practices [or: rules of conduct] (*vibhedam samayānām*).

13 Therefore, the vigour of all mantras has been protected, and through this protected [vigour], the mantras [themselves] are protected; and the letters left [without this vigour] have become solitary⁸.

14 Their vigour is [thus] hidden even if they are used according to prescription, O Great Goddess. This is why they do not succeed even if one recites them 1,000,000,000 times.

15 For those who know how to obtain this [hidden vigour] and know the liberation of the soul, the guru and the 'gurutara' [i.e. the mantra]⁹, success is not far off.

16 If practitioners who desire the rewards taught in the doctrine (*kalpokatphalakāṅkṣiṇaḥ*) turn to a guru without the Power (*śakti*)⁹, they will not succeed, even if they practise very hard.

17 Therefore, if someone initiated by the rite of Śiva wishes success, he should know how to be possessed by the Power of Rudra and should perform the grasping [of the mantra].

18 In this system (*ātra*), one is not initiated [merely] by the established practice (*samayena*) with the tools and measurements of the tools [*maṇḍala*, chalices etc.] and the rest; yet he cannot be [initiated] without the presence of clarified butter, the fire [etc].

19 Some [authorities] (*kecid*) in the Śaiva branch (*śaive*) hold that these [rites of offerings to the fire etc.] are taught¹⁰ in case of rituals fulfilling specific aims [such as in magic] (*kāmye karmaṇi*), [and that they are taught to be] mental for one who desires liberation [only] - but this is never the case in the Bhairava doctrine [where one must always perform external rituals at initiation]¹¹.

⁸The interpretation of latter half of this sentence has been provided by Dr. Isaacson.

⁹ That the word *gurutara* means mantra is explained in 2.2cd.

¹⁰ Lit. 'declared / announced'. I understand the word to be the passive of *śams-* and not of *śās-*, but have translated it 'taught' because it is a better equivalent in English (such as *uktam* is better translated by 'taught' than by 'said').

¹¹ Interpretation of this sentence has been provided by Prof. Sanderson.

Chapter 2 – The pervasion [of the universe by Female Powers]¹

The Goddess spoke –

1-2ab You have talked about the obtainment of the hidden vigour of mantras and the liberation of the self. <Now tell me about>² the guru and the 'gurutara', which are said to grant success if one knows them[...]

Bhairava spoke –

2cd-3 'Gurutara' means mantra and the 'guru' is the preceptor³. As soon as one has been initiated by him one attains the liberation of the self. When one takes the mantra [from the guru], one reaches its real nature according to this tantra (*atra*)⁴, O Beautiful-Faced One.

4-5 One will see the signs of supernatural behaviour in the preceptor because he is possessed by the Power of Rudra. Then the mantra can be taken from him. Since he is possessed by the Power of Rudra, the high-souled master instantaneously acquires the power which effects the proofs [of possession] immediately.

6 The first sign [of possession] is firm devotion to Rudra, the second is the attainment of supernatural powers through mantras (*mantrasiddhis*), which immediately proves possession.

7 The third is [the capability of] subjugating all beings, the fourth is [the ability] to complete what one has started.

8 The fifth is mastery of fascinating ornate poetry, and the fifth is [also] that one can paralyse someone else's ability to speak⁵.

9-10 These are the five signs of the preceptor. If he is endowed with the above mentioned qualities, if he knows everything about initiation, the levels [of the body and the universe to be purified at the initiation]⁶ and how to draw the secret maṇḍala, he bestows grace upon people. Since he is possessed by the Power of Rudra, he can grant what the devotees desire.

¹ Although the first part of the chapter enumerates the signs of possession by the Power of Rudra, most of this section indeed deals with the subject matter mentioned in the colophons: *vyāpti* or pervasion / ubiquity of the three kinds of Saktis in the world.

² As indicated in the edition and mentioned in the textual notes, a small portion of the text must have gone missing here. What I have supplied in the translation is a diagnostic conjecture, but some similar expression is definitely needed. It is possible that more than one line have been omitted.

³ It is possible that an etymological explanation (*nirukti*) is implied here: the mantra is something that comes / passes over (*tarati*) from the guru.

⁴ It is also possible that *atra* is simply a filler.

⁵ This translation has been suggested by S. Vasudeva, on the basis of the meaning of *vākstambha*, paralysing speech.

⁶ On these levels and initiation, cf. chapters 7 and 8. *Tattvavit* may also be understood in the more common meaning: 'he who knows what is real / the ultimate truth'. However, I think that in the context of initiation, the phrase has a more technical meaning (next to adjectives such as *guhyaṃaṇḍalasūtrajñāḥ*).

11 The person in whom this possession by the Power of Rudra is seen, is called the guru, who is my equal and who can show the [hidden] vigour of mantras, o Beloved One.

12 After one has received the 'gurutara' [the mantra] from him, if one – being in its possession – is devoted to it / him [the mantra / guru]⁷, one will succeed soon under any condition.

13 Those who get the mantra from a guru who shows signs opposite to what has been stated above, and those who acquire the mantras independently are of little wisdom and will suffer.

14 When the high-souled Bhairava told this to the Great Goddess, she fell prostrate again and said the following words to the Lord of the World.

<The Goddess spoke-->

15 The state of things is thus and not otherwise, o Great God, you have answered the questions you were asked from the beginning, in order.

16 But the teaching which is praised by the best of gods has not been explained fully [in all details] (*niṣkalam*). The guru is indeed considered to be the main thing here, and he is difficult to find in the three worlds.

17-18 In addition to that, o Best of Gods, tell me the Doctrine of the Siddhayogeśvarī, which is devoid of all kinds of fraud and bestows all sorts of success, by the mere attainment of which men absorbed in the repetition of formulas and in visualisation can succeed without difficulty, even if they do not keep observances or perform acts of worship.

19-20 After the goddess said this, Bhairava answered with the following words.

<Bhairava spoke>

Listen, O Beloved One, I will tell you how to obtain the Doctrine of the Siddhayogeśvarī, which fulfils all desires, and employs the power of mantras (*mantraprasāadhanam*), teaching⁸ the repetition of mantras and the visualisation, which will effect the signs of possession immediately.

21 The source of all mighty (*mahābālāḥ*) Yoginīs in their manifested form (*prathitāḥ*)⁹ is called the Power of Rudra, O Fair-Faced One.

⁷ It is not clear from the compound if one should be devoted to the guru or the mantra. Doctrinally both are possible, for a practitioner of magic (*sādhaka*) is to propitiate the mantra he has received from his guru, and devotion to one's guru is one of the prescribed obligations. I think in this case the mantra is more likely to be understood, for it is mantra-observances that bestow success.

⁸ *Lit.* 'endowed with the repetition of mantras etc'. The doctrine is endowed with these, i.e. it teaches them.

⁹ *Ex conj.*

22 All the creatures are empowered by Her. They play their sports without inhibition, while she pervades the whole universe with her transcendental-cum-non-transcendental form.¹⁰

23 She is called 'Yogeśvarī' and her form is threefold, O Beloved One. Now I will tell you their division as they exist in this world.

24 The powers / female spirits who bestow grace by clearing up the darkness of ignorance which resides in the body of the bound soul are called 'the Auspicious Ones' (*aghorāḥ*), they give one [help to attain] Śiva[hood].

25 There are Rudras [male 'partners' of them] governed by these Auspicious Powers / female spirits. Having their minds focused on Sadāśiva, they release the soul from its bondage.

26-27¹¹ ... [other powers / female spirits] who obstruct the way to liberation are known as 'the Terrible Ones'¹². The Rudras who are possessed by them perform creation and dissolution, they play in the body like children with clay bulls.

28-29 Those [powers / female spirits] who cause a downward flow [of the souls into lower levels of the universe] and gratify the soul, who make it indulge in objects of enjoyment and in the condition of being bound, obstruct the way to liberation and they are called 'the Ones Surpassing the Terrible' (*Ghorataryāḥ*) The Rudras whose minds are empowered by them are governed by them.

30 They also throw down and down those who are given to the pleasures of the bound soul. Since the possession by the three [kinds of] powers is always beneficent,

31 they are called the 'Ones More Terrible Than the Terrible', the 'Terrible Ones' and the 'Auspicious Ones'.¹³ Thus, ruled by the Power of Rudra, they are to govern this world.

32 By the various sub-divisions (*parāparavibhāgena*)¹⁴ [of her forms one can obtain] all Yoginīs¹⁵. All of them are empowered by her, and they succeed, being endowed with great strength.

¹⁰ Translation by Prof. Sanderson

¹¹ A line (or more) is probably missing here, cf. textual notes.

¹² The text is not secure here. According to my reconstruction (which is very tentative for it violates the metre) it would read 'the ones with terribleness'. In any case, it is certain from other parallels that we need the so called 'Terrible Ones' (*Ghorāḥ*) here, whatever the wording was in the text.

¹³ As Dr Isaacson has clarified for me, there is a reference to / pun on the names of Śiva / Rudra here. Since all these powers are beneficent (*śaṃkara*) and are ultimately identical with Śiva (*śaṅkara*), they are called [by Śiva's / Rudra's names] the 'Ones More Terrible Than the Terrible' (*Ghoraghoratara*), the 'Terrible Ones' (*Ghora*) and the 'Auspicious Ones' (*Aghora*).

¹⁴ Alternatively, translate: 'by the divisions of transcendental and non-transcendental [forms, one can obtain...]'

¹⁵ The text is not fully secure here, but I think it is clear that the line derives all Yoginīs from an ultimate one, the Power of Rudra.

33-34ab¹⁶ She [the Power of Rudra] is the source of all Yoginīs, she is praised in all tantras. One of her female mantra embodiments¹⁷ consists of thirty eight syllables¹⁸, and it has two additional half syllables, in short.¹⁹

34cd-35 The cause of all success is the 'words' [padas] in the Parāparā [mantra]. There are eight [goddesses] produced by entering into her [the Parāparā mantra], bestowers of success in yoga.²⁰ <They are called Yoginīs or Mothers>.²¹

36 At this point (*iha*), only general characteristics²² [of mantras] are described briefly; the subtle distinctions made by the differentiation [of their characteristics]²³ are dealt with later.²⁴

37 Aparā is a three and a half syllable mantra, and Parā is a one syllable one, which effects the signs of possession immediately.

38-39ab The goddess comprising all letters [i.e. the Alphabet Goddess] bestows all kinds of success upon all male and female mantras (*sarveṣāṃ eva mantrāṇāṃ vidyānāṃ ca*)²⁵, O Beautiful-Faced One. It is the vigour deposited in them, which is the cause of success.

39cd-40 They [the mantras of Parāparā, Aparā and Parā] are accompanied by the eight mantra bodies (*mūrtyaṣṭaka*), which are formed from their own material²⁶, O Beautiful One. They are [also] accompanied by five ancillary mantras (*vidyāṅgapāñcaka*) and by

¹⁶ I have changed the order of 34ab and cd from that in the manuscripts, cf. textual notes.

¹⁷ Lit. She is known as [a] female mantra-embodiment as thirty eight syllables.

¹⁸ Here the subject slightly changes and we have the brief description of three mantra embodiments of the Power of Rudra, i.e. the three principal mantra goddesses of the Trika, together with a mention of the Alphabet Goddess.

¹⁹ The Parāparā mantra thus consists of 40 letters, each of which represents a Yoginī. For more details, see the description of this mantra in chapter 3.23 ff. The expression 'in short' is probably meant to convey that it is the next chapter that treats the subject in detail.

²⁰ The names of these eight Yoginīs / goddesses are obtained from the non-monosyllabic words (padas) of the Parāparā mantra. The names can be found in paṭala 3.

²¹ This is a tentative translation, since I think the line is corrupt. Cf. textual notes.

²² The Sanskrit has a collective singular here.

²³ I have attempted to translate the odd phrase *vaiśeṣikamataṃ sūksmaṃ*. I do not think there is specific reference to the Vaiśeṣikas here.

²⁴ This verse simply tells us that the mantras are just briefly described in verses 33-37, and they are explained in detail later, i.e. in chapters 3 (Parāparā, Aparā and Parā), 4 (ancillary mantras) and 5 (the mantras of the guardians of directions).

²⁵ This line (38cd) may be understood to belong to the sentence in 38ab as well as to that of 39ab. Therefore one may alternatively translate: 'The Alphabet Goddess bestows all kinds of success. It is the vigour deposited in male and female mantras that causes success.' Moreover, it is also possible to understand the text from 38a till 39b as one sentence, in which case the Alphabet Goddess is identified with the vigour of mantras, which seems plausible doctrinally. ('The Alphabet Goddess, who bestows all kinds of success is the vigour of all male and female mantras causing success' The repetition of the phrase 'causing success' – although sounds extremely tautologous – is not unusual in the style of our text.)

²⁶ Or: 'from their own [mantra-] words'. This is the *mūrtyaṣṭaka*, formed from the names of eight goddesses in the Parāparā mantra. The phrasing 'svapadārthena' is slightly odd, but I think this is the correct interpretation. I have kept the text's singular throughout (39c-41) in the Sanskrit, but doctrinally it must be the whole set of female mantras that is understood here (a collective singular *sā* instead of *tāḥ*).

[the mantras of] the guardians of directions. By the mere knowledge of them, they bestow success undoubtedly.

41 If one performs their Uccāra²⁷, the large (*mahān*) group of male and female mantras and the [appropriate] positions of the body [performed with them] will fulfil all desires. [As a result,] the characteristics of one's body being possessed [by the Power of Rudra] will become immediately visible (*sadyaḥ saṁmukhatām eti*).

²⁷ This is a technical term referring to a mental utterance of the mantra with an accompanying yogic practice, by which the mantra is 'raised' (*uccar-*) from the lower levels of the body/universe to the highest/transcendental level. Cf. Padoux 1990:399-401.

Chapter 3 – The raising of the three Powers¹ (female mantras)

Bhairava spoke

1 Now, I will tell you briefly, without going into details, how to raise the mantras of the three Powers², O Fair-Faced One.

2 This highest secret, which destroys errors, has been handed down in the [tantric] lineage, My Beloved. If one knows it, recites it and meditates on it, one will achieve success.

3 These mantras do not give you any fruition [if recited] either with extra letters or omitting letters. They become devoid of power, as mentioned previously.

4-7 On a smooth, clean, well-anointed and well-protected surface on the ground, scented with fragrant incense and covered with lots of flowers, the guru, who is [also] scented with good incense, and whose limbs are anointed with sandal-wood paste, after fasting for a day and a night, devoted to the practice of Heroes,³ together with [other] heroes and practitioners⁴, having painstakingly practised his *japa* and armed himself with protective mantras, should write down the Power of Rudra, who is the goddess made up of all the letters and adorned with all the vowels. Her head is the letter *tha*, *dha* is her two eyes on the two sides [i.e. the two 'ordinary' eyes].

8 *ī* is her nose turning downwards⁵, and the *bindu* [i.e. the anusvāra as her *tilaka*] is at its middle [above]. *Ba* is her mouth, *va* is her neck, and the gutturals [*ka*, *kha*, *ga*, *gha*, *ṇa*] are her teeth.

9 *ī* is her tongue, *a* is her voice *na* is her knot of hair, turning downwards⁶. Her two ears are the seventh [letter counting from] *jha* [i.e. *ṇa*] and their ornaments are the two letters following *ī* [i.e. *u* and *ū*]

10 The former [*u*] is on the right, the latter [*ū*] is on the left, *ḍa* and *ḍha* are known as the two arms, and the hands are the seventh letter after *ca* [i.e. *ṭha*].

¹ This title is given in the colophons: *Śaktitrayoddhāra*.

² Verses 7-18 will describe the Alphabet Goddess, *Mālinī*. The letters of her 'body' were probably written down in a diagram (*yantra*, for some examples cf. Schoterman 1982 appendices), after which the letters of mantras encoded as parts of her body were 'raised' from this diagram (on the 'raising of mantras', cf. Padoux 1978). The description of the Alphabet Goddess corresponds exactly to that of the *Mālinīvijayottara*.

³ This is a tentative translation. I suspect that the text is corrupt here, cf. textual notes.

⁴ The phrase seems somewhat tautologous, for 'hero' (*vīra*) and 'practitioner' (*sādhaka*) mean the same. Cf. also textual notes.

⁵ The Sanskrit is as odd as my English translation; it is not clear to me what is meant here by 'facing downwards'. Perhaps it means 'curving downwards', or perhaps the text is corrupt. The phrase may also mean 'viewed from below the face' referring to the graphic representation of the long -ī-: two circles representing the nostrils.

⁶ The same adjective recurs as in 8a, and the sense is again not clear or very unusual. The goddess has a top-knot here probably because the male practitioner who is to transform himself into her has one.

11 The fingers of the two hands are known as *jha* and *ḥa*; the skull in her left hand is represented by the letter before the letter of the hands [i.e. by *ṭa*].

12 The staff of the trident in her right hand is the seventh letter from *pa* [i.e. *ra*], and on top of that, the trident is the eighth letter from *ka* [i.e. *ja*], of course⁷.

13 The third eye on her forehead is the letter *ca*, O Beautiful-Faced One; her tiara of flowers⁸ is said to be the four 'neuter' letters [i.e. *ṛ*, *ṝ*, *ḷ* and *ḻ*]

14 Her stomach is the letter *ṣa*, *pa* belongs to her heart and *kṣa* goes to the place of her navel. Then the two upper parts of her arms [i.e. the shoulders] are known as *bha* and *ya* respectively [i.e. the right is *bha*, the left is *ya*].

15 In the middle of her heart, the letter *sa* with a *visarga* *ḥ* is known as her soul [*ātman* or *jīva*]. The letter *ha* is her life-force [*prāṇa*], pervading her whole body⁹.

16 *Ma* is her buttocks, and *śa* with *anusvāra* *ṁ* is her organ of generation¹⁰. *Ta* is known to be placed below this, representing her thighs, O Fair-Faced One.

17 At the knees, there are the letters *e* and *ai* respectively [right and left]; the [right and the left] shanks are the two letters after these [*o* and *au*] in order [right and left].

18 *Da* and *pha* are known as her feet; they should be written down [in the order of right and left] as above, her breasts are *cha* and *la* respectively, and the milk in them is the letter *ā*.

19 In this way, following the right method, one should write down the Power of Rudra, the goddess of all letters¹¹, and then one should raise the mantras.

⁷ The word *sākṣāt* is probably a filler here in the Sanskrit.

⁸ The meaning of *śiromālā* (head-garland) is not unambiguous. It can mean a garland of skulls, and in this sense *śiromālīn* is used as an adjective for Śiva (meaning noted in both Monier-Williams and Apte). However, as S. Vāsudeva has suggested to me, it may also denote a garland on the head, i.e. a crown or tiara (of flowers). This suggestion is supported by a parallel in the lost *Trīśirobhairava* quoted by Jayaratha *ad Tantrāloka* 15.121-25: *ṝ ṝ ḷ ḻ nivṛtyādyā mālīkā śīrasi sthitā*.

⁹ Translation by Prof. Sanderson

¹⁰ The relevant passage in the *Tantrāloka* clarifies that *śa* is her secret parts and the *anusvāra* is her semen (*śukraṇ*). The reason for the presence of the latter in a goddess is that according to classical Indian medical theory, women also have semen, which they are said to emit when they copulate, normally, without any effect on reproduction. Cf. e.g. Bhāvamīśra, *Bhāvaprakāśa*, *Pūrvakhaṇḍa*, *Prakaraṇa* 2, 226, following Sūśruta:

uktam ca sūśrute "evaṃ māseṇa rasah śukro bhavati strīṇaṃ ca" iti. cakārāt strīṇaṃ api śukro bhavati. ata evoktam sūśrute "yoṣito 'pi sravaty evaṃ śukraṇ pūṃsaḥ samāgame | tatra garbhasya kiṃ cit tu karoti na cintyate ||" garbhasya śuddhasya. [...] (Reference pointed out by Prof. Sanderson)

¹¹ As Jayaratha's commentary to the corresponding passage in the *Tantrāloka* tells us, in the Trika there is a Śakti equivalent of each letter in the Mālinī alphabet. The list of *śaktis*, according to Jayaratha's quotation of the *Trīśirobhairava* (in *-Viveka ad Tantrāloka* 15.121-125) is the following: *nādinī tu śikhāgrasthā nakārākṣarasamjñitā | ṝ ṝ ḷ ḻ nivṛtyādyā mālīkā śīrasi sthitā ||* *tha śirogram sati devī dha netre priyadarśanā | i guhyaśaktir nāsāsthā vyāptāste netramadhyataḥ ||* *vyāpayitvā sthitā devī(ṭ) ca ṛṭyaṃ ca locanam | cāmūṇḍā parameśānī(ṭ) lalāṭasthā virājate ||* *b(v)akāre vadanam tasyā vajriṇī śaktir avyayā | kavargo daśanās tīkṣṇāḥ kaṅkaṭā kālīkā śivā ||* *ghoraghoṣā śib(v)irākhyā kavarge samprakīrtitāḥ | mājādevī i jihvā tu a vāg vāgīśvarī matā ||* *nārāyaṇī ṇa kaṇau tu tayor u ū ca bhūṣaṇam | mohanī ca tathā prajñā va kaṇṭhaḥ(a) śikhivāhanī ||* *lāmā vināyikā devī(ṭ) ḍaḍhau bāhuvayaṃ vibhoḥ | pūṇimā hastadeśasthā ṭhakārākhyā vibhor matā ||* *jhaṅkāri kundanā caiva jha-ñāv āṅgulayaḥ kramāt | kāpālīnī vāmakare ṭakārah parameśvarī(ṭ) ||* *dīpanī śūladaṇḍā ca repaḥ samyaḥ*

20 First, the adept should raise the Parāparā mantra, then the Aparā mantra as it is prescribed, and finally the Parā mantra, which makes one achieve all desired things.

21 After raising these three, Parā and the others, one should proceed with the eight mantras starting with Aghorī¹², by dividing the 'words' [padas] of the [Parāparā] mantra, and then with the five ancillary mantras [the *vidyāṅgapāṇicaka*].

22 Then one should raise the mantras of the guardians of directions, o queen of gods, and as a result, one accomplishes supernatural powers. After raising the mantras, the achievement of supernatural powers will come about, no doubt.

23 [For the Parāparā mantra] one should raise the *bindu* [ṁ], [on] the 'right shank' [o], then the 'voice' [a], then the same 'right shank' [o] on the fourth member of the 'row of teeth' [gh].

24-25 Then having joined the 'staff' [r], the 'right knee' [e], the knower of this ritual should raise the 'life-force' [h] with its base formed by the 'staff of the trident' [r], together with the 'nose' [i], and further joined to a *visarga* [ḥ]; then the 'heart' on its own [pa], the 'staff' also on its own [ra], and the 'buttocks' [ma] in the same way,

26 the 'fourth tooth' [gh], O Goddess, joined to the 'right shank' [o], then the 'staff' again as it has been described above [i.e. with the 'right knee', thus re]

27 After that, one should raise the 'life-force' [h] adorned with the 'ornament in the right ear' [u], together with the *bindu* [ṁ].

28 Then following the appropriate order, the master of the mantra should place the 'right shank' connected to the 'fourth tooth' [gho] and then the 'staff' again [ra].

29 Next, after taking the 'staff' [r] adorned with the '[ornament of the] left ear' [ū]¹³, one should place the 'left knee' onto the letter of the heart [pe].

30-31 Then the wise one should place the 'life-force' with the *visarga* [haḥ] before the [above mentioned fourth] 'tooth' [with the 'o' as above, thus gho], then the 'staff of the trident' [ra] again and the 'buttocks' [m] adorned with the 'ornament of the right ear' [u], then the 'second tooth' [kh] with the 'tongue' [i].

udāhṛtaḥ | ja jayantī bhavac chūlaṃ devadevyā maheśvari || bhīṣaṇī vāyuvegā ca skandhayor ubhayor
bha-yau | pāvanī tu pa hṛlagnā udaraṃ śaś ca lambikā || samphārikā kṣakāro 'yaṃ nābhau devas tu
bhairavi | chagalī pūtanā ceti stanau cha-lau prakīrtitau || āmoḥarī tadgataṃ tu kṣīram ā parikīrtitam |
paramātmā sakāro 'yaṃ ha prāṇaḥ śaktir ambikā || icchāśaktir visargākhyā vyāpya prāṇātmani sthitā |
ma nitambaṃ mahākālī śa guhyaṃ kusumāyudhā || śukrā devī bhavac chukram anusvāras tu bhairavi(ī)
| tārā takāra ūrusthā e ai jñānakriye ubhe || jānunī samsthite devi bhairavyās tu mahātmanah | gāyatrī
caiva sāviturī o au jaṅghe prakīrtite || dahanī dakṣapādasthā vāme pheṭkārīkā da-phau | (I have made
some minor corrections to the edition. My corrections are in bold type, followed by the version of the
printed edition in brackets.)

¹² The text uses Aghorī throughout, although the correct form of this name would be Aghorā on the basis of the mantra.

¹³ It is possible that the past participle 'adorned' (*vibhūṣitam*) was intended to be a noun meaning 'ornament'.

32-33 Next, after placing the 'right shoulder' [bh] together with the 'nose' [I] in order, the 'buttocks' on their own [ma] and the 'top' [of the arm, i.e. the shoulder as above] again in the same way [as mentioned above, i.e. with the 'nose', hence bhI], the wise one should raise the 'stomach' [ṣa], and then he should place the 'ear' [ṇ] together with the 'right knee' [e].

34-35 After raising the 'neck' [va] and the 'buttocks' in their own form (i.e. without additional vowels) [ma], the 'heart' with the 'tongue' [pi] and the 'mouth' on its own [ba], one should place the 'life-force' [h] and after that, the 'circle of the right knee' [e]. Then one should put the 'former ornament of the ear' [u] into the 'staff' [r].

36 Having done this twice [so again, ru], the master of the mantra should place there the 'staff of the trident' on its own twice [rara], and then the 'left foot' [pha] in order.

37 Having placed the 'fallen skull' [t] at the end of that [i.e. of pha], the illuminator of mantras¹⁴, one should place there the 'former ear ornament' joined to the 'life force' and the bindu [hum] again.

38 The master of ritual should again place the 'life-force' [ha] with the visarga [ḥ], putting there the 'left foot' [pha] again and the 'fallen skull' [t].¹⁵

39 This female mantra, which bestows all supernatural powers, is called Parāparā.¹⁶ One should always extract this mantra, which destroys all evil things for people.

40-41 Now I will teach you the Aparā mantra, the bestower of all desired fruits. First, one should extract the essence of the mantra by placing the 'life-force' [h] with the 'nose' [I] on the seat of the 'staff of the trident' [r], together with the last vowel [i.e. the visarga ḥ]. Then one should place there the same [i.e. the 'life-force', h] with the ū and the bindu [m],

¹⁴ It is not clear from the text if the 'illuminator of mantras' is the letter ṣa or the syllable mentioned after that, hum.

¹⁵ The Parāparā mantra is thus the following: om aghore hrīḥ paramaghere hum ghorarūpe haḥ ghoramukhi bhīma-bhīṣaṇe vama pība he ru ru ra ra phaḥ hum haḥ phaḥ. The eight 'words', the pada-s of the mantra, are italicised. They evoke the following eight goddesses embodied in Parāparā: Aghorā /=Auspicious/, Paramaghorā /=Very Frightful/, Ghorarūpā /=Frightful-looking/, Ghoramukhī /=The One With Frightful Face or Mouth/, Bhīmā /=Dreadful/, Bhīṣaṇā /=Terrible/, Vamanā /=The 'Emitting' One/ and Pībanā /=The Drinking or Absorbing One/

¹⁶ After the description of the Parāparā mantra in the *Tantrāloka*, Abhinavagupta says the following (30.25cd-26ab): There also exists a placement of a circle of deities described in the *Siddhayogeshvarimata*, where each deity corresponds to a letter [in the Parāparā mantra]; it is too long to be described here (*pratyekavarṇago 'py uktaḥ siddhayogeshvarimate || devatācakravinyāsaḥ sa bahutvān na lipyate*) In the commentary, Jayaratha adds 'The circle of deities means that of forty, as it is said there...' (*devatācakreti catvāriṃśad-saṃkhyākasya yad uktaṃ tatra*) He then quotes the *Siddhayogeshvarimata*, of which both Jayaratha and Abhinavagupta probably had a longer redaction, since this long passage is missing from both of our manuscripts. The passage quoted from this longer redaction, listing each deity with the corresponding letter from the Parāparā mantra is given in Appendix 8.

42 placing there the 'left foot' [pha] and the 'fallen skull' [t] again. This Power of Rudra is called Aparā, endowed with great strength.¹⁷

43 If one wants to achieve one's desired goal, one should always recite [this mantra] with great care.

Now hear the very secret and subtle Power of Rudra called Parā.

44-45 This [mantra] is to be given neither to a non-initiate nor to one who is not a disciple nor to a coward¹⁸. He who contemplates Rudra, the Power of Rudra and one's guru as non-differentiated (*avikalpitam*)¹⁹ with devotion can be given [the Parā mantra], O Fair-Faced One, but even a disciple [like the above] should receive it only after his guru has been propitiated.

46 Then the guru should give the humble (*vinayātmane*) disciple the 'soul' [saḥ] connected with the 'left shank' [au]²⁰

47 This is the Parā [mantra]. With this, after seven days [of reciting it], one who knows the rules of conduct²¹ will definitely (*niscayam*) attain [ultimate] success, which is the source of the fulfilment of all desires²², O Goddess.

48 By merely knowing this mantra, one can be known by all the Powers, and its recitation effects the proofs [of being possessed] immediately.

49 Then one's body shivers and it suddenly takes off in the air. One can multiply one's wealth according to the doctrine of the Siddhayogeśvarī.

50 One's body becomes possessed by hundreds of Mothers, if he recites the mantras with pre-severance (*udyataḥ*) and devotion, paying homage [to the deities] (*namaskārābhiḥ*).

51 If he remembers the doctrine of the Siddhayogeśvarī readily, he will surely master the [whole] best group of mantras and postures (*mudrā*)²³.

52 He can undoubtedly penetrate [even] through the ultimate, highest meaning of the teaching, and if he is asked about anything concerning the past or the future, he will be able to tell it.

53 This [doctrine] which has been explained to you briefly, is the doctrine of the Siddhayogeśvarī, which is the [ultimate] proof itself [i.e. beyond any other proofs].

¹⁷ The Aparā mantra is thus the following: hrīḥ hūm phaḥ

¹⁸ The last word may be corrupt in the mss; if my conjecture is right against the reading of the mss, the translation of the end of the line is the following: ... nor to someone who does not belong to the Bhairava branch (of Śaivas).

¹⁹ My emendation and interpretation is based on a parallel in the *Mālinīvijayottara* (3.56ab)

²⁰ Thus the Parā mantra is sauḥ

²¹ I.e. one who has received the preliminary initiation, described in chapter 6.

²² This is the translation if my emendation is right, cf. textual notes.

²³ Mudrā may mean more than hand-gestures; therefore I have chosen to translate it with 'postures'

54 I have explained to you the three Powers who bestow heavenly success, O Goddess, who are the essence (*hrdayam*) of all [other] Powers and help you to attain [identity with the highest goddess, consort of Bhairava] Aghoreśī.

Chapter 4 –The extraction of the ancillary mantras¹

1 Now I will teach you the five ancillary mantras which lead to success (*siddham*). If a master of mantras is protected by these, he will not be conquered by powerful obstacles.

2-3ab First †I will present the letters and then I will teach their characteristics†² The [letter of the] shank of the right side with the bindu [om], multiplied five times is the homage to the *Hṛdaya* (Heart), this is the ultimate centre of female powers.

3cd-4 First the word 'om', then 'amṛte' and the word 'tejomālini' and the formula 'svāhā' - this is called the eleven syllable *Śira* (Head).

5 'Vedavedini hūṃ phaṭ' with the 'om' at the beginning, O Fair-Faced One, this is known as the eight syllable *Śikhā* (Top-knot), the chief of all mantras.

6-7ab The one that has 'vajriṇe' first, then 'vajradharāya', with 'om' at the beginning and 'svāhā' at the end, is called the *Varma* (Coat of Mail). This eleven syllable mantra will bestow final release upon you immediately, o Goddess.

7cd-8 The word 'śli' and then 'paśu', with 'hūṃ phaṭ' at the end, joined to the 'om' is the *Astra* (Astrarāja / Sarvāstreन्द्रavara / Best King of All Weapons). It has six syllables and it makes one's body more powerful.

9 These are the five ancillary mantras, which [...]³. They crush and tear asunder all obstacles.

¹ This chapter has the title *Vidyāṅgoddhāra* in the colophons. The *vidyāṅga* mantras in the SYM are the same as in the *Mālinīvijayottara*, consisting of five elements: the Heart (*Hṛdaya*), the Head (*Śira*), the Top-knot (*Śikhā*), the Armour (*Varma*) and the Weapon (*Astra*). This number of the *vidyāṅgas* has no pan-Saiva standard, since in many cases there is an additional mantra of the 'eye' (*Netra*), also called 'the conqueror of death' (*mṛtyujit*). Nevertheless, the exclusion of this is not a Trika feature either, since it is omitted e.g. also in the *Matāṅgapārameśvara* (cf. KP 1.111b-114). In addition, in the corresponding passage in the *Tantrāloka*, Abhinavagupta inserts a *netramantra* (*tāro dvijihvāḥ khaśarasvarayug jīva eva ca || netram etat prakāśātma sarvasādhāraṇaṃ smṛtam* / TĀ 30.40cd-41ab), although it is missing in the *Mālinīvijayottara*. As we can read in Jayaratha's commentary, in this case Abhinavagupta follows the *Devyāyāmala* instead of the *Trīśirobhairava*, and draws the *netramantra* from there to supplement the *Mālinīvijayottara*. Jayaratha quotes both texts on the *vidyāṅgas*, and in each case the *netra* is mentioned between the *Astra* and the *Varma*. The one in the *Devyāyāmala* is 'om jum sah', which seems to be the more wide-spread one. The one in the *Trīśirobhairava* is encoded in the names of Yoginis of Mālinī (cf. TĀV ad TĀ 15.121-125ab), and it can be reconstructed as 'cauṃ saum haum'.

² This is a tentative translation of a corrupt line. Something of this purport must have been intended here.

³ The text is corrupt. From the surviving words, one may infer that the ancillary mantras are compared to the force of a royal army, or that with their help one is able to destroy a royal army.

Chapter 5 — The mantras of the guardians of the directions¹

The Goddess spoke

1 You have described the [mantras of the] three Powers and five ancillary mantras. Now teach me briefly the mantras belonging to the guardians of the directions.

Bhairava spoke

2 Now I will teach you the guardians of the directions briefly, with whose help one situated in the sacrificial ground² can achieve success.

3 Setting up Indra in the East, his body being the [letter of the] left breast [i.e. *la*], one should worship Agni in his direction [i.e. in the South-East], embodied in the [letter of the] staff of the trident [i.e. *ra*].

4 The [letter of the] skull [*ṭa*] belongs to Yama, he should be placed with that [mantra] [in the South]. Then the [letter of the] navel [*kṣa*], belonging to the Ruler of Demons [Rakṣorāja, i.e. *Nirṛti*] is [to be placed] in the South-Western direction.

5 After placing Varuṇa in the West, embodied in the [letter of the] neck [*va*], the wise one should worship him, who has great power and strength.

6 Then the master of mantras should worship Vāyu in the North-West, his mantra is [made with the letter of] the left shoulder [*ya*].

7-8 Then after worshipping Soma, who is always ready to bestow prosperity, with the ornament of the right ear³, in the North, the master of mantras should always praise *Īśāna*, established in the direction of *Śaṅkara* [i.e. in the North-East], with the [letter of the] buttocks [*ma*], in the region of Rudra, o Beautiful-Hipped One.

9 Then one should worship [Prajāpati,] who was born from the golden egg [of *Brahmā*], [...] ⁴. He is placed in the direction above, and *Mādhava* [i.e. *Viṣṇu*] below.

10-11 He [*Viṣṇu*] is embodied in the [letter of the] organ of smelling [*ṭi*], he is intent on [...] ⁵ The guardians of directions are as described, joined with [the long vowels of the] milk, nose etc. [i.e. *ā, ī, ū, ai, au, aḥ, aḥ, ī, ā, ī*] and accompanied by [the letter of] that which is in the organ of generation [*m*]. They are furnished with their weapons [embodied in the same mantra seeds except that they have] short [vowels]. They [...] ⁶ are to be worshipped properly, according to prescription.

¹ The chapter is entitled *Lokapāloddhāra* in the colophons.

² That the practitioner is in the sacrificial ground is important to emphasize in this context, since the guardians of the directions secure its protection.

³ I suspect that the line giving the mantra here is a misplaced one, since the letter of Soma should be *sa* (*ātmā*) and not *o*.

⁴ The text – having *vyaktadveśam* (?) – is most probably corrupt here. It should describe *Prajāpati*'s letter here, which is *ā* (*payas* – milk)

⁵ The text is corrupt here.

⁶ I cannot interpret the phrase *navahastagatāḥ* in any reasonable way.

[Thus the mantra seeds of these deities starting from Indra are the following⁷: lām, rām, ūm, kṣaim, vaum, yaum, saum, mīm. For Viṣṇu and Prajāpati: ?īm, ?ām]

⁷For the reconstruction, *Tantrāloka* and -*Viveka* 30.42-43 has been used. For the last two mantras, I presume that there is an initial consonant in each case similarly to the other seed syllables, but these two consonants are not mentioned anywhere, and they are not used in ritual.

Chapter 6 – The qualificatory maṇḍala (samayamaṇḍala)¹

1 Now I am going to describe the qualificatory maṇḍala (*samayamaṇḍala*) which leads to success (*siddham*), by which one acquires authority to use the[se] mantra[s].²

2-5 In a place where for five Krośas there is but one Liṅgam, or in a cremation ground, at an auspicious confluence of rivers, at a pleasant seashore, on the top of a mountain, in a well-sheltered place, or in a delightful place where but one tree is seen for four Krośas, in the house of a Mother or in the garden, or wherever it pleases one's mind, the guru, clean³ (*śucir*) and with peaceful mind, after fasting for a day and a night, having a Śakti idol with him and wearing colourful clothes, clean (*śuciḥ*)⁴ should smoothe and clean a piece of ground, smear it with cowdung (*gomayalepitam*) and make it shiny (*snigdham*), [in a way that it should be] without any pieces of chaff, charcoal or fruit kernel, sloping towards the East or North and then first he should examine the ground⁵, afterwards he should begin the purificatory ritual.

¹ As the colophon and the first verse of this chapter tells us, this section is about the so called Samayamaṇḍala, used in the preliminaries to initiation. The text does not call this preliminary rite initiation, and does not use the term *samayadikṣā* (although it uses the term *samskāra*). Nevertheless, the ritual is that of the *samayadikṣā*, whose usual function is that it qualifies practitioners to perform the worship of Śiva, make offerings to the fire etc. The qualificatory function is not stated in the text here, but I think it is understood, therefore I have translated *samayamaṇḍala* as 'qualificatory maṇḍala', although the word *samaya*- simply refers to the rules of conduct to be observed by practitioners, given to them at the end of this rite.

² The text has the singular, which I interpret as a collective singular. It is rather unusual that our text promises authority over mantras at this point, which one would expect after initiation proper or at the consecration of the guru or the Sādhaka. It is nevertheless explicable, for one needs to use mantras also for daily worship, and it must be these mantras that the passage refers to. Yet, the use of the word *adhikāra* remains somewhat unusual in this context. It is also slightly odd that we have the promised result mentioned at the beginning of the chapter, while the last verses refer to the maṇḍala of initiation proper and promise success to someone who has received consecration and not just *samayadikṣā*.

³ This means that he has performed a ritual bath. Cf. Kṣemarāja *ad Svacchanda* 4.56d: *śuciṃ (=) snātam*.

⁴ The adjective of the previous line is repeated here.

⁵ The phrase 'examine the ground' may mean three things here. One is the ordinary sense of the word – this is suggested by Kṣemarāja in his commentary to *Svacchandatantra* 1.128bc cited in the apparatus –, i.e. that the guru is to ascertain that the ground is sloping towards the auspicious directions, is smooth etc. This meaning is well-attested, but it seems somewhat superfluous to repeat what has already sufficiently been explained in the previous line. On the other hand, it could be argued that this kind of repetitiveness is characteristic of the style of the SYM. The other meaning would be a technical term in ritual: the looking at the ground with the 'divine eye', to chase away obstacles or evil spirits. This rite is called *nirīkṣaṇa* (not 'examination' *parīkṣaṇa*), but I think it is possible that this technical term is intended in this case. This preliminary rite is otherwise called the elimination of obstacles (*vighnoccāṭaṇa*), which is different from the purification of the place (*sthānaśuddhi*) in the manuals, although the function of the two seems to be the same. The third possibility is the examination of the qualities of the ground according to the four *jāti*s as described in the *Tantrasadbhāva*. It is not clear to me in the context of this tantra according to whose *jāti* the ground should be chosen (the initiands? the Sādhaka's? or does the description apply to daily worship and any practitioner of that worship?). It seems to me unlikely that this could be applied in rites of

6 He who knows all the three purifications⁶, that of the place, of the materials and of the five elements of the body⁷ (*bhūtaśuddhis*) is the [real] guru, who bestows all kinds of success.

7 Having closed all the directions, he should purify [the place] with the Astra [mantra].⁸ Thus is the purification of the place, now hear the purification of the materials.

8 After purifying the Arghapātra [container of oblation] by besprinkling it [with water] with the Astra [mantra] [i.e. with water empowered by the Astra mantra], he should mentally recite the group of five [mantras, i.e. the five ancillary mantras], o Glorious One.

9 Then he should besprinkle all the materials that have been prepared for the ritual.⁹ This is called the purification of the materials, it [...] and increases merit.

10 Reciting the five ancillary [mantras] again, he should prepare the five products of the cow¹¹. He should smear the ground again and scatter sesame seeds over it with the Astra [i.e. scatter the sesame seeds empowered by the Astra mantra]¹².

11 The master of mantras should perform the cleansing [of the ground] with a bunch (*picchena*) of Arka leaves, in the Kavaca-mantra.¹³ Then the wise one should sprinkle

initiation. However, the SYM also has the confusing tendency of describing various generalities à propos of the description of initiation, and thus we should not discard that the examination of the ground according to the *jātis* is the intended meaning here.

⁶ The text is insecure here (cf. notes), but this should be the approximate meaning

⁷ This is the translation according to the mss, which may be corrupt, cf. notes. If we emend it to *bhūmi-* – which is the third element described in 10-11 – then it is the purification of the sacrificial ground.

⁸ A similar purification is described in *Somaśambhupaddhati* I.p133. The rite is variously called closing of the directions (*digbandhana*), purification of the place (*sthānaśuddhi*), protection (*rakṣaṇa*) or chasing away the impeters (*vighnoccāṭana*). In *Tantrasāra* p137 and p144, a similar process is mentioned, where a flower empowered by the Astra mantra is thrown into the sacrificial enclosure, to chase away bad spirits (p137 *tato 'pi phaṭ phaṭ phaṭ phaṭ iti astrajaptapūṣpaṃ prakṣipyā vighnān apasāritān dhyātvā ...*) This mainly agrees with the rite in *Svacchanda* (2.26-27). (*bhairavāstraṇi samuccārya pūṣpaṃ saṃgrhya bhāvatiḥ* (? for *bhāvitaḥ* / *bhāvitam*) / *saptābhimantritaṃ kṛtvā jvaladagnīśikhākulam // nārācāstraprayogena* (*nārācāstraprayogas t: rjanimadhyamāṅguṣṭhapreraṇāt K. ad loc*) *praviśed grhamadhyataḥ* (*prakṣipann iti śeṣaḥ K. ad loc*) / *nivaritaṃ tena sarvaṃ vighnajālam anantakam // (bhāvayed iti śeṣaḥ K. ad loc)* *tato rakṣārtham astram ca daśadikṣu v.nikṣipet*)

⁹ The same is prescribed e.g. in *Somaśambhupaddhati* vol. III p23: *tadambunā dravyaśuddhiṃ* (i.e. with the water of the special Arghapātra)

¹⁰ There is a corruption here in the text that I cannot emend. My conjecture (cf. textual notes) would supply 'which purifies'.

¹¹ I.e. Milk, curds, clarified butter, cow urine and cow dung. The five products of the cow (*pañcagavya*) is mentioned at this point also in the *Somaśambhupaddhati* (vol. III p23) There it is in fact the last part of the purification of materials (*dravyaśuddhi*).

¹² The preparation of the seeds to be scattered against the obstacles / evil spirits is a pan-Saiva one. In this case, we have a simple preparation, instead of the preparation of various grains, our text has only sesame seeds. They are empowered by the Astra mantra, probably just as in *Somaśambhupaddhati* vol. III p25, where they are also besprinkled with the *argha*-water, which has been empowered by the Astra.

¹³ Cf. *Somaśambhupaddhati* vol. III p31: *vikṣipyā vikirāms tatra kuśākūrcyopasaṃharet*, where the gathering together of the seeds is done with a bunch of Kuśa grass. In both cases the Kavaca mantra is used

some fragrant water [on the ground], with the Astra mantra [previously] recited [over the water]. Thus should the wise one do the purification of the ground¹⁴.

12-13ab There he should draw a white, square maṇḍala measuring three hands each side, with four doors, either with ashes or with powder, with four fascinating colours of white, yellow, red and black.

13cd-15ab The [four] parts [of the maṇḍala should be painted] with white, red, yellow and black.¹⁵ In its middle, he should draw a trident measuring one hand, as for its measure. Then he should make its staff measuring two hands, leaving four fingers' space in front of the Western door.

15cd-16 In this tantra (*iha*), the size of the doors is taught to be the same as the size of the prongs of the trident, and it is identical with the size of the inner part [of the maṇḍala], which [size] is taught in all ritual actions. Once [this maṇḍala is] set up facing East, [furnished] with a Mudrā, it will grant whatever one wishes.

17 Putting the little finger and the thumb [of the right hand] on one's head (*kanīyāṅguṣṭha śīrasi dattvā*), the [other] three [should be] erect. The index, ring and middle fingers [should be] stretched out in the form of the three prongs.

18 This is the Trident Mudrā taught by me; it is used in all sorts of ritual actions¹⁶ and is auspicious. It is prominent (*jyeṣṭhā*) like the Trīkūṭa mountain¹⁷; the Trident Mudrā is very powerful.

when collecting the scattered seeds, i.e. the seeds are collected with the bunch of leaves and then this mantra is recited over them. This may be indicated in the *Somaśambhupaddhati* (vol. III p25) by saying [*vikīrān...*] *astrāmbuprokṣitān etān kavacenāvakunṭhitān*. Although in the text the seeds are not yet scattered at this point, perhaps the mantra to be recited at the collection of the seeds (vol. III p31) is already mentioned.

¹⁴ The scattering of sesame seeds is performed to attract the evil spirits of the site and to purify the place of them. The spirits are attracted by the scattered seeds, which are then gathered together with a bunch of Arka leaves (this includes the cleansing). Cf. e.g. *Tantrasāra* p. 144 describing a similar process called 'the taking possession of the site', with several kinds of seeds empowered by the Astra mantra. The rite is preceded by the throwing of the flower, here empowered by an Alphabet Goddess, which is also meant to destroy obstacles / demons. The seeds are scattered and then collected in the North-Eastern direction. (*tata uktāstrajaptāni yathāśambhavaṃ siddhārthadhānyākṣatalājādīni tejorūpāni vikīrya aiśānyāṃ diśi krameṇa saṃghaṭṭayet, iti bhūparigrahaḥ*) In the *Somaśambhupaddhati* (vol. III p31, verses 29-30), where a more complex procedure is described, the scattering of the seeds seems to follow the act of besprinkling the site with the water of the argha.

¹⁵ I have not been able to keep the original syntax, cf. textual notes.

¹⁶ I interpret *sarvakarmakārī* as an expression meaning basically the same as *praśastam sarvakarmasu* (verse 16d), i.e. the *mudrā* itself does not perform anything, but it is used when performing various kinds of ritual.

¹⁷ This is the mountain on the top of which was situated Laṅkā, the capital of Rāvaṇa. The idea is that the three fingers in the middle are like the three peaks of this mountain.

19-20ab There¹⁸, on the right prong, he should place the goddess Parāparā, the thirty eight syllables [as a mantra], [red] as blazing fire, wearing a garland of skulls, glowing with three eyes [i.e. with three glowing eyes].

20cd-21ab She sits with trident and skull-stuff in her hands on [Sadāśiva,] the 'Great Transcended'. Her tongue [flickers in and out] like lightning. She is gross-bodied and is adorned with great serpents.

21cd-22 Her mouth yawns wide and has huge fangs. Ferocious, with her brows knitted in rage, wearing a sacred thread in the form of a huge snake, adorned with a string of human corpses round her neck, with the [severed] lotus hands of a human corpse as beautiful ear-rings, her voice like the thunder of the clouds at the world's end, she seems to swallow space itself.¹⁹

23 Then [the guru] should place the goddess of three syllables,²⁰ Aparā, destroyer of the pains of the humble, with the same appearance, on the left prong of the trident.

24 In this description, 'left' [from the point of view of the maṇḍala] means 'right' [from the point of view of the performer of the ritual] and 'right' means [in fact] 'left' [in the same way]. This female mantra [deity, i.e. Aparā] looks like Parāparā [except that] she is yellow-black.

25 One should place the beautiful deity of all letters [the Alphabet Goddess, Mālinī], who illuminates this world being beautiful like myriads of shining suns, on the middle [prong].

26 Then he should place at the top of her [i.e. Mālinī's] top-knot [a lotus] with eight petals and a pericarp. On the pericarp of the lotus, he should place the beautiful one-syllable goddess, Parā.

27 She is like the best crystal and she pours out nectar everywhere; the goddess Parā promotes welfare and bestows success.

28 Then having placed the group [of deities] starting with Aghorī on [the petals of the lotus] starting with the Eastern petal, he should perform the summoning [of the deities

¹⁸ The following verses describe how one is to install the deities on the Trident mudrā, on top of one's head. The whole procedure is somewhat reminiscent of the preparation of 'Śiva's hand' (*śivahasta*), where the guru installs a small maṇḍala on his hand, worships it and puts it on his head, thus creating identity between Śiva and himself. Here, however, the hand is placed on the head and the deities are installed afterwards. (Cf. *Somaśambhupaddhati* vol. III p29 *taṃ* [i.e. *śivahastakam*] *nyasya śivamantreṇa bhāṣvaram nijamastake* / *śivād abhinnaṃ ātmānaṃ kartāraṃ bhāṣayed yathā*) This prescription of the SYM agrees with the way in which Abhinavagupta describes internal worship in *Tantrāloka* 15.295c-328b, illustrated in Sanderson 1986:187, where the top part of the trident with the three prongs is right above the practitioner's head, on top of Sadāśiva's corpse.

¹⁹ Translation of 20-22 mainly follows Sanderson (1990 : 51)

²⁰ I.e. the goddess who is the three syllable mantra.

of the maṇḍala] with the emission of the breath [onto the maṇḍala]. He should keep [them on the maṇḍala] with the stopping of the breath.

29-30 After worshipping [them on the maṇḍala] in the transcendent, subtle Śiva[-form], whose form is light, one should dismiss [them] with the inhalation of air, by making them enter in the Highest Brahma.²¹ Then placing the previously [in chapter 4] described mantras [on the maṇḍala], he should provide (*prakalpayet*) the ancillary [mantras]. He should place the Hṛdaya [mantra] in the South-Eastern direction, the Śira in the North-East,

31 the Śikhā in the South-West and the Kavaca in the North-West. The Astra [mantra] is to be placed in all the directions.

32 He should place the guardians of the directions starting with Indra in their own places. Thus has the whole placement [of mantras] with visualization been taught, Beautiful-Faced One.

33-34ab Then he should perform worship with devotion, according to ritual prescription (*vidhānataḥ*) with lamps, incense and Pavitra, together with fragrance and flowers, with clothes, with gems etc., with various food offerings, and with coloured Bali offerings.

34cd-36 He should devotedly worship [the maṇḍala] whose space is covered with a canopy, which is [adorned] with flagged doors, with [special] rice offerings prepared with (*saṃmataiḥ*) human flesh²² and good wine, according to prescription, and he should offer himself.

36 After doing circumambulation clockwise and falling prostrate in devotion, he should call the disciple, who is pure, has taken a bath and has fasted.

37 He should then give the disciple the five products of the cow together with kuśa grass²³. When he [the disciple] has drunk it, performing the ritual sipping (*ācamana*)²⁴ with great care, he [the guru] should start the purificatory ritual.

²¹ As Prof. Sanderson has pointed out, there is a very contracted form of worship described here. After installing the deities on the mudrā on the head, the guru breathes out and thus installs the deities onto the maṇḍala. He performs a very short mental worship while keeping his breath, and then breathes in, thus withdrawing the deities into himself, making them enter above his head.

²² *Mahāpiśita* is a synonym for *mahāmāṃsa*, human flesh.

²³ It is perhaps (also) understood that he touches the disciple with Kuśa grass, for purificatory purposes and to loosen the ties of his 'bound soul' as in e.g. *Svacchandabhairava* 3.124

²⁴ As Prof. Sanderson has pointed out, the word is synonymous with *upasparsāna* (cf. Kṣemarāja *ad Svachandatantra* 2.6), and the procedure is described in detail in Bhojadeva's *Siddhāntasārapaddhati* (f3r) and in *Aghoraśivapaddhati* (cited *ad Somaśambhupaddhati* vol. I p43). The action consists of sipping three times (reciting om according to Kṣemarāja), then wiping the two corners of the mouth with the base of the thumb, and finally touching the various apertures of the body with the thumb and the ring finger.

(According to the Saiddhāntika sources, the parts to be touched are the mouth, the nose, the eyes, the ears,

38-39 The guru should besprinkle the disciple with water, which is an embodiment of the mantra [and thus purifies]. After adorning him with fragrances, flower-garlands, clothes, incense and the Pavitraka, he [the guru] should imagine him as being burnt by the Heart [mantra]. Then he should imagine the disciple, who [whose body] has been burnt up (*nirmagnam*), as having the body of the Power [of Rudra, as follows; i.e. the guru should recreate the disciple's body with the Śaktis as described below].

40 He [the guru] should place the Alphabet Goddess on his [the disciple's] body, then the three mantra goddesses, armed with the [ancillary mantras] Heart etc.

41-42 Then he [the guru] should blindfold him [the disciple] with a white cloth. The master who is in deep concentration should then give a handful of flowers to the disciple (*puṣpāñjalidharam kṛtvā*), and the master of mantras should make the disciples²⁵ enter [the place of worship] through the Western door. After making them kneel down (*jānudeśe natān kṛtvā*), he should make them throw away [one] flower [each].

43 Depending on which prong the flower falls on, he should name [the disciple] with the name of the corresponding [mantra deity] first, and ending with 'Śakti'.²⁶

44 Then having gathered the disciples together, he should circumambulate clockwise again, fall prostrate and then he should sit down and tell them the rules of conduct [as follows] –

45 One should not eat without making an offering to the deities²⁷ and me [i.e. the guru]; one should not despise women, the scriptures, alcoholic drinks, eunuchs, or young girls.²⁸

46 One should not be occupied with useless things, one should not eat meat contrary to the rules²⁹. The sounds "rere" should never be uttered.

the right and left shoulders, the navel and the heart.) The ritual sipping and touching of the apertures of the body also form part of orthodox brahmin ritual.

²⁵ From this sentence onwards, the text speaks about several disciples initiated at the same time.

²⁶ This allows only three kinds of initiation names: Parā-śakti, Aparā-śakti and Parāparā-śakti. As the parallel in the *Tantrasadbhāva* shows, *yasya* refers to the mantra(deity) and not the disciple(s).

²⁷ I understand the singular as a collective plural. Cf. notes.

²⁸ The text gives a list of things that look rather odd together, therefore one may suspect that the passage is corrupt. However, for each element we can find parallels in more detailed lists of other scriptures, cf. testimonia. The *Tantrasadbhāva* and the *Tantrāloka* provide parallels for each element except for the scriptures. This latter seems odd, for why would an initiate despise the scriptures of his religion. However, the [*Paṣkara*] *Pārameśvaratantra* (as quoted in the *Prāyaścittasamuccaya* and paralleled by the *Mataṅgapārameśvara*) does mention that one should not despise the words of the deity, i.e. the scriptures (*śāstranindā* perhaps on the analogy of the concept of *vedanindā*), thus D's reading seems acceptable.

²⁹ I.e. one should not eat those kinds of meat which are forbidden by the rules; or: one should not eat meat without performing the prescribed rituals.

47 He who is wise should never eat from the leaves of the Vāṭa³⁰, Aśvattha³¹ and Arka³². He should never look at a naked woman, nor at a woman whose breasts are uncovered.

48 One should not behold the [sexual] play of animals and one should never be engaged in mean actions³³. One should always abstain from sexual intercourse during the day if one wishes to attain success.

49 Having transformed one's self into Bhairava, one should think of the female Power three times a day. One should pay homage to the guru if he is near (*āsannam*). [He should be honoured] mentally (*dhyānayogataḥ*) if he is away (*dūrastham*)³⁴.

50 Moreover, one should avoid [eating the flesh of] the camel, owl, buffalo-cow, and female jackal. One should also refrain from eating bear, wild cock and peacock.

51-52ab A master of mantras should never pronounce the word "dākini", not even accidentally. He should not urinate, defecate or sleep in an open field, on a road, in a place where there is but one tree for four Krośas³⁵, in a cremation ground or in a temple.

52cd-53 When the guru has told the rules of conduct starting with the above mentioned ones, he should perform the withdrawal [of the maṇḍala, i.e. he should ritually efface it] with devotion and concentration, while reciting the appropriate mantras (*svamantrair*). Then having performed all this, he should throw the [remaining] offerings³⁶ into water.

54 Thus has the qualificatory maṇḍala (*maṇḍalam samayaṁ*) been taught, for those who wish to obtain the rules of conduct (*samayārthinām*). At the mere sight of this maṇḍala, one will achieve everlasting success.

55-56³⁷ After carefully drawing up the initiation maṇḍala with the placement of mantras, including the eight mantras of Aghorī etc. in a sacrificial enclosure [or] in a

³⁰ Banyan tree (*Ficus Indica*)

³¹ *Ficus Religiosa*

³² *Calotropis Gigantea*

³³ This may refer to dealing with malevolent spirits, black magic and the like (suggestion by Prof. Sanderson). Also cf. *krūrakarma* in the parallel quoted ad loc.

³⁴ A similar prescription is cited from the lost *Nandipurāṇa*, cf. testimonia.

³⁵ I.e. in a relatively open space.

³⁶ This line is not at all clear. I have understood 'remaining' on the basis of the practice that the left-overs of the *naivedya* should be thrown into the water in general, as is prescribed e.g. in the *Tantrāloka* (15.608). I presume that the eating is silently understood here, thus the left-over is disposed of.

³⁷ The last three verses of this chapter change subject completely. They seem to refer to the second half of the initiation, which follows the qualificatory one, and whose main element is the joining of the disciple to a certain *tattva*. This closing portion does not really belong to the *samayadīkṣā*, but is some sort of general closing statement, promising success in a non-specific way at the end, and perhaps establishing the connection with subsequent chapters, which deals with the *Yojanikā* in detail.

cremation ground³⁸, and there having worshipped Bhairava, the Lord of Gods, who has a body made up of mantras, one should perform the joining [of the disciple to the appropriate *tattva*] making an eightfold fire-offering, in the reverse order [i.e. *saṃhārakrameṇa*, starting with the lowest level and Śakti]. [There are also] one hundred [...] ³⁹ [offerings, for general purificatory purposes?] and the eight [offerings for the Śaktis?] starting with Aghorī, O Goddess.⁴⁰

57 One who is consecrated and qualified for the maṇḍala of the Siddhayogeśvarī will soon attain the realm of all Female Powers, which is beyond all other realms.

³⁸ I understand the plural to envisage various occasions for this act; but it makes the translation better with the singular. It is also possible that the plural is an indication that other places of worship are also considered (such as the top of a mountain etc.; cf. the beginning of this chapter).

³⁹ A small part of the text seems to be corrupt here.

⁴⁰ My translation and interpretation is tentative here. From the parallel passages in chapter 8, I think what is meant here is that the Yojanikā is performed with a fire offering of eight *āhuti*-s. Moreover, there are 108 offerings, but – if I understand this enigmatic passage correctly – the last eight are meant for the eight goddesses starting with Aghorī. They are propitiated and their places are purified in the reverse order, i.e. first comes the one who is installed on the feet. This would be in accordance with the pan-Śaiva practice of purifying the disciple's body starting from the lowest level; e.g. at Nivṛtti in the *Somaśambhupaddhati* (vol. III p231 ff.) Thus the order of events referred to would be as follows: purification in general with 100 offerings (or with two hundred?, if *śataṃ śataṃ* are to be added up in 8.28; cf. also *Somaśambhupaddhati* vol. III p63, where two hundred offerings seem to be the standard against bad things in general), purification of the disciple's body as represented by eight levels and eight Śaktis, starting from the bottom, with one offering each, and then joining the disciple to the appropriate level (Yojanikā) with eight offerings. It is also possible that last two sets of eight are in fact identical, i.e. there is only one set of eight offerings, to purify eight levels of the body, and then there is a *pūrṇāhuti*, as prescribed in SYM 8.44 for the Yojanikā.

Chapter 7 – Initiation and the transformation of one's body into Bhairava¹

1 This is the established practice (*saṃyācāraṃ*) for the magnanimous practitioner (*sādhakasya*)² [...]

2-3 The knower of the ritual [i.e. the guru] should perform initiation that grants all kinds success to people. After worshipping the deities as it is prescribed, [the guru] standing South [of the deity], after 'beating' [the disciple] facing North with ashes³, should besprinkle him with water on which he has recited the Astra mantra.

4 After doing this, the wise one [the guru] should perform the placement [of mantras on the disciple's body]. Then he should give [the disciple] the 'purifier' [i.e. the five products of the cow]⁴, which has been furnished with the Rudrāṇī mantra [i.e. the Śikhā]⁵

5 Then the master of mantras should perform [worship] of the disciple (*śiṣye*) with incense (*dhūpaṃ kuryād*), oblation etc. together with fragrant flowers with the appropriate mantras (*svamantreṇa*) – this is the ritual prescription (*ayaṃ vidhiḥ*)⁶.

6 Standing near the fire, facing North or East (*saumyādimukhasaṃsthitaḥ*)⁷ he should perform initiation in the body of the bound soul [i.e. the disciple], which has been beaten with *kuśa* grass etc.⁸

¹ This chapter has no title in the colophons, the above title has been given on the basis of its contents.

² It seems that the use of the term 'Sādhaka' is not restricted to power-seekers. In fact, in 13-15, the text speaks of power-seeking (*siddhikāma*) and liberation-seeking (*muktikāma*) Sādhaka-s. The term Putraka for liberation-seekers does not occur at all. It seems that some text is missing here, for the transition to the *dīkṣā* from the *saṃyā*s is not very smooth.

³ 'Beating' with ashes means throwing ashes on him, for protection as well as to loosen the bonds of the soul. Cf. *Somaśambhupaddhati* III pp83-85: *bhasmasnānāya vighnānām śāntaye pāśabhittaye / sṛṣṭisaṃhārayogena tāḍayed astrabhasmanā*.

⁴ That the 'purifier' (*pavitraka*) here means the five products of the cow (*pañcagavya*) is supported by two pieces of evidence. One is a parallel in the ritual in SYM 6.38ab. The other is TĀV ad TĀ 28.120, where Jayaratha glosses the word *pavitra* with *pañcagavyādi*.

⁵ Rudrāṇī is another name for Śikhā as the *Mālinīvijayottara* 3.63 cd tells us (*rudrāṇy aṣṭākṣarā jñeyā śikhā vidyāgaṇasya tu*)

⁶ For an alternative translation cf. textual notes.

⁷ That °ādī must be interpreted to mean East in this case can be inferred from e.g. the *Mālinīvijayottara* (in the context of the *saṃyādikṣā*, but also applied in the *nirvāṇadīkṣā* 8.18: *pūrvāsyah saumyavaktro vā ...*) cf. TĀ 15.193 and comm. Facing North is meant for liberation, East for *siddhi*. Also cf. *Svacchanda* 3.212. (at the *adhivāsa*) and comm., Kṣemarāja remarking the same (*bubhukṣudīkṣāyām prāṇmukho mumukṣus tu udānmukhaḥ*)

⁸ The other 'beatings' referred to here may be done with a flower or with ashes as above mentioned. All these beatings are usually performed for protection, with the Astra mantra recited on the materials. A flower on which the Astra mantra has been recited is used in *Somaśambhupaddhati* III p117 in the *viśeṣadīkṣā* (*kuśumēnāstrajaptena tāḍayed dhṛdaye śiśum*) and also in the *Svacchandatantra*, before the *dīkṣā* (4.69ab *astreṇa prokṣayec chiṣyaṃ puṣpayuktena tāḍayet*) For ashes and *kuśa*-grass, in addition to water, cf. e.g. *Svacchanda* 4.57ab (*śivāmbho'streṇa saṃtāḍya bhasmanā ca kuśaiḥ kramāt*) Cf. textual notes.

7 [There are] three [levels to purify]: Prakṛti, Puruṣa and Śiva, o Beloved One.⁹ By these [three] purifications, everything becomes purified, one should have no doubt about that.

8 [The guru] should first purify Prakṛti with the three and a half syllable mantra [Aparā], o Beautiful-Faced One. Then he should purify Puruṣa, the twenty-fifth [level], with the Parāparā mantra.

9 Afterwards, he who knows the ritual should purify the mantra body, [i.e. the third, Śiva level] which has been established [as the last level]¹⁰, with the Parā mantra. Then, [the initiate] is to be joined to the pure level (*nirāmaye*)¹¹.

10 Then he [the guru] should prepare the place [for the fire offerings], and should place [the appropriate mantra] on the receptacle [of the fire] (*yoninyāsaṃ*)¹², he should perform the 'seizing' and the 'joining' [of the disciple]¹³, and thus he should make a practitioner be born¹⁴.

11 [There are] three things [the disciple goes through then]: [creation of] aptitude, enjoyment and dissolution¹⁵, O Beloved One. Then he should perform the cutting of the bonds¹⁶, and the joining [of the disciple] to the [appropriate] place¹⁷.

⁹ The fact that the SYM uses this Sāṅkhya-inspired division may show its relatively early date.

¹⁰ I think the word *vyavasthitam* is meant to convey that the last level needs to be installed first in the body. However, this installation is not described in the text. Although this level must be pure, it still needs to be purified in ritual, as the passage shows.

¹¹ The word denoting 'freedom from illness/blemish' or 'happiness' refers to the purest level of the universe, at the top of the hierarchy.

¹² The mantra to be placed on / recited over the fire-receptacle is either *Mālinī* or *Māṭṛkā* / *Śabdaraśi*: *Oṃ hrīṃ bhagavati mālini idaṃ sthānam adhiṣṭhānaṃ namah* / *Oṃ bhagavan śabdaraśe idaṃ sthānam adhiṣṭhānaṃ namah* TĀ 15.402 and comm. The action is called *yoninyāsa*, placement of the womb, because the fire-pit comes to be viewed here as the womb of the Alphabet Goddess, in which the disciple will be reborn, while the fire placed there represents Śiva's semen.

¹³ The 'seizing' (*grahana*) of the disciple's soul is performed by touching the disciple's heart with the right hand on which Śiva has been placed in a *cakra*. (Cf. *ālabhya hṛdaye vidvāṇ chivahastena tap punaḥ / grahaṇaṃ tasya kurvita raśmimātrāvīyogataḥ* MVU 9.58cd-59ab) According to *saiddhāntika* manuals (e.g. *Somaśambhu*'s), the soul of the disciple is taken by the guru, united with his own, and then he places the soul of the disciple in the womb of the alphabet goddess (*Vāgīśvarī* there, *Mālinī* here), i.e. in the fire-pit. The 'joining' (*yojana*) of the soul in the womb of the goddess is also called 'tying to the womb' (*yonī-niyojana*) (cf. Pl I, II in *Somaśambhupaddhati* III.). This procedure of rebirth and what follows has to be repeated for each of the three levels. The joining (*yojana*) may also refer to the joining of the disciple to a level (*tattva*), where he is reborn, for the placement in the womb is also called appropriately *garbhādhāna*. (Cf. Pl. IX in *Somaśambhupaddhati* III.) However, since the term for joining to the Tattva is *Yojanikā*, *Yojanam* is perhaps less likely to be used for the same concept.

¹⁴ This refers to the moment when the disciple is supposed to be (re-)born as the son of Śiva and the alphabet goddess.

¹⁵ These three actions take the disciple through a life at each level and consume his karma, thus purifying him (Cf. *Somaśambhupaddhati* III p268ff.). 'Aptitude' is the conditions, dispositions and possibilities with which one is born. 'Enjoyment' is going through all the karmas of a life. 'Dissolution' is the end of the accumulation of karmas.

¹⁶ Representing the condition of being a bound soul, there is usually a thread or a group of three threads tied to the top-knot of the disciple, of which a piece is cut after the purification of each level, at the appropriate length. The act obviously symbolizes that the soul gradually is freed from bondage. Lastly, the top-knot is cut off with the remaining part of the thread. Although this is the wide-spread procedure described by manuals (both in the *Siddhānta* and by *Abhinavagupta* in the *Tantrāloka* and *Kṣemarāja* in his commentary to the *Svacchanda*), it seems that in the *Mālinīvijayottara* there are three

12 At [each of] this [above described] action¹⁸, [he should perform the ritual] with three offerings into the fire, and he should purify the place [at the beginning] with one hundred and eight [offerings].

13 For expiation, the master of mantras should prepare as many offerings as the number of the bound souls [i.e. the initiands]¹⁹, [and] should mentally recite the Astra mantra.

14 Then the wise one should make a fire offering with the big ladle (*pūrṇāhuti*), reciting the appropriate mantra²⁰, thus should he purify the rest²¹ for the initiand.

15 Then he should perform the ritual at the level of the non-transcendental form of Śiva (*sakale*) or at the level of his transcendental form [in 'dissolution'] (*laye*). He [the guru] should join the best of practitioners²² [the initiand] to the non-transcendental (*sakale*) or the transcendental level (*niṣkale*).

16 If the initiand wants to achieve supernatural powers, [he should be joined] with the Parā mantra to the non-transcendental level, and the wise one should join those wanting to attain liberation to the transcendental level [with the same mantra], O Fair-Faced One.

17 Thus after being initiated²³, the one aspiring for supernatural effects (*siddhikāmo*), fully concentrating, should grasp that [i.e. grasp his *sādhya* mantra given by the guru].

After worshipping the guru as well as he can,

18 he should offer himself to the guru with the threefold division of his inner Self²⁴.

Then the wise one [the initiate] should ask: What am I to do next?

separate ties to be tied and later cut by the guru, one binding the arms, one tied to the neck and one to the top-knot (cf. MVU 9.55d-56a: *baddhvādaḥ pāśapañjaram / bāhukaṇṭhaśikhāgreṣu*. The wording in subsequent passages also implies three separate bonds: *bāhupāśaṃ tu taṃ chittvā* MVU 9.70c, *kaṇṭhapāśe tathā budhaḥ* 9.71b, *śikhāṃ chittvā vicakṣaṇaḥ* 9.74d) It is possible that this was the method at least in the early phase of the Trika, and that the *Mālinīvijayottara* follows the long redaction of the SYM here.

¹⁷ This happens after all the levels have been purified. The disciple is joined to the Sakala ('with-parts' or non-transcendental) or to the Niṣkala ('without parts' or transcendental) level, cf. verses 15-16.

¹⁸ For my interpretation, cf. *Mālinīvijayottara* 9.66bd, which also prescribes three-three offerings to purify each level. (*prṛthāṃ mārgaviśuddhaye / dadyād ekaikaśo dhyātvā āhutiṇāṃ trayam trayam //*)

¹⁹ The offerings mentioned in MVU 9.68 are three ordinary ones and one *pūrṇāhuti* (*āhutiṇāṃ trayam dadyād dattvā pūrṇāhutiṃ budhaḥ / mahāpāśupatāstreṇa vilomādiviśuddhaye*). Here we have as many as the number of initiands plus one *pūrṇāhuti*. The mantra used is the same. That the initiands are called 'bound souls' (*paśu*) is unexceptional, cf. e.g. *Svacchanda* 4.64d (*ācāryaḥ paśunā saha*) or 3.128ab (*ajñānapaṭānimuktaḥ prabuddhaḥ paśur īkṣate*).

²⁰ According to the MVU (9.67ab), it is the Parā mantra, ending with 'vauṣaṭ' (*tataḥ pūrṇāhutiṃ dadyāt parayā vauṣaṇṭayā*).

²¹ This fire offering seems to be the same which is prescribed at the end of the expiatory offerings in the *Mālinīvijayottara* (9.68b). The last big-ladle offering seems to be meant as a collective offering to repair any kind of omission.

²² This word usually refers to the guru, but one would also need an object denoting the initiand here, and since this word is relatively neutral, it may also refer to the disciple. Cf. also textual notes.

²³ What follows is in fact part of the consecration of the Sādhaka, including the act of giving him his mantra.

²⁴ This probably means with his acts of body, speech and mind; cf. *Pauṣkaratantra* as cited in the *Prāyaścittasamuccaya* (fol. 2v2): One should always obey the guru with action, mind and speech (*guroḥ ajñāṃ sadā kuryāt karmaṇā manasā girā* [manasā corr. : manaso ms]) Also cf. *svaguruṃ pūjayan*

19 Whatever he [the guru] orders should be performed [by the disciple] accordingly. He [the guru] should transform [the disciple] into Bhairava (*sakalikaraṇam kuryād*) as it has been taught, O Fair-Faced One.²⁵

20-21 His own body is to be purified by the Parā [mantra] by controlling the breath in three phases. After emptying the air of his own body and drawing it in again, he should keep it [inside] (*dhārayet*). In the breath withheld with the practice of stopping the breath (*kumbhakenāvinirmukte*), he should hold Parā, who is [associated] with the level of the Ceased²⁶ (*prāśāntasahitām*), with the 'seed of the Parā [mantra]' [i.e. while mentally reciting the seed of the Parā mantra, Sauḥ]. [This] fourth [phase of the practice, with the recitation of the Parā mantra] is taught to be mental²⁷.

22 Having performed the purification of his own body with the control of the breath carefully, he should place the deity comprising all letters [Mālinī] on the body [of the disciple / himself]²⁸.

23 The hands are to be purified with Parā and then with Aparā²⁹, and the purification of the directions of the place should always be done at the beginning, with the Astra mantra; the closing of the directions is taught to be performed with the Kavaca mantra (*varmaṇā*).³⁰

nityam triṣkāḷaṃ bhāvitātmanah // manasā karmaṇā vācā guruṃ caiva svakaṃ na tu / Kaulajñānanirṇaya 12.7c-8b

²⁵ In what follows, the guru will first purify his own body and then transform the disciple into Bhairava by placing mantras on different parts of his body. By so doing, he in fact teaches the disciple how to perform this basic rite of transformation, which must precede any act of worship. This is why the phrase 'he should perform transformation into Bhairava' (*sakalikaraṇam kuryād*) here does not refer to the transformation of his own body – which he had to perform before the rite –, but to the transformation of the disciple. However, the description in fact gradually becomes the description of the transformation in general (especially after verse 22). This is yet another example in which a detail of regular worship (*nityakarma*) is taught à propos of the description of a non-regular rite (*naimittika karma*), initiation.

²⁶ As Prof. Sanderson has pointed out, citing the commentary to *Tantrāloka* 17.87, this refers to a stage in *mantroccāra*. The mantra is mentally recited with accompanying breath control, and propelled upwards from the *mūlādhāraḥ* (from the organ of generation). When the mantra reaches the level of the goddess Unmaṇā or Parā, twelve inches above the head, it 'dies away' as a separate entity. This is the level where no duality, no subject-object relationship exists.

²⁷ As opposed to the three physical phases of controlling the breath (*recaka*, *ākaraṇa* and *kumbhaka*). But the text is insecure here, and the interpretation is *ex conj.* cf. textual notes.

²⁸ If we take the description to refer to the end of the initiation, it is the disciple's body, if it describes the transformation of the body into Bhairava in general, then we must understand one's own body.

²⁹ Although one uses only the right hand when placing the mantras on the body, it is always prescribed to purify both hands before the rite. It is possible that the two different mantras are used to purify the two hands respectively. However, it seems more likely that they are recited on both hands, and that the two mantras are used to purify the two sides of the hands. Cf. *Somaśambhupaddhati* I. p322 citing Aghoraśiva's *paddhati* p24.

³⁰ This verse is a short digression concerning the general preliminaries of the transformation: the closing of the directions, the purification of the place with the mantras and – after the purification of the body with *prāṇāyāma* – the purification of the hands, with which one is to perform the placement of letters and mantras on the body (by touching the appropriate parts of the body with the hand, while reciting the mantra). Describing the process retrospectively, the text has it in the reverse order. From this verse on, the description is definitely about the transformation of one's self into Bhairava (*sakalikaraṇa*) in general performed on one's self, and not about the initiation in particular.

24 Then he should always imagine the goddess Parāparā in the lotus of his heart with her own form,³¹ sitting on the pericarp of the lotus.

25 Parā is placed in the same way (*evam*) [visualized with her previously described form] at the region of the head, above the pericarp of that [i.e. of her lotus]; and at the feet, it is the Aparā mantra. This is the placement of the three female mantras.

26-28 Then, after properly placing on his body from head to feet, in order³², Aghorā [Benign], Paramaghorā [Very Frightful], then Ghorarūpā [She Who Has a Frightening Form], the very secret Ghorāsyā [She Who Has a Terrible Face], the goddesses Bhīmā and Bhīṣaṇā [Frightening, Terrifying], Vamanī [The 'Emmitting One'] and then Pibānī [The 'Drinking One'] who rejoices in drinking spiritous liquors, the perfect practitioner of yoga, who knows everything [correctly], should carefully place the ancillary mantras, the Hṛdaya etc. on their own places³³.

29 [At this point] the [offering of] eight kinds of flowers³⁴ is done as in the qualificatory initiation (*sāmayenaiva mārgeṇa*). If you want, there is also a fire offering with the placement of mantras.

30 The mere placement of mantras is taught to grant fruitions of yoga after six months. People will undoubtedly achieve success with this after six months.

31 After the placement of mantras, people will always destroy the pride of all of their enemies. [This practice] is taught to you to be fivefold, with Mālinī at the beginning, O Beloved One.

³¹Described in SYM 6.20-23.

³²As the MVU 8.37-38 tells us, the parts of the body on which one should place these goddesses are the following: head, face, neck, heart, navel, organ of generation, thighs and feet.

³³The directions for the ancillary mantras are given in SYM 6.31-32.

³⁴This offering has not been taught in the chapter on Samaya. However, as Prof. Sanderson has pointed out to me, this offering is described in the *Brhatkālotara* (fol. 137r). The most common form – prescribed for people of limited abilities such as children, women, the sick etc. – is that one flower is offered as the throne (*āsana*) of the deity, another as its body (*mūrti*), then five as his 'limbs' (*aṅgāni*) and one for Śiva. An alternative form of the worship is to offer five flowers with the five Brahma mantras, one as the throne, one as the body, and the last one for 'para' i.e. Śiva. (*punar eva pravakṣyāmi aṣṭapūṣpī yathā sthitā // āsane prathamam pūṣpam dātavyam śuddhacetasā / mūrtidānam hṛdā kāryam pūṣpeṇaivāpareṇa tu // pañcapuṣpapradānena pañcāṅgāni prakalpayet / śivaṃ tathāṣṭamenaiva kathitā cāṣṭapūṣpikā // atha vā tasya dātavyam brahmāṅgaiḥ pañcapūṣpikam / īśānanetramantreṇa tanutrapuruṣeṇa ca // aghoram śikhayā yuktam vānam tu śirasānvitam / sadyojātam tu hṛmantram pūṣpam vai pañcamam matam // śeṣam āsanamūrtiyākhyam param caivāṣṭamam punaḥ // mūlapūṣpāni padmādyā vaktrāṅgarahitam vibhoḥ // etāni cāṣṭapūṣpāni sarvasādhāraṇāni ca / sarvasiddhipradāne ca tathā sarvāśrameṣu ca // (...) daridrāṇām anāthānāṃ bālastribhāṣeṣu ca / bhoginām vyādhigrastānām tathā dhyānārpitātmanām // śivaśāstrānuraktānāṃ nānāsiddhihitātmanām / anuraktaviraktānām kathitā cāṣṭapūṣpikā* ed. Sanderson) The offering also has an interesting mental Kaula version described in the *Kaulajñānanirṇaya*, where eight 'mental flowers' (*mānasāḥ pūṣpāḥ*) are offered to a 'mental liṅga' (*mānasaliṅgam*) as follows: non-violence (*ahimsā*), restraint of the senses (*indriyanigraha*), compassion (*dayā*), sincerity (*bhāva*), patience (*kṣamā*), victory over wrath (*krodhavinirjītam*), meditation (*dhyāna*) and knowledge (*jñāna*). (*Kaulajñānanirṇaya* 3.24-27).

- 32 Briefly, it is to be performed sixfold including the ancillary mantras at the end.³⁵ If one recites [these mantras] at the time of war, he will undoubtedly achieve victory.
- 33 This is the way in which it has been prescribed. If a wise person thinks of question as being on the mouth of Parāparā, he will solve it immediately.³⁶
- 34 If one recites the goddess Parāparā one hundred and eight times, looking at the red-eyed goddess, he can kill anyone immediately.
- 35 If one falls in love with a woman, he should recite the mantra-goddess who is red all over (*sarvaraktakām*)³⁷, who pours out a nectar as red as the Aśoka tree³⁸ in bloom.
- 36 The woman on whom one recites [this mantra] one hundred and eight times will come under one's control in a second³⁹. In case of calamity, [the practitioner] should recite the white one [i.e. Parā] in himself.
- 37 Then he will be freed from all obstacles immediately, there is no doubt about it. He who recites the white one [the Parā mantra] mentally every day, will obtain eloquence.
- 38 After one month of recitation [of the Parā mantra], if one does not think of anything else, one will become wise, and after two months, good luck / welfare will come about⁴⁰.
- 39 In three months, he will obtain beauty and fullness of the body⁴¹, and wealth in the fourth month; divine form in the fifth, and whatever he desires in the sixth.
- 40-41 In due course, after six months, he who simply performs the placement of mantras and recites the Matchless One⁴² (*aparāyāḥ ... japaṁ ... prakurvīta*) one thousand and eight times, o Beautiful One, concentrating on the fire offerings, and performs the visualization in this way [as prescribed] (*evam*), will attain happiness.⁴³

³⁵The fivefold version is thus: Mālinī, Parā, Parāparā, Aparā, the eight goddesses of Parāparā. The sixfold version adds the ancillary mantras to these. According to the MVU (8.47-48), the latter is used in case of external ritual.

³⁶I think the idea must be that Parāparā's mouth will tell the solution, but the text may be corrupt here.

³⁷The translation of *sarvaraktakām* is somewhat conjectural. I understand the 'ka' suffix *svārthe*, and that the word means 'red / amorous everywhere'. If the red-coloured goddess is meant here, it is again Parāparā, since she is the one described as red in chapter 6. However, the word here may perhaps be understood to mean 'she who makes everybody amorous'. In any case, the latter meaning is implied.

³⁸Jonesia Asoka Roxb. (Monier-Williams)

³⁹Lit.: 'He will bring under his control the woman to whom ...'

⁴⁰Although the text may be corrupt here, the purport seems to be clear.

⁴¹*Ex conj.* cf. textual notes.

⁴²I think it is not Aparā but Parā who is meant here (judging from the context), therefore, I translated the word as a possible adjective of Parā. It is also conceivable that the text means any of the mantra goddesses. I do not think there is a corruption here, but that may be a third possibility.

⁴³The sentence structure of the original is somewhat careless, cf. textual notes. I have slightly improved on it for a smoother translation.

Chapter 8 – The initiation maṇḍala and the purification of the levels¹

The Goddess spoke

1 You have taught me the Samaya² [ritual, and] the description of how to grasp the mantra, O God. But the placement of mantras on the initiation maṇḍala with the eight Yoginīs starting with Aghorī, which is specific to initiation, has been only alluded to, without being taught.

2 You have made allusions to these things, O God, but you have not explained them to me clearly.

So tell me about these, o Lord of Gods, to put an end to my uncertainties.

3 I would like to know that which produces supernatural powers or liberation for someone who has simply been initiated, O Lord, please, tell me about it.

Bhairava spoke

4 Listen to the highest secret, which bestows the fruitions of supernatural powers and liberation, O Goddess, according to this great Bhairava-tantra, the *Siddhayogeśvarīmata*.

5-6 On a piece of ground in a cremation ground, or in a Mother's house, or at a confluence of rivers – after performing the daily worship³ – or in a place where there is but one tree within five Krośas, or at the top of a mountain [the guru] should examine the place [ascertaining that it is] favourable for achieving success, and he should carefully purify the piece of ground with the Astra mantra of the deity.

7 He should dig up the ground at one elbow's [depth]⁴, fill it with crumbling soil and make it smooth [with cow-dung]⁵. He should pound the ground with a hammer cut from the wood of the Aśvattha⁶ tree.

¹ This chapter has no title in the colophons, the above title has been given to reflect its contents.

² *Ex conj.* I have separated the first verse into two sentences on the basis that both the Samaya ritual and the grasping of the mantra (chapters 6 and 7) have been already expounded. However, the initiation maṇḍala referred to from 1c is described in this chapter, thus the question must be concerned with this topic. The sentence structure in Sanskrit is slightly ambiguous on where to separate the sentences, and there is no 'and' between the Samaya and the grasping of the mantra, thus the latter may also be taken as a Bahuvrīhi compound, translating 'the established rule (samaya) which is characterised by the grasping of the mantras'. However, I have preferred the version without the Bahuvrīhi compound, for the Samayas and the Mantragrahaṇa are not mentioned in the same chapter.

³ I understand the five Mahāyajñas of daily ritual to be referred to here. The adverbial expression may be corrected, see textual notes.

⁴ This measurement equals to the length from one's elbow to the end of one's closed fist. (Monier-Williams)

⁵ I understand a *kuryāt* in 7b, for otherwise the sequence of actions is unintelligible. The smoothing is usually done with cow-dung, therefore I have supplied this detail in the translation.

⁶ *Ficus Religiosa* (Monier-Williams)

8 Then deeply concentrating, he should trace⁷ the divine maṇḍala with [a hread made of] human hair or cotton or some other material as well as he can, measuring four or eight elbow-and-hands' length⁸ [as its diameter]⁹, the maṇḍala which is the source of all success¹⁰.

9-10 After marking the four corners with the thread on each side¹¹, he should draw up the divine maṇḍala, furnished with four doors, and with four circles of deities¹². This maṇḍala grants the fruition of supernatural Powers and liberation, and is illuminated by an eight-petalled lotus in the middle.

11-12ab¹³ After drawing up the [four] doors with the tips of spikes [or prongs of tridents]¹⁴, measuring half the size of the lotus¹⁵ [in the middle], he should draw four so-called tridents¹⁶ in the corners, knowing the manual of his [Yoginī] family.

⁷ This verse describes the first phase of drawing, the tracing of the circle or concentric circles with the help of a thread, fixed in the centre at one end, and making the circle around with the other end.

⁸ This is slightly different from the measurement of the elbow, for it is the length between the elbow and the tip of the middle finger of the hand, appr. 18 inches. (Monier-Williams)

⁹ I understand the measurements given to indicate the diameter of the circle, but it could also be the radius. Moreover, it is also possible that there is no option given, but one must understand that the radius measures 4 and thus the diameter is 8.

¹⁰ *Lit.* 'the source of the fruition of all success / supernatural power'

¹¹ This is done from the points where the circle of the maṇḍala and the lines pointing towards the cardinal directions intersect. (I presume that these lines were drawn up before the circle of the maṇḍala) Drawing four circles of equal radii around these points as centres would result in four circles intersecting each other at four angles of a square. Thus the four corners of the maṇḍala are marked.

¹² In the following verses, it is described that the pericarp of the lotus at the centre of the maṇḍala is occupied by Bhairava with Bhairavi (verse 14). The first circle of deities around them is the eight goddesses starting with Aghori on the petals of the lotus, the second circle is formed by the protection mantras and the third by the guardians of the directions (verse 15). The last circle, following that of the guardians of the directions, is traditionally always the weapons of the guardians, which may be referred to by the list of weapons in verses 12-13.

¹³ The interpretation of these lines is very tentative, because – as the text itself mentions at the end – much information is only referred to and is supposed to be supplied by the manual of the 'Yoginī family' the performer of the ritual is associated with.

¹⁴ *Ex conj.*

¹⁵ *Ex conj.*

¹⁶ The phrase 'so-called tridents' may well denote something else, and the text may also be corrupt. If we keep the reading of the mss, it may also refer to four spears rather than tridents; and if we take *śūla* in its rare sense (found only with Lexicographers and thus quite unlikely to be used in this sense here) – it may also mean banner. However, the last solution has the advantage of conforming to some extent to the usual way in which maṇḍalas are decorated. SYM 6.34c also mentions flags as decorations – although they are placed on the doors, not at the corners.

12cd-13¹⁷ Having drawn the lotus, the wheel, the spear, the thunderbolt, the spiked mace, the pike with skull(s)¹⁸, he should protect the maṇḍala with hand gestures, and identify his body with Bhairava [by placing the mantras on it] with the sixfold procedure¹⁹.

14 There in the middle [of the maṇḍala] he should worship Bhairava, Bhairavi's consort, placed on the pericarp of the lotus, as the one who bestows Bhairava-success²⁰.

15-16ab On the eight petals of the lotus are the eight goddesses Aghorī etc. in order, starting from the Eastern petal, then there are the secret body parts of the Goddess [i.e. the five ancillary / protection mantras] and the eight guardians of the directions. After purifying the *caru*²¹ with the Astra [mantra] as it is prescribed, he should propitiate [the deities of the maṇḍala] with them.

16cd-18 Then he should make them [the disciples] enter the maṇḍala in the way described previously²². This must be preceded by the following: they sleep in [the sacrificial enclosure]²³, then go through the rites of protection²⁴, after which their bodies are transformed into Bhairava. Then they are adorned with incense, flowers etc.

¹⁷ I suspect that the weapons mentioned here are those of the guardians of the directions – the lotus belongs to Brahmā / Prajāpati, the disc to Viṣṇu (on these two cf. *Mālinīvijayottara* 3.67), the thunderbolt (*vajra*) to Indra, the mace (*daṇḍa*) to Yama. However, the guardian deities holding the spear and the pike are not so easily identifiable, and it is also possible that the weapons listed here serve some other protective purpose. Another problem is that on the two-dimensional maṇḍala, there are only eight guardians (cf. verse 15), which means that the upper and lower directions with Brahmā and Viṣṇu are probably omitted. Yet, to have the weapons of the guardians as the outer or fourth circle of the maṇḍala of four circles would be a very common feature. In any case, the list is probably not meant to be exhaustive, only indicative.

¹⁸ I understand this weapon (*śūla*) to be a single pike (and not a trident / *triśūla*), on which skulls – perhaps three – have been skewered.

¹⁹ On the sixfold placement of mantras, cf. SYM 7.31-32

²⁰ My interpretation may sound repetitive in the context, but I think it is success or supernatural effects peculiar to the Bhairava tantras that is meant here, perhaps contrasting this kind of success with that of other Saivas, i.e. the Siddhānta. (Cf. the contrast between Bhairava and Saiva tantra in SYM chapter 1.19)

²¹ The *caru*, which is normally a rice offering, has human flesh and alcohol in it according to SYM 6.35.

²² This clearly refers to the entry to the maṇḍala described in chapter 6.36ff. However, the name-giving may be omitted this time, and it may be replaced by a flower offering the disciples perform for the deity/deities of the maṇḍala.

²³ This is the only passage in the SYM where the ritual of *adhivāsana* is mentioned. It is a preliminary to the initiation, which includes a series of purification rites and the preparation of materials (such as preparation of the thread or threads / *pāśa*) the previous day. It also involves a rite of prediction, in which the disciple should cast a 'tooth-twig' (*dantakāṣṭha*), and depending on the direction it turns to, it is considered as an auspicious or inauspicious sign. In case it is inauspicious, reparatory rites must be performed. Then the disciples sleep in the sacrificial enclosure with the guru (this is where the name of the rite comes from – 'dwelling in the place') In the morning, the disciples relate their dreams, which are also categorized as auspicious or inauspicious, and in case of the latter, another set of expiatory rites are to be done. Then the guru performs the daily rituals and another set of purificatory rites.

²⁴ These include besprinkling with water empowered by mantra(s), the 'beating' with ashes etc. (cf. SYM 7.3 ff)

[by the guru], and are delivered for Bhairava²⁵. The previous[ly mentioned] worship is [also] performed [before the rites with the disciples]²⁶. Then [after making the disciples enter the maṇḍala] he should call them with *kuśa* grass in their hands; then he should start the ritual of initiation.

19 Then he should go to the fire pit, facing East, and there doing the previously described ritual²⁷, he should prepare the [.....]²⁸

20²⁹ Summoning Kṛṣṇarudra³⁰, he should mentally recite the 'left shank', the 'left shank' with the *bindu*³¹ [i.e. oṃ], visualizing the place with his own form.³²

21-22 Thus is known the preparation of the place. Then he should prepare the womb³³. Having worshipped the One Together With His Eight Mantras³⁴ with flowers and other materials in order, he should make him endowed with the 'nose' and the 'bindu' [iṃ] and visualize the Power of Rudra.³⁵ Thus he should worship [both of them] with fragrant flowers as prescribed.

²⁵ The meaning of the phrase *bhairavāya vinikṣiptān* (entrusted to Bhairava, placed down for Bhairava) is not transparent to me. I understand it to mean the act of making the disciple kneel down in front of the maṇḍala (cf. 6.42c)

²⁶ The preceding list refers to the series of rites described in chapter 6.36-42, before the entry to the maṇḍala. The worship referred to is probably that of the maṇḍala, mentioned in 6.35 (tagged to the list out of sequence, with an *Aiśa* locative absolute).

²⁷ I am not sure what this refers to, since the passage which may be understood here (7.2-6) describes what has already been performed, with reference to 6.37-40. Yet, the purification may be repeated at this point.

²⁸ A word is missing from the text here, and I cannot supply any conjectural emendation.

²⁹ From this verse up to verse 28, the main act of the initiation, the purification of the levels (*tattvas*) is described. Verses 20-26 are on the purification of the first level, that of the Earth, governed by Kālāgnirudra (Rudra of the Black Fire). Then verse 28 states that this method of purification is also to be applied for all other levels.

³⁰ This is synonymous with Kālāgnirudra, the governor of the level of Earth (*prthivītattva*).

³¹ The letter of the 'left shank' is mentioned twice, but I think it is done – slightly awkwardly – to fill up the verse, and one must understand it only once in order to have 'oṃ' for the invocation of the deity.

³² The expression 'with its / his own form' (*svarūpataḥ*) is placed at the end of the verse, and thus should normally be interpreted to refer to the form of the place or the mantra oṃ. However, the expression always refers to visualizations of deities, and thus I understand that the place should be visualized as taking on the form of Kālāgnirudra. The SYM does not mention Kālāgnirudra's visualization, but this was probably done in accordance with pan-Saiva prescriptions. The line then simply prescribes the summoning of Kālāgnirudra with a mantra 'oṃ Kālāgnirudra', and the visualization of the deity.

³³ Cf. 7.10. with notes. It is, however, more likely that what follows is the preparation of the 'womb' at the appropriate level in the fire, where the disciple will be reborn.

³⁴ I have translated this expression as a proper name because I think it denotes Bhairava, here in the form of Kālāgnirudra. He is the one in the midst of eight Yoginī-mantras (Aghorī etc). It may be objected that in that case, we would have the expression the One Together With His Eight Female Mantras (*svavidyāṣṭakasamyuktam*). However, the use of *mantra* to denote *vidyā* is not unexceptional. Moreover, it may also be the case that there are eight subordinate Bhairavas as consorts to the eight Yoginī-mantras in the circle. In any case, the deity to be worshipped here is Kālāgnirudra-Bhairava, surrounded by the appropriate retinue.

³⁵ I am not sure of my interpretation of this line, and if my conjectural emendation is wrong, then the two letters are to be connected to the Power of Rudra and not to Bhairava-Kālāgnirudra. The presumption on which my emendation and interpretation is based is that this line supplies the central deity with a consort, a Power of Rudra, and this is indicated by the addition of the mantra syllable

23 He should worship the disciple there [visualized in this circle as Kālāgnirudra / Bhairava], and make eight offerings to the fire. Having performed the ritual in this way, he should join the bound soul³⁶.

24-25 [...] ³⁷ The 'life force' mounted on the 'staff of the trident,' furnished with the 'nose', together with the Visarga [=hriḥ] should be used in the process of joining [the disciple to each level for purification] (*saṃyojana*) and when he is attached to aptitude etc (*°niyojane*).³⁸ Then he should join [the disciple] to aptitude, enjoyment and dissolution³⁹.

26 When cutting the ties [of the disciple]⁴⁰ and at [...] ⁴¹ [the guru] should make three fire offerings in each case; and by an [additional] eightfold offering the initiates are [purified] at each level.

27 In order to purify the place, the master of mantras should make one hundred and eight fire offerings, then the place becomes purified.⁴²

28 The above is the rule to be applied in every ritual concerning the levels starting from Kālāgnirudra, up to the level [governed by?] Śiva, O Glorious One⁴³.

29⁴⁴ The Mothers who are at [the level of] the Black Rudra are born from the organ of generation⁴⁵. Other Mothers are established as rulers of the infernal regions.

prescribed. The letter of the level of Earth is -kṣa-, therefore Kālāgnirudra with his consort (-īm) would be represented by the mantra-syllable -kṣim-. Then they are worshipped together as verse 22cd enjoins.

³⁶ This is not yet about the joining of the disciple to a level, but about making him reborn – and subsequently making him consume his karma – at various levels of the universe, starting with the lowest level of Earth.

³⁷ I think there is a corruption or omission in the text here. I have not included above the translation of a line, which is probably incomplete, giving some letters of a mantra. It would translate as follows: in the 'left foot' [da], in the 'buttocks' [ma], or with the 'knee' [e / ai]

³⁸ On the basis of the prescriptions of the *Mālinivijayottara*, and also considering that the SYM prescribes the Aparā mantra at the lowest level in 7.8ab, I think Aparā is referred to here. The syllable 'hriḥ' is the first one in the Aparā mantra, and I presume that either this is used as a short reference to the whole three-syllable mantra, or a small portion of the text is missing here, which would give the remaining two syllables.

³⁹ On these three terms, cf. 7.11ab and notes.

⁴⁰ Cf. 7.11-12

⁴¹ I think the text is corrupt here, and I cannot emend it.

⁴² Verses 26-27 give the appropriate number of fire-offerings. These verses mainly repeat the information found in 7.11cd-12, adding only the number of offering for the purification of each level (which is eight).

⁴³ The translation of the end of the line is conjectural, since the text seems to be corrupt (cf. notes) However, the meaning must be identical with what I have translated. Since the term Śiva may be ambiguous when denoting a level, I am not sure if it means (1) Sadāśiva or (2) Śiva above Sadāśiva and Śakti (the latter not explicitly stated in the SYM) or (3) the last level, Bhairava, understood as identical with (or as a higher form of) the Śiva level. Also cf. notes to verse 39 describing the uppermost levels.

⁴⁴ From verse 29 up to 38 the text gives us a loose and open (and also somewhat confused and confusing) list of levels (*tattvas*) and Mothers established at these levels. Verses 32-33 and 37-38 include names of *tattvas* and their Mothers. Before and in-between, there are miscellaneous lists of additional Mothers, only occasionally showing some principle of arrangement.

⁴⁵ This gives the equivalent of the level Earth (governed by this Rudra) in the body, which is the *mūlādhāra*, just above the organ of generation (*guhya*). One would expect that the list continues with the subsequent *tattvas*, but instead, we get an odd list of Mothers in a purāṇic type universe (verses 29-

30 Still others belong to the underworld, and there are Mothers of the terrestrial world. There are Mothers living in the world of Brahmā, those belonging to Viṣṇu and mothers of Rudra.

31 Some others are established in the various directions, governed by the seed [syllable] 're'.⁴⁶ There are also forty others⁴⁷ and five of those who are the causes of the material world⁴⁸.

32 There are those established in the gross elements⁴⁹: earth, water, fire, air and ether. Other divine Mothers are established in the subtle elements⁵⁰. Then there are those others who have been created by and established in the faculties of sense and action⁵¹.

33 Those who are established in the intellect and those governed by the [three] constitutive strands of the material world (*guṇaiś caiva tu yāḥ sthitāḥ*) [...] and those who are like divine beings are worshipped as eight in number⁵².

30). This somewhat *ad hoc* and unparalleled list of seven vertical divisions includes the hell or hells, the underworld (*pātāla*), the Earth, the world of beings (*bhūrloka*), the worlds of Brahmā, Viṣṇu and Rudra.

⁴⁶ While the previous two verses describe Mothers in various vertically divided worlds, this verse states that there are Mothers in the different directions (giving a 'horizontal division'). The doubled syllable 'rere' is mentioned in 6.46cd as a word never to be recited, and it seems to be considered as a particularly powerful and dangerous syllable.

⁴⁷ It seems that at the end of some lists, mention is made of several other Mothers who are not listed in detail. Also cf. the fifty-six Mothers in 34a and thousand in 34b. The forty and fifty-six may have been existing lists, possibly in the longer recension of the SYM, but these numbers are rather unusual as Yoginī-numbers.

⁴⁸ This is a reference to the five gross elements (*mahābhūtas*) in the next line.

⁴⁹ *Lit.* 'in the gross elements etc.', but the 'etc.' (*ādi*) probably functions as a filler here. Also cf. textual notes. These five elements are the first five *tattvas*.

⁵⁰ I.e. sound, touch, form, taste and smell. (*śabda, sparśa, rūpa, rasa, gandha*) These form the second set of five *tattvas*.

⁵¹ The faculties of sense (*jñānendriya-s*) are eyes, ear, tongue, nose and skin (*cakṣuḥ, śrotra, jihvā, nāsikā, tvak*), and those of action (*karmendriyas*) are mouth, hands, anus, reproductive organs and feet (*vāk, hasta, pāyuh, upastha, pāda*). The former may also include the mind (*manah*), but I think it is implied in the subsequent set in the next verse.

⁵² The verse may be lacunose and is problematic. If we take 33ab and 33cd as disparate lines – as I tried to do in the translation –, then 33ab may list intellect (*buddhi*) and the three *guṇas* (*sattva, rajas, tamas*) as parts of an incomplete list similar to the *Kiraṇatantra's* (cf. Goodall 1998:lv), and we could presume that 33cd has a completely different subject – the Eight Mothers (*aṣṭamātṛkās*). In that case, the *guṇas* are not meant to form part of the levels, just as in the *Kiraṇa*. It seems that some text may be missing which would list the mind (*manas*) and the ego (*ahaṃkāra*), or they are implied, for otherwise we would not reach the twenty-fifth level for Puruṣa as it is in 7.8d, which shows that the SYM must follow the Sāṅkhya closely. Another possible interpretation is that the verse intends to subsume the eight parts of the *puruṣa* or subtle body, which consists of the five subtle elements or objects of senses (*tanmātras* called *guṇas* here), mind (*manas*), ego (*ahaṃkāra*) and intellect (*buddhi*). The only problem is that as a result, the five subtle elements are listed twice (in 32cd and 33b) – but this repetition may not have disturbed those familiar with the doctrine. The omission of the mind and ego would still not be fully justified, but perhaps the mention of the number was thought to be enough indication.

34 Other secret Mothers number fifty-six, and the Mothers of witchcraft⁵³ (*māyāmātryāḥ*) are [counted] by thousands. Others are Mothers of wrath, Mothers of passion and Mothers of time.⁵⁴

35 Those secret⁵⁵ Mothers who bestow enjoyment if one performs the placement of mantras, who belong to the realm of the Highest Self, Mothers who bestow all-encompassing power are seven,⁵⁶ O Virtuous One.

36 The ones who perform creation being attached to the Bhairava level [...] and Mothers who are [also] there [at that level], being Mothers of his [Bhairava's] grace.⁵⁷

37 There are Mothers belonging to the levels of material cause (*pradhāna*), passion (*rāga*), Soul (*puruṣa*), destiny as a law of causality (*niyatī*), [impure] knowledge (*vidyā*), limited capacity of action (*kalā*), time (*kāla*) and plurality (*māyā*).⁵⁸

38 Others are established at the level of Īśvara and Sadāśiva, O Fair-Faced One. Those at the level of Śiva, the secret Bhairava, are Mothers of the Calm / Ceased.⁵⁹

⁵³ These Mothers are not to be confused with the ones established at the level of plurality (*Māyā*), mentioned in 37d.

⁵⁴ The list of this verse obviously does not belong to the list according to levels (*tattvas*), and I cannot see any other principle of arrangement, either.

⁵⁵ This adjective is repeated twice in the original.

⁵⁶ This seems to be another list out of context. However, it is possible that the traditional Seven Mothers (*saptamātrkās*) are intended here, i.e. Brāhmī, Māheśvari, Kaumārī, Vaiṣṇavi, Vārāhī, Indrāṇī and Cāmuṇḍā.

⁵⁷ I have translated the somewhat irregular syntax of the original closely. This seems to be another list added in-between lists, and probably with lacunae. That something is missing is indicated by the syntax as well as by the content. For one would expect a group of five Mothers, representing the five acts performed by Śiva-Bhairava – creation (*śṛṣṭi*), maintenance (*sthiti*), withdrawal (*samhāra*), concealment (*tirodhāna*) and grace (*anugraha*) – of which only the first and the last are mentioned.

⁵⁸ This list includes the levels from the twenty-fourth to the thirty-first, but not in order, probably *metri causa*. Material cause or matter (*prakṛti* / *pradhāna*) and soul (*puruṣa*) are the last two of the levels, the twenty-fourth and the twenty-fifth, inherited from the Sāṅkhya. Then come the five coverings (*kañcukas*), *kalā vidyā kāla rāga* and *niyatī*. This is followed by plurality (*māyā*) as the thirty-first level, so far agreeing with post-scriptural sources.

⁵⁹ This verse is problematic in several ways. The first problem is that the level of pure knowledge (*śuddhavidyā*) is omitted. I presume it is understood by implication, for I do not know of any other list which would not follow post-scriptural doctrine only by omitting this element. Above that level, the SYM has Īśvara and Sadāśiva, which is in accordance with pan-Śaiva doctrine. This should normally be followed by the level of Sakti and Śiva, but the *śaktitattva* is not stated. However, this is unexceptional, for some scriptures of the Siddhānta – the *Svāyambhuvastūtrasaṃgraha* and the *Parāṅkhyā* (cf. Goodall 1998:liii) – also omit this level. As Goodall argues, this is not necessarily a deviation from established doctrine, for Śiva and Sakti are inseparable.

The third problem is whether the topmost level is Śiva called Bhairava, or Bhairava constitutes yet another level. From the syntax of the text, it seems that the former is the case. However, since the SYM's sprinkling of co-ordinative particles is not always strictly meaningful and regular, it is also possible that the secret Bhairava level is yet another one above Śiva. Moreover, one can also presume a different-and-non-different (*bhedābheda*) type of relationship, where Śiva and Bhairava are at the same level, but Bhairava is still considered a higher form of Śiva. The conclusion is that it is impossible to specify how many levels the SYM has on the basis of this passage, but it must be between 34 (if *śuddhavidyā* and *Sakti* are really meant to be omitted) and 37 (if all post-scriptural levels are at least implied up to Śiva, and Bhairava is above Śiva). However, if my interpretation of SYM 18.18 is right, the SYM has thirty-six *Tattvas*, which implies that it has the 36 *Saiddhāntika* levels, of which the last one is also called Bhairava. Lastly, it perhaps needs some explanation why the Mothers at the Śiva / Bhairava level are called Mothers of the Calm. The Calm is another name for Śiva at this level perhaps implying that he is beyond the world of the five acts. In this sense, *Sānta* (the Calm / Ceased)

39 All of them are purified by nine, seven, five or shortly by three purifications, [performed] in order, O Fortunate One.⁶⁰

40 Having invoked [the Mothers] with their mantras according to this prescription, as appropriate, [or] with the eight goddesses Aghorī etc. as it has been previously mentioned, or with the three Powers [Parā, Aparā and Parāparā], [one performs] the purification of all [Mothers]⁶¹.

41 The master of mantras should join [the disciple to the appropriate level]⁶² in order to achieve the Bhairava-success⁶³ wanted. He should join the bound soul [the disciple] to the Bhairava level for liberation.

42 Parāparā must be employed when consuming the disciple's karma (*niyoge*) [at each level], then one should recite Aparā again. [One must recite] Parā at the separation [of the disciple] from each level, then liberation comes about immediately.⁶⁴

43-44ab [Parā] is recited (*yojitā*) in the ritual of initiation with an eightfold fire offering. Recited with a fire offering with the large ladle, she bestows supernatural powers and liberation.⁶⁵ The prescription of the fire offering with the large ladle concerns each level, O Fair-faced One [...] ⁶⁶

is a synonym for Niṣkala (without parts / undividable / transcendent). One example for this usage is in the *Parākhya* 2.1d (unpublished edition by Dr Goodall). This would support the assumption that the last level is Śiva as Bhairava also called Niṣkala in the SYM e.g. in 7.15c, below whom Sadāśiva is situated, who is also called Sakala (endowed with parts / non-transcendental).

⁶⁰ This line probably gives alternative ways of performing initiation – in which levels are grouped and purified together – with the purification of nine groups, seven, five or three. It is probably also understood that one can do it by *tattva*-s, of which there are perhaps 36, and there is yet another way mentioned in 40cd with eight units represented by the eight Yoginīs Aghorī etc. This results in altogether six different ways (3,5,7,8,9, 36). Purification in three units is performed with the three principal mantra-goddesses as referred to in 40ef, and in 7.7-9. Purification in five groups is probably the wide-spread one of the five Kalās, as described e.g. in the *Somaśambhupaddhati*. Initiation by eight must have been performed with the eight Yoginī-mantras, also referred to in 40cd, and the last one by *tattvas*. This leaves seven and nine unaccounted for. Moreover, mention must be made of the fact that these options are quite unparalleled apart from the grouping into 3 (paralleled only in the *Mālinīvijayottara*), into 5 and the one according to *tattvas*.

⁶¹ I understand this verse to give the option of thirty-six-, eight- or threefold purification methods. As the verse states, even if the number of purifications is smaller, all the involved Mothers are purified.

⁶² A line may be missing here to tell that those who want to attain supernatural powers should be joined to the Sakala / Sadāśiva level, as stated in 7.15-16. The sentence lacks an object, as reflected in the translation.

⁶³ I understand the expression to mean the success offered by Bhairava tantras. The compound is slightly odd, but recurring.

⁶⁴ My translation is tentative. I understand that Parāparā is prescribed at the joining of the disciple (*niyoga* or *niyojana*) to aptitude, enjoyment and dissolution, by which his karma at the appropriate level is consumed. Then Aparā is recited *again*, for she has already been recited before Parāparā, when the disciple was joined to the level (*saṃyojana*) or made to be born there. That she is recited again is also prescribed in verse 25ab, stating that Aparā is employed both in *saṃyojana* and *niyojana*. Thus verse 42ab simply adds that Parāparā is also to be used, between two recitations of Aparā. Then the disciple is taken out of the level and propelled up to the next one – with the help of Parā. Liberation must be understood to come about after the purification of the last level, when the disciple is joined to the appropriate *tattva* by Parā (Yojanikā) with the large-ladle offering.

⁶⁵ The eightfold offering at each level is also prescribed in verse 26cd. Here it is added that the Yojanikā at the end is performed with the recitation of Parā and with a last large-ladle offering.

⁶⁶ The text breaks off here in ms N, and D is too fragmentary to yield any meaning.

Chapter 10 Observances associated with the [ancillary] mantras¹

The Goddess spoke

1 I have previously asked you about the Doctrine of the Yoginīs (*Siddhayogeśvarīmata*), O God, which helps to make mantras effective (*mantraprasādhakam*) without any observances or worship.

2 However, you have asserted, O God, that success depends on the ancillary mantras; therefore, tell me briefly about how to practise the observance[s]² associated with them (*teṣu*).³

Bhairava spoke

3 First [before any other practice to attain a specific supernatural power], for all kinds of supernatural powers, [and] for expiatory purposes, one has to start the observance of the [ancillary] mantras, which destroys all obstacles.

4 The male or female practitioner, with his / her mind focused on the mantra, should perform worship according to prescription and then undertake the vow (*vratacaryā*).

5 [In the first of these] all his limbs covered with ashes, the practitioner is to observe silence and should wear a white garment; he should be of good understanding. He must have a white sacred thread, he should be free from desire and established in self-restraint.

6 [This is the practice associated with the Hṛdaya mantra among the ancillary mantras.⁴][In the second observance, the practitioner] should hold a bow and five arrows like a guardian of a direction.⁵

7 He must be bathed in red ashes and should have a red sacred thread. Holding red flowers, the wise one should recite the mantras laughing loudly.

¹ The title agrees with the colophons: *Vidyāvṛata*. This chapter has only one testimony up to verse 14, and seems even more corrupt than other parts of the text. Since the translation is often based on tentative emendations and conjectures, it should be treated with caution. Due to the interesting contents of this chapter, an attempt has been made to reconstruct it instead of relegating it to an appendix without any interpretation. I have indicated the beginning of each of the five observances in square brackets, for easier comprehension.

² *Lit.* 'tell me the practice of observance'. The phrase *vratacaryā* is somewhat self-explanatory, and I have translated it simply 'observance' or 'vow' in subsequent occurrences.

³ The question is put slightly awkwardly. The purport is that although Bhairava teaches here a doctrine without any special observance or worship, he has also asserted that success depends on the ancillary / protection mantras. Devī seems to know that these mantras have observances associated with them, so she asks the details about these observances, in spite of the fact that success has been taught not to require observances.

⁴ I have supplied this explanation because I suspect there is a line or two missing here, cf. notes.

⁵ The reference to a guardian of direction may be a corruption, for the description fits Kāma rather than a *dikpāla*. Even if the text is not corrupt, I do not think that a specific *dikpāla* is referred to here with five arrows. The word *dikpālavat* is probably meant to convey that one is supposed to behave as a *dikpāla*, perhaps look fierce (?). Since the passage on the five arrows is also slightly suspect, the whole translation is tentative.

8 Taking one arrow in his hand, he should wander about [...].⁶ This is the observance of the Brahmaśīra [i.e. the Śīra mantra], which is known to bestow success.

9 [In the third one, the practitioner] should be bathed in yellow ashes and wear a yellow sacred thread. He is a practitioner of yoga, in yellow clothes, firm and patient, controlling his senses.

10 ... frown...⁷, he should again⁸ laugh boisterously. When he has done the observance proper to the mantra which is the object of his recitation (*japamantrakṛtācāro*), he becomes the embodiment of the deity Rudrāṇī [the Śikhā mantra]⁹.

11 [In the fourth observance] having performed the sacrifice with all kinds of black offerings, he should repeat his wandering¹⁰. He should have a cruel look and he should frown, sometimes he should threaten / mock at [people] with words (*vācābhibhartsanaḥ*)¹¹.

12 Clad in a black piece of cloth, he should roam about for pleasure¹². This is the observance of the Puruṣṭuta mantra [i.e. the Kavaca mantra], which undoubtedly (*vaśyam*)¹³ grants success in acquiring wealth.

13-14 [Thus the observance] may be [associated with the colours] red, yellow, black or white. [In the fifth observance], in the same way, one should roam about wearing [attributes of] various colours, holding aloft his left hand (*vāmodiyatakaras*)¹⁴, either wearing one piece of clothing or naked, without speaking, his mind focused on the [appropriate] mantra. He should go beyond the roads of inhabited places and away from temples.

15 He should be engaged in the Great Fearful observance, either staying [at the same place], or wandering about [...] (*sthito vā ... caṅkraman*)¹⁵ This is the [observance] called Pāśupata [i.e. associated with the Astra mantra also called Pāśupatāstra], which bestows success immediately.

⁶ There is probably a small corruption here in the text I cannot emend or understand. Prof. Sanderson's conjecture – cf. textual notes – would translate 'with decorum', but it would violate the metre.

⁷ The text is corrupt here, cf. textual notes.

⁸ This may have been prescribed for another observance previously, in one of the lost lines.

⁹ Translation by Prof. Sanderson.

¹⁰ Translation by Prof. Sanderson.

¹¹ *Ex conj.* It is also possible that he ridicules people or he is ridiculed by people (if we conjecture *vācābhibhartsitaḥ* or something similar). Cf. textual notes.

¹² Or: he should play around.

¹³ Understanding *avaśyam*. Cf. textual notes.

¹⁴ *Ex conj.*

¹⁵ *Ex conj.* This is a very tentative translation, and there is a word in the text I have not been able to reconstruct at all.

16¹⁶ [Each] observance lasts for five days and is to be practised with three daily observances (*trivratam*)¹⁷. Moreover, one has to recite each and every¹⁸ mantra 100, 000, 000 times.

17-18 With a rosary in his left hand, clearly, without his attention wavering, without revealing it to someone else (*na cāsvikṛtam*) and not [too] fast – the master of mantras¹⁹ should perform the recitation, which fulfils [all] wishes, in this way, steadfastly (*animeṣaṇam*), at the time of taking up the vow and when it ends.

19 Then after performing worship according to prescription, and having bathed [in water poured] with the vase empowered with one's given mantra [Sādhya-mantra]²⁰ (*kalaśena svakena*), one is freed from [all] obstacles and thus qualified for [using] the mantra(s).

20 Having performed the bath of the vow of the [ancillary] mantras (*vidyāvratasnātaḥ*), [and as a consequence] being freed from all obstacles, one should make an offering of Argha water to the [Sādhya-] mantra (*gurutare*)²¹, if one wishes to attain the realm of Yoginīs.²²

¹⁶ From verse 16 on, we have general rules concerning the group of the five observances.

¹⁷ As Prof. Sanderson has pointed out, this is most probably a reference to bathing in ashes at the three junctures of the day, as in the Pāśupatavratā (*bhasmanā triṣavanam śayita. Pāśupatasūtra* 1.2)

¹⁸ This is repeated with a synonym (*ekaikaṃ ... anupūrvaśaḥ*)

¹⁹ This word (*mantriṇā*) is repeated twice in the Sanskrit.

²⁰ This is the meaning of *kalaśena svakena*, as Prof. Sanderson pointed out with a parallel in the *Svāyambhuvasūtrasaṃgraha*. The vase is empowered by the mantra that the Sādhaka receives at the time of his consecration. Cf. *vratavratasamāptau tu kalaśena śivāmbhasā / svamantraparijaptena ātmānam abhiṣecayet // evaṃ vidyāvratasnātaḥ sarvatrādhikṛto 'naghaḥ / japeṇ mantram anudvignaḥ svakalpavidhinā tataḥ Svāyambhuvasūtrasaṃgraha* 21.34-35

²¹ As Prof. Sanderson has pointed out with a parallel, the mantra is again the one the Sādhaka received at the time of his consecration. Cf. SYM chapter 13 and *Mālinīvijayottara* 10.17c-18b

²² Lit. 'with the wish for the realm of Yoginīs'

Paṭala 11 – The practice of conquering death (Mṛtyumjayaśādhana)¹

The Goddess spoke

1 O, Great God, [the practice of] conquering death, which defeats old age as well as death for people, has been alluded to by you, now tell me briefly about it, o God.

Bhairava spoke

2 It is very good that you urge me to reply. I have been asked by demons and gods [such as] Brahma and Śukra and [also] the Dānavas.

3 Listen to the best [practice of] conquering death, which takes away old age as well as death, now being explained briefly for everybody's sake, O Beloved One.²

4 [The practitioner] should visualize space as the basis of [all] the gross elements, and a white lotus within that, with eight petals and a pericarp.

5 It should be like the clearest crystal and [white] as the abode of snow [the Himālaya]. It is completely filled with nectar, it is divine, and its pericarp is the moon.

6 [He should also imagine] a beautiful lotus on the earth with the same appearance. He is to sit on this lotus and he should install the mantras in the appropriate manner.

7 Then he should imagine himself [as white] as snow, as clear crystal; then he should visualize the following.

8-9 On the moon which has been placed on the pericarp of the air-lotus, he should visualize the goddess Parā with the form of the Cow of Plenty (*surabhirūpiṇīm*), who is like clear crystal, pouring the nectar of immortality everywhere, pouring out the divine nectar³, which flows (*°sarpiṇam*) [down] from the place where the resonance of the mantra dies away (*mantranādānta*)⁴.

10 She is the Power of the God of Gods; Parā conveys the nectar of immortality. She pours out the best milk, perfect and pure.

11 Then [the practitioner] should imagine [this nectar] flowing into his own body all over, entering inside (*°antah*)⁵ him through the cranial aperture, and overflowing the receptacle of his heart.

12 If one practises this meditation every day and recites the best of mantras, he will conquer death after six months - this is the teaching of [our] doctrine.

¹ This title does not figure in the colophons.

² This sentence may sound a bit awkward (listen to ... being explained), but follows the style of the original (*kathyamānaṃ śṛṇu*)

³ My translation repeats the information which is also repeated in the original.

⁴ *Ex conj.* According to the conjecture, this place denotes that from where Parā pours out the nectar. It is situated twelve inches above the head. For this and other possible conjectures cf. textual notes.

⁵ *Ex conj.*

Chapter 12 – The Attainment of Eloquence and Wisdom¹
(Kavitvasādhana)

The Goddess spoke

1 O Lord, the Ruler of the God of Gods, the Sinless, what you mentioned previously, eloquence-and-wisdom, how can they come about in the practitioner, O God?

Bhairava spoke

2 Listen, o Goddess, to the highest secret, which is to be protected with care, by which poetic talent and wisdom will come about, listen to it attentively.

3 After worshipping the deities properly, with their own forms, carefully, and after making fire offerings as it is prescribed, one should do the visualization.

4-5 One should visualize Parā with her own form, sitting on a lotus-throne in the air, with the book of all knowledge in her left hand, o Beautiful One, and holding a beautiful, heavenly rosary of crystal in her right hand.

6 [One is to visualize] a garland in her neck, a garland of heavenly beauty, made up (*granthitām*) with [beads] which are round like the buds of the Kadamba² tree and which are endowed with a row of sparkling fire³.

7 This [garland] reaches down to her feet and is [white] as crystal everywhere. [One should then visualize] her as pouring out the divine nectar of immortality, while she is in the middle of a Kadamba grove⁴.

8 [One should see] her pouring forth the nectar of all knowledge in great floods and one should see this nectar enter one's mouth, and that one's self has the same [white] form.

9 After this, the best of Sādhakas, the Great One, should visualize that this nectar comes out of his mouth as a flow of learned books (*śāstras*).

10 If one performs this visualization, one will be able to produce fascinating ornate poetry within a month.

11 The practitioner will definitely be acquainted with all kinds of subjects (*sarvārthapratipādhakāḥ*); and after six months, he will be able to write Śāstras himself. He will know [the contents of] all the learned books as if they were self-evident truths for him⁵.

¹ I translate *kavitvam* as 'eloquence and wisdom', since this is the full meaning of the term here as the chapter shows (see verses 10-11). The chapter is untitled in the manuscripts.

² Nauclea Cadamba (Monier-Williams)

³ I.e. the beads shine forth like a row of fire, if I understand the purport correctly. The word may slightly be corrupt and refer to the garland, not the beads, cf. textual notes.

⁴ The object of visualisation changes back to Parā.

⁵ Lit. 'like the Āmalaka fruit in one's hand' (Āmalaka = Emblic Myrobalan. Monier-Williams)

12 Whatever has something to do with words and whatever is to be known in this world, will be his, both as to its formulation and content, O Queen of Gods.

13 Alternatively, he can do the following. He should enter a spacious cave which is pleasing for the mind, devoid of harmful beings, and there he should commence the recitation of mantras.

14 Unseen by his fellow practitioners⁶, the wise knower of mantras should recite the Goddess with auspicious characteristics (*sulakṣaṇām*) [Parā], as prescribed.

15-16 After a month, having recited the mantra 300,000,000 times (*lakṣāṇām tritayo ... japan*), eating only either fruits, roots, vegetables, barley-meal, milk, coagulated milk or clarified butter out of the five products of the cow, the wise observer of Samaya rules⁷ will become a master of speech.

17 Learned books will be self-evident for him, and he will know the different branches of Vedic learning by himself. Whatever has something to do with words will be self-evident for him.

18 His speech will be embellished with poetic figures. He will live long without any illness or any signs of old age.

19 He will be fortunate and be worshipped by all as their Lord; everybody will be his servant, no doubt.

20 Now let us enumerate⁸ whatever he will be able to do after two months. She [Parā] will come and enter the Sādhaka in the form of Lakṣmī [the goddess of wealth].

21 Then he will conquer the whole world surrounded by the seven oceans, and from that time on he will be able to go to whatever place he thinks of.

22 On each continent, people – being his servants – will make that particular kingdom free from enemies under his command.

23 Thus, in due time (*kramāt*), if one visualises Parā in the form of the Power (*śaktirūpām*) Manonmanī⁹, then seeing her and being dissolved in her, one will reach [the realm] where there is no unhappiness / disease.

⁶The text is not entirely certain here, but I think the meaning is clear.

⁷ The word Samayī may be interpreted in two ways. It may simply be a line-filling word describing the Sādhaka, who – apart from being wise, knowing the ritual etc. – is also an observer of the rules of conduct (Samayas) prescribed for him. If we take the word in a stronger sense, it denotes those who received Samaya initiation, but not the *dikṣā*. In that case, the line implies that even those who only had the Samaya initiation could perform Sādhanas. (Perhaps the range was restricted, e.g. they may have performed only auspicious Sādhanas related to Parā) This latter – although may sound odd – is not entirely unlikely, since the Parāvidyā, whose recitation is prescribed here, is given to Samayins, who need it to be able to perform the transformation of themselves into Bhairava (*sakalikaraṇa*) before daily worship.

⁸ Lit. 'may it be heard'

⁹ Or: 'Manonmanī in the form of the Power Parā'. From the line, it is clear that the two goddesses are to be identified. However, there is no other, more specific reference to Manonmanī in the SYM, just as there is no description of Aghoreśī. Both are forms or names of a highest Sakti, identified with the highest mantra-goddess of the Trika, Parā.

Chapter 13 — Invocation of Yoginīs in the Cremation Ground¹

Bhairava spoke

1 Having performed the observances related to the [ancillary] mantras, one should make an *argha* offering to the Goddess whose power one wishes to employ (*yām sādhayitum icchati tasmīn*), and after that he should recite the Parā mantra (*japet Parām*)²

2 After performing the worship according to prescription, one is to start the 'preliminary service' (*pūrvasevām*). One is to recite the [Parā³] mantra nine hundred thousand times and perform the fire offerings

3-4ab After the mantra recitation, having performed worship again, one should begin the employment of the power (*sādhanaṃ*) [of Parā]. Alternatively, if one wishes to employ (*sādhanaṃ cecched*) Aparā's power, o Beautiful-Faced One, one should recite her mantra six hundred thousand times while concentrating on her visual form.

4cd-5 One who performs the fire offerings, always takes delight in doing the observances, is patient and enduring, is moderate in diet and has subdued his senses, after performing this [preliminary] service should start the employment of the [chosen] Power (*sādhanaṃ*).

6 If the Master of Mantras desires to use Parāparā's power, he should recite her mantra, which fulfils all wishes, according to prescription.

7 Either as a householder or as an ascetic, he should observe celibacy and perform her [preliminary] service, which is the cause of the attainment of all success, as prescribed.

8 He should recite [her mantra] three hundred thousand times, which [recitation] leads to the conquering of powers (*siddham*), with his mind concentrated and focused. He is to visualize her form previously described; and thus the practitioner will succeed.

9 Then the Hero, after performing the [preliminary] service, being endowed with purity and established firmly in his observance, should begin the divine employment of a Power, which bestows success of all kinds.

10 The alert practitioner should make eighty, twenty and ten thousand offerings [for Parā, Aparā and Parāparā respectively⁴] of human flesh in the fire.

11 On the fourteenth day of the dark half of the month, having fasted for three nights, one is to go out to the cremation ground at night, without one's companions.

12 Naked, with the top knot released, facing North, the Master of Mantras should recite Parāparā, with his body erect and without trembling.

¹ This is an untitled chapter in the manuscripts.

² *Ex conj.*

³ I presume that this passage is about the *Parā sādhana*, since in 3cd-5 Aparā is to be recited and then Parāparā.

⁴ This is probably the way in which the sequence of fire-offerings is meant in the context.

- 13 The high-souled Hero, concentrating with appeased mind, [should do this] until Yoginīs gather all over around him.
- 14 Seeing their various frightening forms, he should not be scared, but mentally recite the [Parāparā] mantra.
- 15 Then, making a terrible and very fierce, inarticulate noise, they will come down to the Earth, surrounding the best of practitioners.
- 16 Some of them have their eyes wide open, others have huge, red eyes, still others are camel- tiger- or donkey-faced.
- 17 Some are naked, with their hair loosened, o Beautiful-Faced One, with heavenly figures; blessed, their eyes are rolling in intoxication.
- 18 Still others have large eyes and round, projecting breasts. Their limbs are adorned with divine ornaments and they fulfill every wish.
- 19 Then the Master of Mantras, repeating the [Parāparā] mantra with unwavering mind, should pay obeisance to them and cut his left limb.⁵
- 20 Taking blood from that [limb] and filling his cupped hands with it, reciting the female mantra (*gṛṇan vidyām*)⁶ he should give [the blood] to these [... Yoginīs].⁷
- 21 Then, after the offering of [this special] *argha*, the blessed goddesses will fulfill every wish of the practitioner, they bestow the supernatural power of his choice (*siddhim yacchanti mānasīm*)
- 22 Acting according to his wish, he plays [with these Powers] everywhere at ease. They [the Yoginīs] come immediately, impelled by the force of their own Power.⁸

⁵ I.e. his left arm.

⁶ *Ex conj.*

⁷ A word probably referring to the Yoginīs in the text seems unemendable. I take *eṣāṃ* also to refer to the Yoginīs (Aiśa masc. for the fem.)

⁸ I.e. impelled by the Power of the female mantra which governs and summons them, which is Parāparā.

Chapter 14 – Aparāsādhana¹

- 1 Now I will tell you about the ritual associated with Aparā as it should be done (*samyak*), which bestows enjoyment of fruitions in this world or final release, and by which practitioners will succeed.
- 2 One must live as an ascetic, always in a cremation ground², besmeared with ashes, armed with the mantras placed on his body as it has been described (*pūrvanyāsenasamṇaddho*), moderate in diet and very restrained.
- 3 He should recite hundreds³ of thousands of syllables with his mind concentrated on them (*tadgatenāntarātmanā*). After reciting the mantra three hundred thousand times, he should in turn make fire offerings of human flesh (*phalguṣam*).⁴
- 4 Having seen the extremely forceful Power of Rudra well established (*susamyuktām*) in his soul (*sādhakātme*) in the form of Aghoreśi (*aghoreśvararūpeṇa*)⁵, he will attain success.
- 5 Then the practitioner should perform the fire-offering (*analaprakhyam*)⁶ and recite [Aparā] while visualizing [her] (*japadhyānam prayojayet*); and at the end of this recitation, he should recite and visualize the white [goddess, i.e. Parā] – this [latter procedure] is called 'promoting welfare'.⁷

¹ This chapter is untitled in the manuscript.

² Or: 'One should always live in a cremation ground, observing silence'...

³ I understand *lakṣam* as a collective singular.

⁴ A syllable is missing from the text, but the sense seems clear even without it.

⁵ The masculine form in the compound is probably Aīśa, and to be understood for the feminine, i.e. Aghoreśi.

⁶ The wording is odd (I understand it to mean 'the thing called fire' instead of 'the one resembling fire' – °*prakhyam* acting as a line-filler), but I think this is the only possible meaning here. The line in fact summarises what has already been described: the fire offering (of human flesh), the recitation and the visualization – three standard elements of the Sādhana.

⁷ This rite of Parā often ends other rites pertaining to more violent goddesses, as an appeasing end to the invocation of more frightening forces. It is usually said that one is to perform it for expiation, and I think that the welfare-promoting aspect here is to convey some similar idea.

Chapter 15 – Permeation by Parā¹

1-2ab Now I will teach you the permeation by the goddess Parā. If one practises the same ritual for seven days performing worship with the Parā mantra, he will attain success – listen [how it is], o Beloved One.

2cd-3 After the seventh day, he who recites Her and visualizes Her in his lotus-heart will see the Goddess herself (*svarūpeṇa*), no doubt. Having seen her, the practitioner will [be able to] fly indeed (*samyak*) by himself (*svaśarīreṇa*).

4 Then he will attain [whatever] divine success his mind can think of (*mānasī siddhir*). Playing [with Powers / Yoginīs], he will have whatever he wishes, and be endowed with [the capability of changing] the qualities [of his body] to infinitely small etc.

5 In the underworld, in the human world, in heaven, in the ether or in the atmosphere, he will possess the sovereignty of a god everywhere, having perfected Yoga, o Beautiful-Faced One. Thus, having become one who knows how to live according to his will (*svecchāyurvid*)², he can [also] attain final release (*imaṃ vrajet*), if he wishes to do so.³

¹ This chapter is untitled in the manuscripts.

² This is a tentative emendation and translation. Cf. textual notes.

³ I.e. the Sādhaka can choose to die if he wants to (since his life depends on his own will), and thus to attain final release.

Chapter 16 – The Bhairava of the Alphabet (Sabdarāśibhairava)¹

The Goddess spoke

1 O Lord, the Master of the God of Gods, the Leader of Yoginīs, the Doctrine of the Yoginīs has been heard.

2 In that, there is the [chapter on the] question first [chapter 1], then comes the [explanation of] Permeation [chapter 2], then the Three Powers of Rudra [chapter 3], and the five Ancillary Mantras [chapter 4].

3 Then I learnt about the Guardians of the Directions [chapter 5], the rules of conduct [chapter 6] (*samayā*), initiation (*dikṣā*)² [chapter 8], the performance of fire offerings [chapter 9], the observances associated with the Ancillary Mantras [chapter 10] and the Conquering of Death [chapter 11].

4 and [the attainment of] the characteristic of transcending speech (*lakṣaṇam vāgviśuddhasya*)³ [chapter 12] according to prescription. I have [also] heard the great initiation (*mahādikṣā*)⁴, O God, and the supreme method of how to turn one's self into Bhairava (*sakalikaraṇottamam*).⁵ [chapter 7]

5 Now⁶ I would like to hear about the frightening (*bhairavam*) circle of Mothers (*mātrvargam*) of Bhairava with infinite light, the Mothers established in Sabdarāśibhairava.⁷

¹ This chapter is untitled in the manuscripts.

² The 'rules of conduct' seems to refer the whole procedure of *samaya* ritual ending with the recitation of the rules (chapter 6), while *dikṣā* denotes initiation proper (chapter 7 and 8 – but here it is possible that only 8 is intended, see verse 4). This interpretation is supported by the next item on the list, the fire ritual, which is the subject of (the very lacunose) chapter 9. However, it is also possible that *samayādikṣā* is meant as a compound (the word final -a being lengthened *metri causa*), and that initiation proper is only mentioned in verse 4 as 'the great initiation' (see below).

³ Transcending speech' is a characteristic of Rudra, cf. textual notes, which seems nevertheless to be used here to refer to the Kavitvasādhana.

⁴ This term seems quite unusual to me. It is possible that *mahā°* is corrupt for *mayā*, but this would be difficult to explain paleographically. Furthermore, if the reading is correct, it may support the interpretation of *samayādikṣā* in 3a as one word, referring to the *samayavidhi* as described in chapter 6; for then the two *dikṣās* would be intended to be in semantic contrast (*samayā°* vs. *mahā°*).

⁵ Although the Goddess follows closely the order of the previous chapters, this last sentence is somewhat out of sequence. It probably refers to chapter 7, which treats both the subject of initiation and of the transformation of one's body with mantras. Consequently, the reference to the section on initiation in verse 3 is meant only for chapter 8. This misplacement of chapter 7 in the list is probably due to the oddity of the structure of our text, for initiation is in fact treated in two different chapters, which partly overlap, partly describe different details of the same ritual.

⁶ The Devī's list omits the Sādhana of the Vidyās described in chapters 13-15.

⁷ Grammatically, it is possible to translate the objects as 'Bhairava of the Bhairava of infinite light, and the circle of mothers established in Sabdarāśibhairava', but I think it makes better sense to understand *bhairavam* to belong to *mātrvargam*. Dr Isaacson has also suggested that the genitive may be a genitive of hearing (I would like to hear about Bhairava who has infinite light), but that would break the series of accusatives as objects of *śrotum*.

6 Then, for the sake of great practitioners of magic, [I would like to hear] the collective invocation (*sādhanaṃ samudāyakam*) of the three female mantras, the practice which is the cause of all success.

7-8 After hearing that, I would like to hear the invocation of [your]self [i.e. of Bhairava] as separate (*vyastasādhanam ātmanah*) and as together with Yoginīs, o Great God, the esteemed [practice] of the one [i.e. Bhairava] established on a wheel, endowed with manly vigour (*vīryair yuktasya*)⁸, o Lord of the Gods. [I would like to hear] that [invocation] (*taṃ*) of Him [Bhairava (*tasya*)], the supreme (*uttamaṃ*) Latter [half of the] Tantra (*uttaraṃ tantram*), o Lord of the Yoginīs.⁹

Bhairava spoke

9 Just as the Desire-Fulfilling Gem bestows whatever one thinks of in this world, in the same way Mātrkā [the Alphabet Goddess as identical with Śabdarāśibhairava] helps people¹⁰ to attain whatever they desire.

10-11ab She [the Alphabet deity] has already been taught as a Female Power (*yathāśakti*)¹¹, O Beautiful One, now in the Latter [half of the] Tantra it is taught how she is established as the Bhairava mantra (*bhairavaṃ yathā*)¹², the cause of all sorts of success, O Goddess.

11cd-12 One should recite his [Śabdarāśibhairava's] head¹³ together with the forehead¹⁴, O Queen of Gods. [One is to recite¹⁵] the nasal sound (*ṁ*) for the head and again 'am' for the forehead; and in the same way, Bhairava¹⁶ with the Anusvāra according to the Doctrine of the Yoginīs.

⁸ The word is in the plural in the Sanskrit, which may or may not be Aśa usage (it may be understood as 'connected with heroic deeds / energies'). Moreover, the meaning does not seem fully transparent. It is possible that it is a synonym of the phrase *yogibhiḥ saha* in 7d, in which case it means 'together with [female] Powers'. However, the use of the word *vīrya* to denote *śakti* seems very odd, even if the repetition would well suit the style of the text. A third interpretation would be that *vīrya* stands for *vīra*, i.e. Heroes, meaning consorts of Yoginīs, Bhairava's doubles.

⁹ The structure of the Sanskrit is difficult to interpret. I understand *tasya taṃ* as a verse-filler. The concept of *uttaratantra* must refer to the fact that the 16th chapter is in the middle of the text, which consists of 32 chapters, therefore here we enter into the second half of the teaching. It seems that verses 7-10 are meant to explain that while the first half of the tantra describes Mālinī as the alphabet deity (in chapter 3), the second half teaches Śabdarāśi. Cf. verse 10.

¹⁰ *Loke*, which occurs twice in this verse, can be translated both as 'in this world' and as 'with respect to people': I have included both possibilities in the translation.

¹¹ This is a reference to Mālinī taught in chapter 3. I understand the compound not in the usual sense 'according to one's ability', but contrasted with *bhairavaṃ yathā*.

¹² This is the other form of the Alphabet (deity), where the order of the Sanskrit alphabet is retained, unlike in the case of Mālinī, where the vowels (male letters) and consonants (female letters) are mixed together. This ordered alphabet is a Bhairava (Śabdarāśibhairava – the Bhairava of the Multitude of Sounds).

¹³ As we shall see in the following lines, the head consists of the vowels.

¹⁴ The forehead is the *anusvāra* (cf. 12), so this line prescribes that the vowels should be pronounced with the *anusvāra*, i.e. 'am', 'āṃ' etc.

¹⁵ Supplying this verb may not be necessary, cf. textual notes.

¹⁶ This line prescribes that *all* the letters are to be recited with the *Anusvāra*, i.e. even the consonants as 'kaṃ', 'khaṃ' etc.

13 The nose is the letter 'a', 'ā' is the perfectly charming (*sarvataḥ śubham*) mouth, the 'h' is known as the tongue, which is eager to taste the supreme nectar of immortality.

14 'T' and 'ṭ' are his two eyes in order [i.e. right and left], o Beautiful-Faced One, and 'u' and 'ū' are the nostrils of the god of gods, o Virtuous One.

15 'ṛ' and 'ṝ' are his two cheeks and 'l' and 'ḷ' are his two ears respectively. 'O' and 'au' are the lips of the god, 'e' and 'ai' are her row(s) of teeth¹⁷.

16 Thus is Bhairava's face to be formed with his own Female Powers; and next is his body made up of Goddesses.

17 In the consonant groups starting with the group of the velars are the eight Mothers, Mothers of this world, established: starting with Brahmāṇī and ending with Aghoreśī, o Beloved One,

18-19 beginning with the [letter of the] right shoulder ['ka'] up to what is known as [the letter of] the Lord's Anger ['kṣa']. The right neck [i.e. shoulder¹⁸] is known as the letter 'ka', his long staff-like [right] arm is the letter 'kha' and the right hand is 'ga'. All the fingers [of the right hand] are the letter 'gha' and 'ṇa' is taught to be the nails.

20 [Thus] is known the group of velar consonants, o Goddess, in order, o Beautiful One. The neck placed on the shoulder is the letter 'ca' called 'left' [i.e. The letter 'ca' is the left shoulder]¹⁹

21 The letter 'cha' is the long staff-like [left] arm and 'ja' is said to be the [left] hand. 'Jha' are all the fingers [of the left hand] and 'ṇa' is the [left] fingernails.

22-23ab The [right] hip is 'ṭa' and the [right] leg is 'ṭha'; the letter 'ḍa' is the right foot and ḍha is the toes; all the toenails of the right foot are to be made with the letter 'ṇa'.

23cd-24 Do the left hip, the [left] leg and foot, the toes and toenails with the dental consonants in order. The left hip is known as 'ta'.

25 'Tha' is his [left] leg, o Goddess, and 'da' is said to be the left foot.

The letter 'dha' represents all the toes, and 'na' is taught to be the toenails.

26 'Pa' is known as the right side, and 'pha' is the left. The letter 'ba' is said to be the back, and the letter 'bha' represents the stomach.

27 The letter 'ma' is the supreme heart, whose characteristic is that it fascinates everybody (*sarvasaṃmohalakṣaṇam*). The letter 'ya' is the skin, and his blood is 'ra'.

28 'La' is the flesh of the god of gods, and 'va' is his muscle. 'Ṣa' is all his bones and 'ṣa' is his marrow.

¹⁷ On *pañktayaḥ* see textual notes.

¹⁸ This is my interpretation of 'right neck', which must be the equivalent of 'right shoulder', as the previous verse shows.

¹⁹ Although the line has a very odd construction, the ultimate meaning seems to be clear. On the construction cf. textual notes. I give the literal translation first, then my interpretation in square brackets.

29 'Sa' is the god's semen, which is [...] ²⁰ for the creation of the world. The letter 'ha' is his grace and 'kṣa' is taught to be his anger.

30 This is in brief the way in which the Mothers [as letters] are established in Bhairava's whole body, in Bhairava who performs creation and destruction, o Goddess.

31 The way in which one becomes Bhairava (*sakalīkaraṇam*) and thus attains all success (*sarvasiddhidam*) has been expounded in the Siddhayogeśvarī Tantra, o Beautiful-Faced One, for your happiness, o Goddess.

32-34ab Now I will teach the attainment of the power of Śaktis residing in [Śabdarāśī] Bhairava. [The practitioner] should go to a cremation ground at night. With his mind concentrated and in trance, he should draw a wheel with eight spokes, a navel and a felly. He should make the whole [wheel] red, and the navel yellow. The felly is to be made black, drawn (*lāñchitā*) with threads all around. ²¹

34cd-37ab After drawing this wheel, the practitioner, who has transformed himself into Bhairava there [on the wheel], is [painted] black ²², is endowed with great vigour (*mahāsattvaḥ*), adorned with all the attributes ²³, naked, concentrated, without companions, should then worship [the goddess] ²⁴, on the pericarp in the lotus-space of his heart (*hṛdvyomapadme*), with her own form, [first] internally as it is prescribed, and then on the wheel, according to the rules of worship.

37cd-39 Then, o Goddess, releasing his blood (*raktamuktas*) into [a chalice of] water, over which he has recited the supreme Astra mantra, he should sprinkle it [on the wheel] ²⁵. There, on the nave of the wheel, he should worship the most pre-eminent god, adorned with a skull-staff (*khaṭvāṅgadīpitam*) ²⁶ and having a frightening [Bhairava] form, sitting on the Great Transcended [i.e. on Sadāśiva], with an appearance which is going to be described later [in this text] ²⁷. His body is [made] with the Alphabet

²⁰ One word is corrupt in the text; my interpretation is tentative.

²¹ The line 34ab is problematic. I understand the last *pāda* to mean that the circumference of the wheel should be a continuous circle, which is drawn with the help of a thread or of threads (the singular seems more logical here, but we have *guṇaiḥ* in the plural, perhaps to indicate the various positions of the thread when drawing the circle).

²² If we accept the reading of the manuscripts (*nilo*), it must be understood that the practitioner is (painted?) dark blue or black. Cf. textual notes.

²³ Adornments, i.e. the attributes of Bhairava such as the skull-staff (*khaṭvāṅga*); also perhaps the rosary and other 'tools' given to Sādhakas at the initiation.

²⁴ As verse 44 clarifies, Parā is understood in this description, who will be Śabdarāśībhairava's consort. However, the last two verses of the chapter mention each mantra goddess as a possible central deity of worship here.

²⁵ The construction of the Sanskrit is odd, but I think this is the intended meaning. It seems that this preparation is different from special Argha offering in 49. I understand this mixture to be used to empower the wheel itself, although no object is expressed here. Alternatively, one may interpret it to be the description of the Argha offering, translating 'releasing his blood, he should sprinkle it onto the water, which has been empowered by the supreme Astra mantra'. However, in that case it is odd to have a slightly different description – without water – of the offering in verse 49.

²⁶ *Ex cōnj.*

²⁷ This is a reference to chapter 28, which gives the iconography of Bhairava in great detail.

Mothers²⁸ (*mātrkā mātrbhīr dehaṃ*), he is ever-existing, and created the universe out of himself.

40-41ab Then with red seed-syllables of the Fire [i.e. 'raṃ'], established on the spokes of the wheel as their thrones (*āsanaiś ca svakaiḥ svakaiḥ*), the goddesses should be worshipped placed on the spokes of the wheel with their own forms (*svarūpeṇa*), o Great Goddess, according to prescription.

41cd-42 Brāhmī is established in the velars, Vaiṣṇavī in the palatals, Māheśvarī in the retroflex consonants and Yāmyā is to be worshipped with the dentals. Kaumārī has a snake as her armlet; one should worship her with the labials.

43 Vāsavī [is established] in the semi-vowels and Karṇamoṭī is with *śa*, *ṣa*, *sa* and *ha*. Aghoreśī, who is the highest female Power, should trample on [the letter of] Anger [kṣa].²⁹

44-45ab Then he should worship the Goddess Parā with her own form, the leading Female Power of the universe, who bestows all the fruitions, in the lap (*tatsaṅgāṃ*) of the god Bhairava (*devasya bhairavasya*), benefactor of the world (*jagaddhitasya*), whose light is unlimited (*amitadyuteḥ*).

45cd-46ab He should make her various offerings and honour her making great effort, as it is prescribed, with fragrant flowers and with divine, very fragrant incense.

46cd-48 After performing worship assiduously (*prayatnena*) in the way described above (*evaṃ*), situated South [of the wheel], the wise one, standing or sitting in the Vīra posture, should recite the Goddess ten thousand times without trembling, with his mind concentrated and with exceptional devotion. Then he will see her as she is (*svakīyenaiva rūpeṇa*) immediately. He should then offer her the Argha-offering [as described below].

49 Reciting the best of mantras, he should give a handful of 'flowers' produced from his left limb [arm, i.e. a handful of his own blood] to Her (*tasya*), o Goddess.

50 [The goddesses]³⁰ will fulfill all the desires one can think of, or [they] bestow their own power, o Beloved One, there is no doubt about that, once the ritual is performed. This is self-evident.

51-52 They undoubtedly do so (*yacchanty evaṃ na saṃśayaḥ*) if they are [recited] with the Ancillary mantras (*aṅgair yuktāḥ*), O Great Goddess. Thus, the goddess Parāparā will fulfill wishes after three nights [of recitation], Parā after nine and Aparā after six nights. The goddesses will grant all kinds of boons, [if one] performs the [appropriate] rituals with the mantras.

²⁸ Cf. 16cd ff and textual notes.

²⁹ The text is uncertain here, cf. notes; however, something on these lines was intended.

³⁰ The verb changes to the plural and I think we can presume that the three goddesses are meant here as the subject, since they are all mentioned in 51-52.

Chapter 18 — Parāparāsādhana¹

The Goddess spoke

1 I have heard everything about the permeation by Parā in brief. Now tell me everything about the auspicious ritual concerning Parāparā, as it is prescribed.

Bhairava spoke

2 Now hear the ritual concerning Parāparā, how to attain her power (*sādhana*), the worship² through which practitioners will succeed in every act [of magic] (*sarvakarmasu*).

3-4 The wise (*budhaḥ*) knower of mantras (*mantravit*), having drawn a wheel with eight spokes according to the previously taught method, after worshipping Bhairava as before surrounded by the Mothers, should recite [the Parāparā mantra] and visualize the goddess sitting on his [Bhairava's] lap. He should recite [the mantra] one hundred thousand times, according to prescription, and then perform the fire offerings.

5 There should be three thousand and three fire offerings of human flesh. One should do it without companions, in a frightening cremation ground.

6-8 At the end of the fire offerings, one will see the goddess Parāparā in the fire. The wise one should put [some of his] blood in a skull reciting the best of mantras. He should give this Argha offering to Her, in order to attain what he wishes. After this Argha offering, he should ask the chosen goddess [i.e. Parāparā] (*iṣṭāṃ devīm*)³, who is respected by [all] the Yoginīs (*yogēśiṣammatām*)⁴, for [going to] the Underworld or for any other supernatural effect – then she will bestow everything. Alternatively, she can bestow her own power, after which she will disappear.⁵

9-10 Alternatively⁶, he should first worship the Goddess, illuminated⁷ by Bhairava himself, in front of Bhairava, the Highest Being, o Beautiful-faced One, in the secret way⁸. Then one should worship her [mantra-]Limbs established in the cardinal and

¹ There is no title in the manuscript. This chapter in fact describes three alternative ways in which Parāparā's power can be invoked and employed.

² *Lit.* 'through which [if] worshipped' (*yena yaṣṭena*).

³ Or: 'the goddess worshipped' Cf. textual notes.

⁴ *Ex conj.* It is also possible that the practitioner is the one respected by the Yoginī(s). Cf. textual notes.

⁵ Then Sanskrit is somewhat odd and cryptic here. The alternatives are also set out in other passages, in which it is clear that the goddess either grants a specific boon, or bestows her own power, which the Sādhaka is then free to use. Although her disappearance is linked syntactically to the second alternative, one is probably to understand that she disappears after granting whatever the Sādhaka asks for. Cf. textual notes.

⁶ Here starts the second Sādhana.

⁷ Or: 'empowered'.

⁸ This probably refers to the tantric character of the worship, including human flesh and wine. The adverb may also be construed with the word 'illuminated', i.e. 'the Goddess, who is illuminated / empowered in the secret / invisible way by Bhairava'. The line may be corrupt (cf. textual notes), in

intermediary directions After that, he should worship the eight goddesses starting with Aghorī⁹ on the spokes [of the wheel]¹⁰.

11 He should divide up the [mantra] goddess Parāparā [and] establish (*prakalpayet*) the mantras [of her eight mantra goddesses] on them [on the spokes of the wheel]. One should worship the goddess Aghorā in the East, she bestows auspicious things.¹¹

12-13 In the South-East [he should worship] Parāghorā, and Ghorarūpā in the South, Ghoramukhī (*Mukhīm Ghorīm*) in the South-West, and then on the Western spoke he should place the goddess Bhīmā, and Bhīṣaṇī on the North-Western one, Vamanī on the Northern one and Pibanī on the North-Eastern one, o Goddess.

14 Transformed into Bhairava (*sakalikṛtavigrahaḥ*)¹² he should perform worship [of these goddesses] in this way, according to prescription, and then he should place the goddess Parāparā in his¹³ heart.

15 Then he should [place] the eight goddesses starting with Aghorī on the way [in the body] starting with the head¹⁴. Thus with the mere placement [of the mantras] he will visibly become Bhairava.

16 Having transformed himself into Bhairava with the placement of mantras (*sakalikṛtavinyāsa*), he should worship (*iṣṭvā*) the goddess Parāparā¹⁵ and then the knower of mantras, naked, standing in the cremation ground, should recite [her mantra] twenty thousand times.

17 He should perform worship of the circle of goddesses, as previously described¹⁶, every day, until the end of the recitation of the mantra, then he should perform the fire offerings. He will see the goddess [herself] as before [in the previous Sādhana], and he will attain supernatural powers, as before.

which case the text may read 'as previously described' (*yathoktenaiva mārgaṇa*), instead of 'in the secret way' (*parokṣeṇaiva mārgaṇa*).

⁹ In fact, Aghorā is meant, but the two names are probably interchangeable here. It is also possible that the form Aghorī is used in compounds (*aghoryādi*°), to distinguish this set with a possible set of eight male deities starting with Aghora (*aghorādi*°).

¹⁰ The text implies that the drawing of the wheel is silently understood, as is done in the first Sādhana.

¹¹ This is a reference to the goddess's name: she is called 'the Non-Frightening One', so she bestows auspicious things.

¹² This word may be understood to refer to the prescription that follows, the placement of Parāparā and her retinue on the body. However, it seems likely that one is to perform the usual *sakalikarāṇa* first, with an alphabet deity. It is possible that the *sakalikarāṇa* is meant to be done here with Śabdarāśibhairava, after which Parāparā, his consort for this Sādhana, is placed in one's (Bhairava-)heart and her retinue on the prescribed parts of the body.

¹³ The word *tasya* seems to suggest that it is in the heart of someone else, but it must be the practitioner's heart. The heart may be seen as that of Bhairava, since the practitioner has transformed himself into Him.

¹⁴ Cf. SYM 7.26-27 and *Mālinīvijayottara* 8.37-38 (listing head, face, neck, heart, navel, organ of generation, thighs and feet).

¹⁵ If my emendation is wrong (cf. textual notes), the translation is: then the knower of mantras, naked, standing in the cremation ground, should recite the chosen goddess Parāparā twenty thousand times.

¹⁶ I understand this to be another reference to tantric worship, as in verse 9.

18¹⁷ Alternatively, in a lonely place or in a pleasant interior (*grhe vātha manorame*), the practitioner, master of mantras, should perform Prāṇāyāma with the thirty six [levels]¹⁸.

19 He should purify his hands [with the same mantras as before¹⁹], and then create the Bhairava-formed Navātma [i.e. transform himself into Navātma Bhairava]²⁰ as prescribed, in accordance with the rules.

20 Then he should place the goddess Parāparā with her mantra in Him, with her own form, on the pericarp of the lotus as her throne.

21 She is endowed with her five [mantra] Limbs, and then one should place [her] eight goddesses starting with Aghorī²¹ on their [appropriate] places. Then he should worship the goddess [Parāparā].

22-23 After visualizing a wheel as prescribed, one should visualize a spear on it, and a lotus on the top of the spear. On that, he should worship Her, the great goddess, with her [mantra] Limbs. One should place her Limbs [there] and then also perform their worship in their various directions, together with the [worship of the] Astra mantra on the petals.²² Then again the eight goddesses starting with Aghorī [should be worshipped] on the spokes of the wheel by the master of mantras, as prescribed.

24a-c He should make various kinds of offerings with fragrant incense, flowers, and beautiful lamps.

24d-25 [Then] he should start the fire offerings with goat-meat besmeared three times (*tryaktena*)²³ or with vegetable offerings. If there is offering of human flesh, it is taught to bestow full success.

26 [The offering] of sesame seeds, rice or fish, o Beloved One, does give success in all kinds of acts of magic to the Masters of mantras, o Queen of the God of Gods.

¹⁷ From this verse, the text gives the description of a third Sādhana.

¹⁸ I.e. purify the thirty six levels in his body by the regulation of the breath. For the levels, cf. 8.28-38.

¹⁹ Cf. 7.23ab, which prescribes the mantras of Parā and Aparā.

²⁰ The term *sakalikarāṇa* does not occur here, but I think it is clear from the context that after the purificatory rituals, the transformation into Bhairava follows with the prescribed mantras. The Sanskrit of the passage seems very irregular, cf. textual notes.

²¹ Aghorā is meant here, as in verse 10.

²² The sentence is repetitive and I find it slightly difficult to translate into good English. It is, however, clear that one is to place the goddess and then her mantra-limbs on the lotus and then worship them. The Astra mantra is mentioned separately, because it is to be placed in all the directions. On the placement, cf. 6.30-31.

²³ *Ex conj.*, but the same adjective is repeated in 19.21a. Another passage describing the preparation of human flesh, which is mixed or besmeared with various substances, lists four items: ghee, musk, saffron, and camphor. (23.25-27ab: *ante 'sya juhuyāt pañcasahasrāṇi tathā dine / piśitasya tu nārasya guggule miśritasya ca // ghṛteṇa hi susiktasya mṛganābhiyutasya ca / kusumbharajamiśrasya śaśāṅkena yutasya ca / homaṃ praśasyate devi sarvakarmakaram niśi //*) The three substances here may well be chosen from these four.

18¹⁷ Alternatively, in a lonely place or in a pleasant interior (*grhe vātha manorame*), the practitioner, master of mantras, should perform Prāṇāyāma with the thirty six [levels]¹⁸.

19 He should purify his hands [with the same mantras as before¹⁹], and then create the Bhairava-formed Navātma [i.e. transform himself into Navātma Bhairava]²⁰ as prescribed, in accordance with the rules.

20 Then he should place the goddess Parāparā with her mantra in Him, with her own form, on the pericarp of the lotus as her throne.

21 She is endowed with her five [mantra] Limbs, and then one should place [her] eight goddesses starting with Aghorī²¹ on their [appropriate] places. Then he should worship the goddess [Parāparā].

22-23 After visualizing a wheel as prescribed, one should visualize a spear on it, and a lotus on the top of the spear. On that, he should worship Her, the great goddess, with her [mantra] Limbs. One should place her Limbs [there] and then also perform their worship in their various directions, together with the [worship of the] Astra mantra on the petals.²² Then again the eight goddesses starting with Aghorī [should be worshipped] on the spokes of the wheel by the master of mantras, as prescribed.

24a-c He should make various kinds of offerings with fragrant incense, flowers, and beautiful lamps.

24d-25 [Then] he should start the fire offerings with goat-meat besmeared three times (*tryaktena*)²³ or with vegetable offerings. If there is offering of human flesh, it is taught to bestow full success.

26 [The offering] of sesame seeds, rice or fish, o Beloved One, does give success in all kinds of acts of magic to the Masters of mantras, o Queen of the God of Gods.

¹⁷ From this verse, the text gives the description of a third Sādhana.

¹⁸ I.e. purify the thirty six levels in his body by the regulation of the breath. For the levels, cf. 8.28-38.

¹⁹ Cf. 7.23ab, which prescribes the mantras of Parā and Aparā.

²⁰ The term *sakalikarāṇa* does not occur here, but I think it is clear from the context that after the purificatory rituals, the transformation into Bhairava follows with the prescribed mantras. The Sanskrit of the passage seems very irregular, cf. textual notes.

²¹ Aghorā is meant here, as in verse 10.

²² The sentence is repetitive and I find it slightly difficult to translate into good English. It is, however, clear that one is to place the goddess and then her mantra-limbs on the lotus and then worship them. The Astra mantra is mentioned separately, because it is to be placed in all the directions. On the placement, cf. 6.30-31.

²³ *Ex conj.*, but the same adjective is repeated in 19.21a. Another passage describing the preparation of human flesh, which is mixed or besmeared with various substances, lists four items: ghee, musk, saffron, and camphor. (23.25-27ab: *ante 'sya juhuyāt pañcasahasrāṇi tathā dine / piśitasya tu nārasya guggule miśritasya ca // ghr̥tena hi susiktasya mṛganābhiyutasya ca / kusumbharajamiśrasya śaśāṅkena yutasya ca / homaṃ prāśasyate devi sarvakarmakaraṇaṃ niśi //*) The three substances here may well be chosen from these four.

27 At the end of the fire offerings, he should recite the mantra one hundred and eight times. In this case, if one does it till the [coming] juncture of the day, he will be able to subjugate a king.

28 If he does it for six months, o Queen of the God of Gods, he will play with Yoginīs. He will become loved and worshipped by everyone, o Great Goddess.

29 The practitioner should perform the mantra-installation (*yojayet*), the fire offerings (*juhuyād*) and the recitation with concentration (*samāhitāḥ*), then he will achieve his aim immediately, there is not doubt about that.

[At the end of each Sādhana] he should perform withdrawal [of the deities] with the appropriate mantra (*svamantre*) into his heart.²⁴

²⁴ The last line seem to pertain to all three Sādhanas. I understand *svamantre* to stand for the instrumental, and that the *sva*° element refers to the prescribed mantra. However, this mantra has not been given in the text, and it is also possible that the deities' own mantras are meant here (understanding a collective singular). In this context it is unlikely that the °*sva* element refers to the mantra of the practitioner (*sādhya mantra*), since the Sādhana is that of Parāparā.

Chapter 19 – The Aparāsādhana and powers obtained with different kinds of fire rituals¹

1-2b Now I will tell you briefly how to obtain the power (*sādhayet*) of the goddess Aparā, the ruler of all Yoginīs, and the fire pit (*kuṇḍa*) which is the cause of all kinds of success², listen to it attentively.

2c-3 First, one is to purify one's body with controlling the breath in three phases³. Then one is to recite Aparā and then withdraw his sense-faculties. After burning away his body [ritually], the practitioner should create his body of female mantras.⁴

4 He should make his body similar to that of Bhairava with the Navātma [mantra]⁵, then he should place [the mantras of] the limbs etc.⁶ [...] in order.

5 Thus he becomes Bhairava himself (*sākṣād*). He should place Aparā in his [own] heart, [visualizing her⁸] with her own form, and also place her limb[mantra]s.

6-9 Thus having identified himself with him who is the soul of everything [Bhairava], he should worship the One Who Bestows All Kinds of Success [Bhairava]. Then on a wheel with spokes (*arake tu tataś cakre*)⁹, a centre and a felly, on a red-coloured wheel, resembling Javā flowers, looking like Dāḍimī flowers or Indragopaka ants¹⁰, he should worship Bhairava in the middle of the nave and Aparā in his lap, as it has been prescribed. Then he should again place Aparā in her cut-up [mantra] form¹¹ in the East, in the South-South-West and between North and North-West. [Thus] are the spokes taught, one should worship the goddesses [belonging to Aparā] on these.

¹ The chapter is untitled in the manuscripts.

² The chapter may indeed be divided into two parts, of which the first deals with the Sādhana of Aparā up to verse 19. From verse 20, the topic shifts to the discussion of the different substances for the fire ritual and their use, although the change of topic is not sharply indicated. Thus, the 'fire pit' in fact probably metaphorically refers to the teaching about Siddhis through fire-offerings.

³ Cf. 7.20-21

⁴ Cf. 6.39-40. The burning of one's everyday body is visualized with the recitation of the Hrdaya mantra. Then the practitioner places the letters of the Mālinī alphabet on the appropriate parts of the body while touching them with his right hand.

⁵ I.e. he is to transform his body into Navātmabhairava by the placement of his mantra. Cf. 18.19.

⁶ The 'etc.' probably refers to the placement of the guardians of directions in the eight directions. Cf. 6.32ab.

⁷ There is a word I have not been able to emend here. It is possible that the word meant 'on the wheel', for from 6cd the text describes the worship of deities on a wheel.

⁸ The recurring stock-phrase 'with his / her own form' always refers to visualization, therefore I have supplied this detail in the translation.

⁹ The Sanskrit is odd here, on my interpretation cf. textual notes.

¹⁰ All the similes describe the red colour of the wheel.

¹¹ This means that her three syllable mantra is 'cut up' into three pieces having one syllable each, which are given separate names as Aparā's retinue goddesses. The process seems to be made on the analogy of Parāparā's mantra and her retinue included in her mantra.

10-11 First, one is to worship the goddess Mānasī taught to be in the Eastern direction, one should [continue with (*caret*)]¹² the great goddess on the second [spoke], on the spoke between the South-East [and South], Cakravegā. At the end, one is to worship Mohanī, who is on the last spoke, frightening, and sitting on a corpse, [the goddess] who possesses great power.

12-13 One should worship Aparā with the same [frightening] form adorned with a garland of flames, with various flowers, with fragrant ointments, with incense which has ample fragrance and with offerings which include scented meat. Having performed the worship and obeisance according to prescription, he should perform the fire-offerings.

14 After 300,000 repetitions of the mantra, one should make 15,000 fire offerings of human flesh [or different number of fire-offerings] with the aforementioned 'heavy'¹³ substances.

15 At the end of the fire offerings, the practitioner will see the goddess of gods [Aparā] in the middle of the fire. She will then enter into his wheel, and he will become similar to her.

16 He will be Creator, Destroyer and Preserver. [The goddess] bestows the wishes of practitioners in the same way as Bhairava.

17-18 This ritual is to be done at night with decaying flesh¹⁴. [This] attainment of power performed according to prescription [can be done] by a solitary person as well as by those who perform it in their homes¹⁵ – be it a man or a woman¹⁶. This is the rule, o Beautiful-Hipped One, he who performs this (*tasya*) attains the power of eloquence.

19 Alternatively, she is to be worshipped by the solitary practitioner in the middle of the wheel, on a lotus throne on a spear¹⁷, during the day or at night, o Beloved One.

¹² On the tentative interpretation of *caret* and the construction of the sentence, cf. textual notes. In spite of the textual problem, the meaning seems to be clear.

¹³ This refers to tantric substances and some vegetable offerings, mentioned in 18.25-26. The text here runs parallel to chapter 18. Human flesh and the other substances are probably meant as alternatives (similarly to the prescription in 18), although the syntax of the Sanskrit may suggest otherwise. Cf. textual notes.

¹⁴ 'With decaying flesh' is based on a tentative conjecture. I presume it means flesh from corpses, but accepting other conjectures 'by a meat-eating practitioner' or 'with eatable meat' may be supplied here.

¹⁵ I think the alternatives of *ekākin* and *grhe prakurvāṇaḥ* refer to ascetics and householders, similarly to the alternatives in 13.7a.

¹⁶ The construction is odd, but I think it is clear that the text allows both ascetics and householders just as both men and women to perform these rituals. Cf. 10.4a, mentioning male or female practitioners.

¹⁷ The spear is probably meant to be placed on top of the wheel, and another lotus / wheel of the same group of goddesses with Aparā in the middle is visualized on top of that spear, similarly to 18.22-23.

20-21b One should recite the mantra 100,000 times, according to prescription, with his mind focused on the mantra. He should offer human or goat flesh in the fire, or vegetable offerings, fish, or fragrant gum raisin¹⁸ smeared three times¹⁹ or rice.

21c-22 With [offerings of] human flesh the practitioner will achieve²⁰ the characteristics of a Yoginī, with goat[offerings] he will be the Ruler of the Auspicious [Yoginīs]. With vegetable[offerings], the practitioner will become the Leader of Yoginīs starting with Vāmā. He will be the Leader of Śākinīs immediately with Raudrī [offerings].²¹

23 With [offerings of] unhusked barley-corns, he will quickly become the Leader of Dākinīs. With offerings of lotuses, he will obtain royalty, offering Bilva²², he will obtain infinite wealth.

24 For any other unmentioned magic rite (*karmāṇi*) [performed] for the practitioner[']s benefit], the hero should always make three times more rice offerings into the fire.

25 All this is to be offered, being the cause of all kinds of success. This is the way it is to be done, this is the rule prescribed in every case, the general, secret rule pertaining to every occasion²³, O Goddess of Gods.

¹⁸ As Prof. Sanderson pointed out citing Kṣemarāja ad *Svacchandatantra* 6.53ab, *puram* means *gugguluḥ*, exudation of *Amyris Agallochum* (Monier-Williams).

¹⁹ With three substances, cf. 18.25a, where goatmeat is smeared with three substances.

²⁰ *Lit.* 'there will be the state of being Yoginī in the practitioner'.

²¹ Raudrī is unrecorded, but in the context must denote an offering. Prof. Sanderson has suggested to me that it means *Gugguluḥ*, since the enumeration of offerings follows the list given 20cd-21ab. However, the series is in fact broken before *Gugguluḥ* is mentioned. If we strictly follow the first list, Raudrī should mean fish, but this is also very uncertain.

²² *Aegle Marmelos* / wood-apple tree. What is meant here is probably the leaves of the tree.

²³ The translation following the Aīśa structure sounds somewhat awkward; the purport is that the above is an all-encompassing secret prescription.

Chapter 21 – The circle of Umā and Maheśvara¹

Bhairava spoke

1 Now I will teach you in brief the circle of Umā and Maheśvara o Daughter of the King of Mountains, with twelve Rudras and [their] Yoginīs². This is being taught now (*kathyamāno 'dhunā*)³, listen.

2 The Rudras who are on the spokes of the twelve spoke wheel and [their] Yoginīs fulfil⁴ every wish, o Great Goddess.

3 Their different passages on the spokes [of a wheel] (*teṣu saṃcārabhedas*)⁵, and their arisal in the various months⁶ is going to be taught, o Goddess.

4 The sun enters another sign of the zodiac every month in the same way. The arisal [of the deities] is taught to you according to the course of the sun.

The Goddess spoke

5 You have said the right thing (*śobhanam*)⁷, o Ruler of the God of Gods, o God with Twisted Hair, for the sake of practitioners and for the group of Yoginīs.

6 [Tell me now] in full⁸ how it [the circle] is employed regularly, o God, every month, according to scripture, in order to remove any doubt, o Hara⁹.

Bhairava spoke

7 The practitioner is to worship Bhairava and his ancillary mantras as identified with himself, on the nave [of the wheel], churning nectar in a pot full of nectar¹⁰.

¹ This chapter has no title in the manuscripts.

² I have not translated *yathā*, which probably functions as a filler here, cf. textual notes.

³ The expression seems to be ungrammatical and somewhat colloquial. My translation is an attempt to reproduce the structure of the Sanskrit. Cf. notes.

⁴ I understand *yujyante* in a weak sense, shifting the emphasis on the last word of the verse.

⁵ *Samcāra* probably also refers to the course of the sun as it enters into the various signs of the zodiac in the course of a year. Since the twelve deities listed below are distinguished and worshipped with reference to these signs, the word may also be intended to give a hint on this.

⁶ *Lit.* 'and what is their arisal in the various months is going to be taught'.

⁷ Or: 'the nice thing'. Dr Isaacson has suggested that the word could also be understood adverbially 'you have spoken beautifully', cf. Jonarāja in his unpublished commentary to the *Kirātārjunīya* 15.38, using *śobhanam* to gloss *cāru*, which he states is an adverb (*kriyāviśeṣaṇam*).

⁸ Bhairava only mentioned the worship of the deities equivalent to the signs. Devī asks for a more detailed description.

⁹ This verse is problematic, for we have no imperative to mean 'tell / teach' in the text. It is possible that the last word, Hara, is corrupt and was *vada* or something similar in meaning. However, this emendation is difficult to justify paleographically. If Hara is the reading, then there may be a pun intended here, calling Bhairava by the name Hara, and suggesting that it is Hara who removes (*harati*) any doubt or error (*bhrānti*). The construction of the phrase or the pun, however, is slightly awkward, since we already have *nirṇāśanam* before *hara*. (This is the reason why I have not interpreted *hara* as an imperative of *hr-*)

¹⁰ It should be Bhairava who churns nectar in the middle. Cf. textual notes.

8 The Rudra of the rise [of the rising sun] called Dakṣa¹¹, o Great Goddess, is enjoyed (*bhukto*)¹² throughout the month of Kārtika¹³, o Great Goddess.

9 One should worship him on the Eastern spoke together with his Yoginī, and worship the remaining other Heroes and Yoginīs on the other¹⁴ spokes.

10 One should worship the Rudra of the current month in the East¹⁵. The production of their mantras is enjoined with the letters of the right.¹⁶

11 Moreover, their placement [on a support] is taught to be performed by the joining together of their mantras, and their Yoginīs are to be supplied with the Vajra-gesture [at the time of their placement].

12 Thus with the sun entering the different signs, one should worship the twelve months [represented by the respective Rudras] on the wheel, according to prescription, if one wants¹⁷ to attain success bestowed by Yoginīs.

13 They have been taught to you, o Great Goddess, as differentiated by the twelve vowels. This is the group of mantras of Yoginīs and Heroes.

14 On the other hand, those [deities] who are in the middle of the centre [of the wheel], should be worshipped in the first place¹⁸ (*pūrvataḥ*), in order. One should mark the spokes with the Vajra-gesture¹⁹.

15 [This Vajra gesture]²⁰ is [to be put] all around on the circle [i.e. on the wheel], on all the spokes. The Vajra, the Spear, the Disc, the Plough, and the Goad,

¹¹ Lit. 'The Rudra of the rise who is with the name Dakṣa'...

¹² This word may be corrupt; however, it is perhaps possible to understand that this deity is enjoyed in the sense that he bestows success upon the practitioner, who worships him in this month.

¹³ October-November

¹⁴ I understand *antar*² to stand for *antara*², since the meaning of the latter is required by the context. Cf. textual notes.

¹⁵ The construction of the Sanskrit is somewhat different, but yields the same meaning. *Pūrvavat* can also mean 'first' or 'as before', but in this case I think it means in the East in agreement with the description of the Pūjā given in verses 8-9 and in the *Tantrasadbhāva* cited *ad loc.* The order of worship is as follows: there is a Bhairava in the middle (possibly with a consort), who is to be worshipped first in each case; then the Rudra of the current month is to be worshipped (with his consort), who is placed on the Eastern spoke, and lastly the Rudras of the remaining months.

¹⁶ This instruction does not give enough information to be able to identify the mantra with certainty, but it may be presumed that we are supposed to take the letters of Mālinī's body parts on the right (of which there are eight: u, e, o, cha, jha, ḍa, da, and bha), and add the letters of the body parts, of which there are two (hands, ears, thighs and eyes: tha, ṇa, ta and dha). This gives us twelve letters which can form the seed-syllables of the twelve Rudras. However, verse 13 says that the mantras are formed with the twelve vowels, which contradicts this list.

¹⁷ The text gives the instrumental instead of the nominative, simply pasting a stock phrase at the end of the sentence without changing its structure.

¹⁸ The word may also mean 'as before', since the text has already described a number of wheels in the previous chapters, and this word could refer back to these descriptions. Moreover, *pūrvataḥ* can also mean 'from the East', but this meaning is unlikely here, for there are only two central deities in the middle, Bhairava with a consort, who cannot be worshipped 'from the East'. The only argument in favour of the latter interpretation is that verse 46 enjoins the worship of 6 Rudras in the central part of the wheel, which may imply that some Rudras are (also) worshipped in the centre.

¹⁹ This in fact repeats the information given in 11cd.

²⁰ I understand the Vajra-mudrā to be the subject in this sentence; for reasons cf. the note below.

16 the Banner, o Great Black Goddess, the Noose, the Sword, the Hammer, the Mace, the Lotus, the Lance and the Bell –

17 these twelve²¹ are known to be the gestures of the group of Heroes. Without them, practitioners will never succeed even if they make great effort.

18 One is to make [the wheel] very red (*suraktam*) blazing (*sujājvalam*) red (*rajam*), as previously. It fulfils every wish, is auspicious and destroys all bad things.

19 Then after performing worship, he [the guru] should show it to the practitioner. He should make a mixture of his own blood, and should dye / gratify it [the wheel, with the blood mixture].²²

20 The practitioner should receive a Gotra name of the [Rudra] on whose place his [cast] flower falls on the wheel²³, which [wheel] has been produced from what is secret (*guhya* *samudbhava*)²⁴.

21 In this ritual, Caṇḍa is to be given [as gotra name] simply by [the flower falling in] his direction, which has been taught [in this text]. If one performs worship in this way, according to prescription, he will attain the realm of the Lord of Rudras.

22 Otherwise, [one will experience] pain and fear, like the bound soul [or animal], o Great Heroine. After performing the above, the circle of deities [is invoked] mentally.²⁵

23 He who recites the mantras of these deities mentally²⁶ for seven days, visualizes and worships them, will be granted whatever power he wishes, O Goddess.

²¹ The text lists thirteen Mudrās and then says that there are twelve of them. I think what is meant here is that the Vajra is used for the Yoginis as verse 11 and 15 seem to state. In 14cd it is again prescribed for all the spokes, suggesting that it has a different function from the other Mudrās. Consequently, we may take out Vajra from the list, understanding that the twelve Mudrās listed afterwards are meant to be employed for the twelve Rudras in the circle. It is also possible that the text is just badly redacted, but I think that it is not necessarily the case in this particular passage.

²² The line is problematic, and the last sentence sounds somewhat odd with two predicates (*kartavyam* + *rañjayet*), cf. textual notes. The verb in the last sentence can mean 'dye / make red' as well as 'propitiate [the deities of the wheel]'. I find the latter alternative more likely to be the intended meaning, but a pun on the two meanings may also have been understood.

²³ A short rite is described here, reminiscent of the Samaya ritual in chapter 6. The initiand is probably supposed to cast a flower on the wheel of the twelve Rudras, after which he receives a patrilineal name (*gotranāma*) from the Rudra his flower has fallen on the diagram. Dr Isaacson has suggested that *tannāma* and *gotraṁ* should be interpreted separately, with a connecting *ca* (which I took to be a filler), thus: the practitioner should be given his name and the Gotra (from that Rudra). In that case, the names given would be e.g. Devadatta-dakṣarudra for someone called Devadatta. Nevertheless, I find it more likely that *tannāmagotraṁ* is in one word, and that the initiates receive a Gotra-name such as Dakṣarudra, similarly to their matrilinear (*kula*) name described in chapter 6, Parāśakti etc. Thus, in my interpretation, one's worldly name is never considered when giving an initiation name in this system.

²⁴ Or: which [wheel] has been produced secretly. *Guhya* can also be a synonym for Yoni, and thus mean Womb or Source, which is a designation usually attributed to the Alphabet Goddess (cf. 29.14) as the source of all mantras. Since these Rudras are also mantra-deities, it is not unlikely that the adjective means 'which has been produced from the Alphabet Goddess'. Alternatively, *guhya* may refer to the secrecy of the doctrine or that of the impure substances such as blood used in the ritual.

²⁵ It is possible that something has been lost here, for 22cd and 23ab are difficult to interpret. My translation above is an attempt to indicate what may have been there. Cf. textual notes.

²⁶ The text is most probably corrupt here, but something of this sort may have been stated. Cf. textual notes.

24 After seven days [of practice], he will become the lord of Female Powers and Heroes immediately. He will be the lord of all Female Powers and will rule the three worlds.

25 Otherwise, if one is without the ritual prescriptions, he will not succeed in any way. In the month of Mārgaśīrṣa²⁷ it is Caṇḍa who bestows his power, in Pauṣa²⁸ it is Hara.

26 In the month of Māgha²⁹, it is Saundī, in Phālguna³⁰ it is Pramatha, in the month of Caitra³¹ it is Bhīma, and it is Manmatha in Vaiśākha³².

27 Śakuni is to be worshipped in Jyestha³³, and Sumati in Āṣāḍha³⁴. In the month of Śrāvaṇa³⁵ it is Nandana, and Gopāla in Bhādrapada³⁶.

28 The Lord of Heroes of the month Āsvayuja is Pitāmaha, and the [Rudra] called Dakṣa is for the whole month of Kārtika, o Glorious One.

29 Success will not be far for someone who is [identified with] Bhairava with his body made up of mantras, and who mentally recites [the mantras] according to the [current] month³⁷ as described above, in order to gain success.

30 The seasons are taught to be on six spokes [of a wheel] according to prescription.³⁸ The knower of the ritual should worship their Lord of the Wheel and them [the six Rudras] as prescribed.

31 [Now] I will teach you their names, listen, O Goddess Rich In Penance. I will teach you all [as they are] differentiated in the four aeons.

32 Bali, Balinanda, Daśagrīva, Hara, Haya and Mādhava is the sixth one, the foremost of the righteous ones.³⁹

33-34ab These are the heroes established in the form of the seasons in the Kṛta Aeon, and each of them is surrounded by twelve thousand Yoginīs, o Great Goddess, who are extremely strong with great force.⁴⁰

34cd-35ab Their heart, O Goddess, possesses valour with great power, it bestows success if one mentally evokes it, and it can perform anything.

²⁷ November-December

²⁸ December-January

²⁹ January-February

³⁰ February-March

³¹ March-April

³² April-May

³³ May-June

³⁴ June-July

³⁵ July-August

³⁶ August-September

³⁷ Lit. 'according to the order of the months'

³⁸ Lit. Those that are known as the seasons are on six spokes according to prescription.

³⁹ It is possible that the text had *ṛtūtamah*, i.e. the 'foremost of the seasons'. Cf. textual notes.

⁴⁰ Or: who are stronger than he who has great strength. The Sanskrit is also rather tautological.

35cd-36ab The practitioner who wishes to attain success will do so without effort with⁴¹ the wheel of Umā and Maheśvara, which is formed of two half-years.

36cd-37ab In the Tretā Aeon they are called differently, [by the names] 'Sister' and 'Hero'. I teach them for you there⁴² as mounted on a wheel.

37cd-38 Suśriya, Gomukha, Kapālin, the hero⁴³ Bhīṣma, Pāka, Śikhaṇḍin⁴⁴, Muni and Vaiśravaṇa. These and other such heroes are the leaders of Mothers in the Dvāpara Age.

39 Some among these, O Goddess, are taught according to ritual prescription, O Queen of Gods. Ākhaṇḍala, Śukra, Saṇṭha, Pāṣāṇaka, Śiva.

40 Nabhas, Bhānu, Ananta, Halirāja, Dundubhi, Bhīmārjuna, Bhīma, and the great king Durmanaḥ [i.e. Duryodhana]...

41 Bhasmarāja, Kalyāṇa, Madhu, Sindūraka, Catura, Māthara are the [heroes] united with Mothers.⁴⁵

42 There is another hundred known in the Kali Yuga by the name Ghora. The names of this group of heroes in order⁴⁶

43 If these goddesses are worshipped, they will 'converse' with practitioners. [This] will be taught [later] for the attainment of the desired success, in the *Siddhayogeśvarīmata*⁴⁷.

44 One should recognise Bali in the syllable Om, Balinanda is taught to be Jum, Daśagrīva is associated with the syllable Va, and Hara with Kaṁ.

45 One should know Haya by the syllable Ya, and Mādhava with the Visarga. In the Ruler of the God of Gods, [represented by] Gha, there are [the remaining] forty-four [letters] handed down [in this tradition].⁴⁸

⁴¹ Lit. 'with respect to'. The locative may be interpreted as instrumental. (Aiśa)

⁴² It seems that the text alludes to another passage, which is not in the *Siddhayogeśvarīmata*. I suspect that some passage has been 'redacted out' here, and this verse was then inserted to explain why we have not got the list for the Tretā heroes. *Tatraiva* may also be understood to mean 'it is there, i.e. in the Tretā age that I taught ...' – perhaps referring to a different recension of the text allegedly taught in the Tretā Aeon. It is also not clear if verses 39-41 list deities of the Dvāpara or of the Kali Yuga. Cf. also footnote to verses 42-43.

⁴³ *nāyakaḥ* is probably not part of the name. This is supported by the parallel in the *Tantrasadbhāva* as well as by the fact that many of these names are borrowed from epic characters.

⁴⁴ The manuscripts read Vikhaṇḍin, on the emendation cf. textual notes.

⁴⁵ Lit. 'who go to similarity / absorption with mothers' – the word must mean the same as *mātṛnāyakāḥ* 'Leaders of Mothers' in 38d. Here the list of the deities in the Tretā Aeon seems to end.

⁴⁶ Verses 42 and 43 cannot be consecutive. One would expect a list of deities after 42, which has probably been 'edited out' in a way similar to that in 36-38, where the list of Tretā heroes is missing.

⁴⁷ I understand this verse to be a reference to chapter 30, where the meeting of a Yoginī and a Sādhaka is described. Consequently, the 'conversation' must mean sexual intercourse, as in chapter 30.

⁴⁸ The seed syllables of the deities are not at all secure, considering the numerous other corruptions in our manuscripts. My interpretation of 45cd is tentative. I understand *catūrudrāḥ* to mean four times rudras, i.e. four times eleven, forty-four. Thus the six deities of the six seasons are represented by one letter each, and the remaining 44 letters of the alphabet (of this tradition, which has a fifty letter alphabet) are represented by the seed syllable of the Bhairava worshipped in the middle of the wheel.

46 They are to be worshipped in the centre [and] on the spokes as before, in due order. One should worship the cause of all success with the mind⁴⁹ of a Hero.

47 If one recites the best of mantras, O Goddess [...] he will be able to fly.⁵⁰ [No one will obstruct him] (*nāsyā rodhayitā kaścid*)⁵¹, he will be worshipped as Bhairava himself.

48 He [himself] will become a bestower of all boons through Yoginīs.⁵² He should always protect this excellent wheel [of deities] as secret, o Goddess.

⁴⁹ *Ex conj.*, cf. textual notes.

⁵⁰ The text is corrupt here and I am unable to emend it, cf. textual notes.

⁵¹ *Ex. conj.* This conjecture is very tentative and I have not included it in the edition, cf. textual notes.

⁵² *Lit.* He will become a boon-giver completely, by / with Yoginīs (?) I think the idea is that the Yoginīs fulfil all his wishes, and consequently, he can fulfil anyone's wish. It is also possible that this line is a slightly awkward expression of the idea that the Yoginīs give him anything he wants (understanding *varadātā* in a passive sense in Aīśa).

Chapter 22 – The description of the circle of Yoginīs¹

The Goddess spoke

1-2 I have heard the names and relations of the Heroes, o Great God. Now I would like to hear about the multitude of all Yoginīs, [their] characteristics, their secret skills² that lead to the fulfilment of all wishes, by the mere knowledge of which the practitioner attains success.

Bhairava spoke

3 Listen, o Goddess, to the highest secret, the ascertainment of <all>³ Powers, [listen to the] way in which goddesses are established in the four eons.

4 If a practitioner is without this secret doctrine, the goddesses and the Yoginīs in particular will not bestow success on him.

5 Yoginīs are taught to be divided into two groups: those born in a lineage and deities. Those born in a lineage are taught to be human; listen to their family line. [These] Heroines are born in Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra families [...]

The Goddess spoke [...]

<Bhairava spoke>⁴ [...]

6 After the twenty-seventh year, they reach Final Release. Those born in another family are the 'Sisters', the Terrifying (*Rudra*) Mothers.

7 If one has excess moisture [in the body] or phlegm disorders⁵, is afflicted by some mental or physical illness⁶, they dry up the fat and flesh with a violent stroke of the foot⁷.

¹ This chapter has the above title in the colophons as *Yoginīcakranirṇaya*.

² I have translated *lakṣaṇam* and *nipuṇam* in the plural, understanding them to be collective singulars.

³ *Ex. conj.*, cf. textual notes.

⁴ The text seems lacunose here. Moreover, what follows must definitely belong to Bhairava's part, therefore I have supplied 'Bhairava spoke'. Cf. also textual notes.

⁵ The first word of the text is slightly insecure here. cf. textual notes. The first two words seem to be synonymous, and probably refer to diseases caused by disorders of the phlegm (*kapha*, for which *kledana* is a synonym). *Kapha*-disorders are one of the three possible internal causes of diseases (the other two being *vāta*- or *pitta*-disorders). *Kapha* disorders are characterized by excess moisture in the body in general (one of them is also called *kleda*), and this may have been a wide-spread popular belief, not just a specialist's view (in the *Caraka-Saṃhitā* 1.20.18) The cure is described as 'drying-up' this excess moisture, in the following words (trsl. P. Sharma): When *kapha* is overcome, the disorders of *kapha* in the body get pacified like the crop plants of paddy, barley etc. drying up in absence of moisture when the obstructing ridge of the field is broken. (... *tatrāvajite śleṣmaṇy api śarīrāntargatāḥ śleṣmavikārāḥ praśāntim āpadyante, yathā bhinne kedārasetau śāliyaṇaḥ śālikāḍīny anabhiṣyandya mānāny ambhasā praśoṣam āpadyante tadvad iti. Caraka-Saṃhitā* 1.20.19)

⁶ I interpret *bhīte* to stand for a more general *ādhinā paripīḍite* next to *vyādhi*. It is a recognized twofold division of diseases: '[diseases] can have two locations: the mind and the body' (*dvidvidhaṃ caishāṃ adhiṣṭhānaṃ manasśarīravīṣeṣāt Caraka-Saṃhitā* 1.20.2)

⁷ This is meant to be a cure, cf. note 3. That some women can perform 'miracles' by kicking something may be regarded as a cliché, such as the belief that a beautiful woman makes the Aśoka-tree blossom by kicking it.

8 The Highest Mothers wander about changing their forms. They have been mentioned as Deities before, established in the World of Mothers⁸.

9 They are praised by gods, Siddhas and by ascetic sages. [These goddesses] desirous of having offspring in this world are worshipped because of their power.⁹

10 They all <...>¹⁰ love eating meat. They are established sitting on the aforesaid wheel in the Paryāṅka posture¹¹, their body covered with the loincloth of Yogīs. [This is] their appearance in the various aeons.¹²

11 The way to reach them (*adhvānam*) is unchanging [in the various aeons]¹³; their form [is achieved] by eating the *caru*.¹⁴ This is [ultimate] success, this is the highest abode [final release], and this is why the *golaka* is revered.¹⁵

12 Some people in this world, desirous of having offspring from them, will reach the Realm of Flying and then Bhairava[ness] immediately.

13 Bhadrā, Gopati, Dāgī, Guhā, and the powerful (*balā*) Gopanakhā; Bīḍālī, Kālarātrī, Bhaṭṭā and Nāgeśvarī –

14 These are the Yoginīs born in the Kṛta Aeon, worshipped by the gods. Even by [merely] remembering these goddesses, Heroes succeed, o Beautiful One.

15 Vāmā, Durgā, Śivā, Caṇḍā, Vāmanī, Harṣaṇā, Prabhā, Suparṇī and Bhakṣiṇī are the Mothers of lineages in the Treta Aeon.

16 These goddesses, o Goddess, bestow success upon practitioners who have transformed themselves into Bhairava through mantras.¹⁶

17 Velā, Kālā and Khañjā are my Yoginīs of the Dvāpara Aeon. If one recites the [appropriate] female mantras, these goddesses bestow success in [reaching] the Realm of Flying.

18-19 Now listen to who the goddesses really are in the Kali Aeon. Prabhā, Bhautā, Śāntā, Haraṇī, Bhāvanī, Harī, Bhānumatī, Śrībalā¹⁷, Kapilaprabhā, Mukṭāvalī and Bhānumātā¹⁸

⁸ This may be a reference to the Mothers described in chapter 8.29 ff.

⁹ The text is not certain here, especially the reference to their power is ambiguous. For a discussion of the various possible interpretations of the text according to the accepted reading, cf. textual notes.

¹⁰ The lacunose passage here seems unemendable in the Sanskrit.

¹¹ This is a sitting posture of ascetics, identical with the *Vīrāsana*, 'sitting on the hams'.

¹² The sentence is tagged at the end of the line, and my interpretation of it is tentative. Verses 10-11 are odd and lacunose, and more words may be corrupt than I presume.

¹³ This translation is tentative. The 'way' may refer to their position in the universe.

¹⁴ The *caru*, which is normally an oblation of rice and barley boiled in milk or sprinkled with ghee, is the mixture of the sexual fluids with the addition of other impure substances, bodily products. The *golaka* in the next line is identical with this *caru* or *caruka*. However, the exact meaning of this line is unclear to me.

¹⁵ On the *golaka* cf. the previous footnote.

¹⁶ On the syntax of this line, which is not strictly followed in the translation, cf. textual notes.

¹⁷ It is possible that Śrī and Balā are two goddesses, or that *śrī* is simply an epithet.

¹⁸ I interpret *parā* to be an adjective, not a proper name here.

20 These are the Yoginīs known to bestow success proper to Heroes upon Heroes¹⁹ in the Kali Aeon; all the Yoginīs and the [so-called] Young Girls are listed [here] in each lineage:²⁰

21 Haritā, Gomukhā, Godhā, Dhātrī, and the powerful (*balā*) Vīranakhī – These will be the Young Girls of the lineage of the outcast (*caṇḍāla*) in the Kali Aeon.

22 Some goddesses are marked by names, some others are simply benevolent or malevolent. [They]²¹ will exist in the future and existed in the past – their number cannot be known.

23 Some men, who know fully / who invoke²² (*sambodhāt*) the circle of Mothers, and who have performed the purificatory rites and penance can attain the highest success.

24 [...] ²³

25-26ab²⁴ In the air there is a lotus, which has the nature of Brahmā²⁵: it has twelve [petals], and is placed on the top of a pike. It is wide as the sky, above the winds and the atmosphere, curbing the light of the sun and the beams of the moon.²⁶

26cd-28 There are [goddesses] in the form of Female Powers (*śaktirūpā*), who govern the Rudras (*ekādaśādhikāriṇyaḥ*), established (*vyavasthitāḥ*) on this wheel in the air (*vyomaparvaṇi cakre*)²⁷. In the first half of the day, for three hours, (*pūrvāhne praharāntare*) they have their hair released, they have four faces with three eyes. They are never tired of pleasure, with eyes open wide. They have four arms [each], and are kindly disposed, in the form of young girls, pleasing for the soul.

29-30ab At midday, they have another, extremely terrible form: it is frightening like the fire at the destruction of the world, and it increases the vigour of Rudra. [The sight of this form] is difficult to bear for gods as well as for demons or humans.

30cd-31 Their wheel, made of bones, is in the middle of an ocean of blood and it faces downwards. It has twelve [spokes], a nave, and is yellow, with an axis. The

¹⁹ The Sanskrit is also tautologous here.

²⁰ The text seems to have the names of these Young Girls only for the last, the Kali Aeon and not for the other three, and only those born in a Caṇḍāla family. The rest may have been omitted by the redactor of this version.

²¹ A syllable has been lost in the text, but its lack does not seem to change the meaning substantially.

²² The word *sambodhāt* seems slightly ambiguous here.

²³ Since the reconstruction of this line is very problematic, I cannot give an appropriate translation. The verse probably promises success after six months for those who recognize these Mothers.

²⁴ From this verse onwards, the text describes a circle in detail, instead of giving lists of names.

²⁵ I understand this mention of Brahmā to be a reference to the place of the lotus, i.e. that it is placed in the World of Brahmā (*brahmaloka*), but this interpretation is tentative.

²⁶ In the translation of the verses 25–28, I have divided the sentence into two parts to make it easier to read.

²⁷ My translation omits the problematic word, *parvaṇi*. I understand it to mean simply 'joint' denoting the nave of the wheel, the expression thus meaning 'on the wheel which has its joint / nave in the air', which denotes the same as 'on the wheel in the air'. I assume that the word *parvaṇi* functions as a filler. However, the expression remains odd, and the above given interpretation somewhat forced.

colour of each [spoke] is bright red²⁸, the other [wheel of the mild forms] is made white.

32 Each of these goddesses is on a spoke of the wheel²⁹. They laugh with a terrifying voice, their hair is released and they are naked.

33 Their upper garments and all the rest is stained with blood, the corners of their wide-opened eyes are red. Each of them have four faces and their teeth are completely black.

34 [These] Little Mothers keep gaping when blood is churned. Alternatively, they can be [visualised] each with a god as a husband in the form of a Rudra.

35 The terrible (*rudra*) Yoginīs [in this latter case] are sixfold and they are twelve including their Rudra-s.³⁰ The goddesses are in couples [with their respective Rudras] like Umāpati himself.³¹

36 In a white pot placed on the nave of the wheel, and filled with the Nectar of Immortality, they churn the Nectar, and then they drink it.

37 They play the most supreme mantra-game³², reciting mantras while rolling with laughter. Each of them has eight arms and holds [various] implements³³.

38 At midday, they have a terrible form that frightens the bound soul. According to the *Siddhayogeśvarīmata*, they have a mixed form.³⁴

39 This frightening [form of them / teaching] is not to be revealed to others if one wants to live long, and one should not tell it to a practitioner who is envious of those knowing the rules of this practice (*samayajñeṣu lolupāya*)³⁵. It should not be given to others out of love or greed, nor for money or because of desire.

40 One should give this secret [doctrine] neither out of pride, nor for fame.³⁶ Only he who protects this [doctrine] will succeed, o Beautiful-Hipped One.

²⁸ I.e. the circumference, axis and the nave must be yellow, and the spokes are red.

²⁹ Lit. 'on a joint of the wheel', probably denoting the place where the circumference of the wheel and the spokes join.

³⁰ Cf. textual notes on the interpretation of the last compound, which is problematic.

³¹ This is probably an iconographic reference to the representation of Umā and Maheśvara as a couple, Umā sitting on Maheśvara's lap.

³² This translation is tentative, for the text is not secure here. I am not sure what the 'mantra-game' means in this context. Alternatively, reading N one may understand 'they play the highest game of intoxication'.

³³ Or: they hold two weapons each, if we understand *āyudhe*° to be a dual. Cf. textual notes.

³⁴ I.e. they are not frightening in the first half of the day.

³⁵ Alternatively: 'one should not give it to someone who has [only] the Samaya initiation [understanding Samayajña to be a synonym for Samayin], or to an envious practitioner'. This is also possible, since our text does not make much distinction between the locative and the dative.

³⁶ If we read N, which is not metrical, the text reads: 'It should not be given out of pride or for fame. A guru should bestow it [upon a practitioner]'.

Chapter 29 — Classification of Supernatural Powers, Tantras and Yoginīs¹

1 Then the Goddess felt delighted and her hair stood on end all over her body. She was greatly surprised, standing in front of Śiva.

2 She put her hands together, fell prostrate again and again [and spoke]

'You have indicated in due course that the supernatural powers have a threefold nature.

3 Now, I am very curious, so tell me how one can achieve these powers according to the Doctrine of the Yoginīs.

4 What is the division of the Yoginīs, o Great Lord, by which the practitioner can recognize his sisters and elder females.

5 Tell me, o Lord bearing the Pināka bow, all the names and characteristics of Yoginīs. Bhairava said:

6 Visualisation (1), worship (2), repetition of mantras (3), fire offerings (4), all of which have to be in rhythm with the breath (*śaktipūrvā*)² (5) these are the five things (*pañcadhā*) in the practice of attaining the power of a Goddess (*sāadhanam*)³ in all tantras, the practice which bestows supernatural powers, O Beloved One.

7 The male and female mantras, whose power has been obtained through the above practice (*sāadhanārādhito*) in accordance with tantric prescriptions⁴, will give one the desired fruition, O Glorious One.

8 The supernatural powers have a threefold division: high, low and middle. The high ones are the achievement of certain qualities such as being infinitely small etc. and the achievement of final release.

9-11 Going to the underworld, flying⁵, disappearing, pill-magic⁶ and the use of the magic wand and bowl⁷ - these types of supernatural faculties are the middle ones in the tantra. Making kings one's servants, controlling and attracting people (*vaśyākaraṇam*),

¹ This chapter is untitled in the manuscripts.

² As Prof. Sanderson has pointed out, *śaktipūrvā* here means *śaktyodaya*. Another possibility is to understand that the transformation of one's body with the Alphabet Goddess is meant here by *śakti*, which indeed precedes the elements listed above.

³ The *Sādhana* may be taken as the fifth member on the list, but this is unlikely, because it comprises visualisation and the other elements, as is clear from the previous chapters.

⁴ I am not sure about the reconstruction of the text here (*tantrācārāvoridataḥ*), therefore my translation is provisional.

⁵ Understanding the *pāda* to mean *pātālecaratvaṃ khecaratvaṃ ca*.

⁶ 'Pill magic' (*gulikā-* or *guṇikā-siddhi*) means becoming invisible by keeping a certain, specially prepared pill in one's mouth. (*aṅkolatālasaṃsiktā vacā saptadināvadhī / trilauhaveṣṭitām dhātuguṇikām kārayec chubhām || adṛśyakāriṇī khyātā mukhasthā nātra saṃśayaḥ / Indrajāla vidyāsaṃgraha p.369*) It may also be used to chase away birds from a field (*devadālīyasiddhyarthāḥ: guṇikām kārayed budhaḥ / kṣetramadhye tu nikṣipya sarvapakṣibhayaṃ bhavet Indrajāla vidyāsaṃgraha p.77*) Cf. *Somaśambhupaddhati* III. notes to p. 45.

⁷ I have not been able to find an description for the use of these tools.

the power of punishing and giving mercy (*nigrahānugrahāv*), gaining the fondness of all people - these and others are the low powers.

12 I have been asked by you and I have told you everything. Now listen to the most secret doctrine, the distinguishing marks of Yoginīs.

13 Their names [the names of six Yoginīs to be placed in the six corners of a diagram] are said to be the following: Viśvā, Viśveśvarī, Hāraudrī, Vīranāyikā, Ambā and Gurvī.

14 The supreme source of female mantras in the Doctrine of the Yoginīs [*Siddhayogeśvarīmata*] is called the Power of Rudra, the Alphabet Goddess [*Mātrkā*], who [embodies] all [the letters] from a to kṣa⁸.

15-16⁹ From her (*asmāt*) have the most important [tantras] come down to us, through the mouths of Yoginīs¹⁰. They are the following: Vīra¹¹, Siddhasāra,¹² Pañcāmṛta¹³, Viśvādya,¹⁴ Yoginījāla¹⁵, Kāla,¹⁶ Khecara, Sādhana, Savara,¹⁷ Tilaka¹⁸, Hṛdaya¹⁹,

⁸ I interpret °akṣakā or °akṣikā in accordance with the popular etymology of akṣa° in the word *akṣamālā* (rosary); i.e. akṣa stands for 'from the letter A to Kṣa'.

⁹ The titles mentioned here are listed and compared with other lists in Section 4 of the General Introduction.

¹⁰ *Yoginīmukhāt* is in the singular, but I think it is meant in the plural, referring to a succession of Yoginīs (on the way in which the tantra has been handed down through Yoginīs, cf. Chapter 32). Another possible interpretation is that *yoginīmukhāt* here refers to *Mātrkā*, i.e. the tantras have come down straight from her.

¹¹ It may be the same tantra mentioned in the TĀ under the names *Vīra°* or *Vīrāvalī°* or *Siddhavīrāvalī°*. It may also be identical with the *Sarvavīra°* listed in the *Jayadrathayāmala* as the first of the *śaktitantras* belonging to the Middle Current of the *Vidyāpīṭha* (173v-174r).

¹² A certain *Sāra-śāsana* or -*śāstra* is frequently quoted in the TĀ. The *Jayadrathayāmala* (183v) mentions a certain *Siddhasārārtha*, associated with the *Mātrbhedatantra* of the *Mudrāpīṭha* division. However, the SYM also calls itself *Sāra* in 32.5c and from a comparison with the *Vidyāpīṭha* lists of the *Jayadrathayāmala* and the *Brahmayāmala* it can be concluded that this must be an alternative name of the SYM itself. See Section 4 of the General Introduction.

¹³ The *Pañcāmṛta* is mentioned in the list of the *Jayadrathayāmala* among other *śaktitantras* such as the *Sarvavīra*.

¹⁴ The *Viśvādya* is another *śaktitantra* according to the *Jayadrathayāmala*, teaching a group of Yoginīs starting with Viśvā, cf. here verse 13. It is also mentioned in a quote of the *Srikanṭhiyasamhitā* by Jayaratha (TĀV II. p.42), where it is the eighth tantra in the *Matāṣṭaka* in the list of sixty-four Bhairava tantras.

¹⁵ This title is mentioned in the list of the *Jayadrathayāmala* (175v-176r) under the name *Yoginījālaśambara* as a *śaktitantra*, and *Yoginī* in the *Brahmayāmala*.

¹⁶ In the SYM as well as in the *Jayadrathayāmala* (179v), it is mentioned as *Kālākhyā* (named Kāla). The latter includes it in the list of *Anutantras* associated with the *Brahmayāmala* (cf. below).

¹⁷ I have not been able to identify these three titles in any list. The last two may refer to a single title, *Sabarasāadhanam*.

¹⁸ In the classification of the *Jayadrathayāmala*, there are three non-principal *Tilakatantras*, all in the *vidyāpīṭha*: one is associated with the *Yoginījālaśambara* (175v), another is associated with the (*mahā°*) *Sammohanatantra* (cf. below; *Jayadrathayāmala* 177v), and a third one is mentioned with the *Brahmayāmala*, as a *miśrasūtra* belonging to all the five currents (180r).

¹⁹ The *Jayadrathayāmala* lists a *Hṛdbhedatantra* in the *Mudrāpīṭha*, but it is probably an entirely different text or reference. In the TĀ, Abhinavagupta refers to a certain *Hṛdayaśāstra* twice (3.69, 13.303) and Jayaratha mentions it in the 29th āhnika (p.3403) as *Hṛdayabhāṭṭāraka*, possibly meaning the lost *Trikahṛdaya*.

17 Vidyāpīṭha²⁰, Śīraccheda²¹, Mahāsaṃmohana²², Nayottara, Mahāraudra²³, Rudrayāmala,

18 Brahmayāmala²⁴, Viṣṇuyāmala, Skandayāmala, Umāyāmala²⁵.

19 These and other tantras, divided into sixty-four different ones²⁶, have appeared in the Doctrine of the Yoginīs, O Goddess with Fierce Eyes.

20 I have not told this secret doctrine of the flying Yoginīs to anyone but you, O Queen of Gods, since I have been asked by you, O Beautiful-Eyed One. These general statements have been told in the Dvādaśāmṛta²⁷ [tantra].

21 Now I will tell you the characteristics desirable for everybody, by which a brother or a sister can be recognized, no doubt.

(i)

22-23 She whose face is perfectly round, who has beard on her face, has elongated eyebrows and beautiful eyes, who likes white clothes, is mild-tempered, calm and says the truth, and who always likes the sound of recited prayers is called 'Brāhmaṇī'.

24 One should show her the Lotus sign, and then a sign pointing upwards²⁸. The reply to this should be [the showing of] the Leather and the Bowl signs.

25 A lotus should be written on the house [of the practitioners] for these Yoginīs born in the family of Brāhmaṇī, O Fair-Faced One, on the tenth day of the lunar fortnight and on the days of the four changes of the moon.

²⁰ This may refer to the whole great division of tantras called The Seat of Female Mantras (*vidyāpīṭha*), or it may stand for the *Vidyābheda*tantra (perhaps corrupted / paraphrased here to °pīṭha ?) listed just before the *Śīraccheda* (as here) in the *Jayadrathayāmala* (176rv)

²¹ *Śīraccheda* is a Vāmatantra title. For a discussion of its relation to the *Jayadrathayāmala* cf. Section 4 of the General Introduction. It is also mentioned as the last *śikhātāntra* in the list of 64 Bhairavatantras in the *Śrīkaṇṭhasaṃhitā*, quoted by Jayaratha in the TĀV (II. p.43)

²² The (*Mahā*°)Sammohanatantra is listed by the *Jayadrathayāmala* as a tantra of the Left Current (173v, 177r). It is there in the list of the 64 Bhairava tantras quoted by Jayaratha (as the fourth *śikhātāntra*, TĀV II. p.43), and on the list of the *Brahmayāmala*.

²³ *Naya* in the form *Nayottara* and the *Mahāraudra* are listed among the tantras of the Left Current in the *Vidyāpīṭha* in the *Jayadrathayāmala* (173v, 178r)

²⁴ It is probably identical with the *Picumata* / *Brahmayāmala* NAK MS No. 3.370. quoted on various occasions in the TĀ. In the *Jayadrathayāmala* (179v), it is the root of all Yāmalatantras (Right Current).

²⁵ Most of these °yāmalatantras have been referred to at various places by Jayaratha in the TĀV, except the *Skanda*° and *Umā*°. All of the five Yāmalas mentioned here are in the list of the five Yāmala root text in the *Jayadrathayāmala* (174r), and four (excluding *Umā*°) in the *Brahmayāmala*.

²⁶ The TĀV (quoting the *Śrīkaṇṭhī*, II. pp.41-43) as well as the *Jayadrathayāmala* (185r) gives a list of 64 Bhairavatantras, which correspond in many details (cf. Dyczkowski pp. 121-123). The SYM seems to have still another list in mind, which should include the above tantras, unless the *āḍya* in the compound means that the tantras listed and others are there *in addition to* the 64 Bhairava tantras.

²⁷ Or: these twelve lines have been told in the *Amṛta*[tantra]—possibly referring to the *Pañcāmṛta* mentioned above.

²⁸ It is possible that the *Abhidhānottara* has preserved the original reading here, in which case the second sign is not 'pointing upwards', but the so-called 'tortoise sign'.

26 Then she will be available for the terrible practitioners of the Brahmā family, no doubt. If one performs what has been prescribed for only a month, she will fulfil all one's desires.

(ii)

27 [The next type] has a prominent under-lip, large eyes with reddish-yellowish colour. She is wealthy, auspicious, rich, beautiful and smells of sandalwood.

28 She is tall and has long teeth, she likes clothes of variegated colours. She has three lines on her forehead, reaching up to her hairline.²⁹

29 She laughs and rejoices, staying in celibacy. She always takes pleasure in hearing stories about people who died on the battlefield.

30 If one sees such a woman, one should show the Trident sign, and then the Bow sign with the left foot bent.

31-32 To this they will reply with turning to the left. [Her auspicious days are] the fourth, fifth, ninth and eleventh days of the lunar fortnight, also the fourteenth day in both halves of the lunar month³⁰, the day of the new moon and the full moon day. They belong to the family of Māheśvarī, rejoicing in the visualisation of Śiva.

33 They fulfil the wishes of practitioners and bestow all fruitions. To fulfil all desires, they [...] ³¹.

(iii)

34 [The next one] has dimples on the cheek, she is reddish-yellow and has greenish yellow eyes.

35 Her straight hair is put in a turban on the head and a single line is seen on her forehead.

36 Her neck is long, her limbs are long and she has red hair. She is always happy in red, yellow or dark blue clothes.

37 She laughs and rejoices and then suddenly gets angry. This kind of woman is usually fickle-minded and gets excited in quarrels.

38 Seeing this sort of woman, one should show her the Spear sign and then the Bell sign as the second, carefully.

39 To this, she should reply with turning to the left. The sixth day of the lunar fortnight and the days of the four changes of the moon are hers, who is born in the family of Kaumārī.

²⁹ Explanation of this sentence has been provided by Prof. Sanderson. The three lines are probably in the form of a trident (*triśūla*) and this is why it is regarded as auspicious.

³⁰ This comes after the mention of the new moon day, but must refer to the numbered days before.

³¹ There is a lacuna here. The text probably said something about their bestowing some power.

40 She comes from the family of Kārttikeya, has the six [characteristic] faults³², bestows supernatural powers, and if she is satisfied (*tuṣṭā*), she gives you the teaching that leads to the fulfilment of all desires.

(iv)

41 [The next type has] her breasts hanging down, she has beautiful legs and forehead and speaks nicely. She is black, dark-blue or black as beans.

42 She is short, dwarfish and her legs are thick. She is always wearing yellow clothes and has the habit of letting the edge [of her clothes] hang down from her shoulders and her neck.³³

43 If one sees such a woman, one should show her the Conch-shell sign and then the Wheel sign as the second.

44 Then she will reply with turning to the left. On the twelfth day of the lunar fortnight and on the four days of the changes of the moon, a wheel should be written for them on the house [of the practitioner].

45-46ab These are the characteristics of the Vaiṣṇavī Yoginīs. From Vaiṣṇavī Yoginīs comes the fulfilment of all desires to the devoted practitioner according to the Doctrine of the Yoginīs.

(v)

46cd-47 [The following Yoginīs] are always to be recognized by practitioners who want to achieve the ability to fly in the air. [This last type is] hairy on all her limbs. Her eyes are yellowish black and she has a terrible and dreadful form. She is frightening and her teeth are big.

48 She has a prominent lower lip, her skin is black, she has hog-eyes and her nose is crooked. She is skillful in dancing and in music, she has the colour of the dark clouds, she behaves in a very threatening way [but] with great dignity³⁴.

49 When seeing such a woman, one should show her the Fang sign and then the Stick sign without hesitation.

³² These six faults are probably the six passions [*ṣaṭkam*], i.e. love (of sensual enjoyments) [*kāma*], intoxication [*mada*], vanity/ jealousy [*māna*], avarice [*lobha*], exultation [*haṣya*] and anger [*ruṣā*].

³³ Although the adjective ending with *avalambinī* seems to refer grammatically to the woman herself, it often happens in descriptions that the subject changes from the person to the attribute in question. Cf. Chapter 12.6, where the description of Parā changes suddenly – in one verse – to the description of her garland, without any indication of the change of subject. It is also possible that *avalambinī* is used in the transitive sense (making something hang down). Alternatively, one may emend the text according to the Buddhist version, cf. textual notes.

³⁴ I have attempted to translate both senses of *dyutiḥ*.

50³⁵ [she] fulfils the desires of the practitioner. She leads one to unity with Śiva at the end of aeons, she is [like] the destroyer of [the sacrifice of] Dakṣa.

51 The sign she gives is turning to the left, no doubt. These women are always to be distinguished, they amuse themselves playing in this world.

³⁵ There is a lacuna here, but if my conjecture is right (cf. notes), then what is missing is 'she belongs to the family of Yāmyā' or similar. Cf. also Supplement to Appendix 3.

Chapter 30 — The special Yoginī and the mantras of the Mothers¹

Bhairava spoke

1 Now I will describe you a special Yoginī, who bestows success. Her eyes are wide open, rolling around and her tawny hair stands on end in a frightening way (*piṅalogrordhvakeśinī*).²

2 She has a beautiful body, her teeth are [white] like the moonlight and she is sweet-smiling. She who looks like this is known to be the Queen of All Gods.

3 If the wise one [the practitioner] sees her, he should immediately show her a sign: he should touch the tips of [her]³ feet with his two hands.

4 Touching [his]⁴ head, she should declare [him] the Great Yogī. Then, from 'conversing', she should bestow the 'perfect substance'.⁵

5 *am̐ am̐ im̐ im̐ um̐ ūm̐ ṛm̐ ṛm̐ ṛm̐ ṛm̐ ṛm̐ em̐ aim̐ om̐ aum̐ am̐ ahm̐ ; kam̐ kham̐ gam̐ ghama̐ nam̐ ; cam̐ cham̐ jam̐ jham̐ ñam̐ ; tam̐ tham̐ dam̐ dham̐ nam̐ ; pam̐ pham̐ bam̐ bham̐ mah̐* [These are the 'seeds' of the mantras to evoke the worldly mothers.]

[.....]⁶

6 Then [to produce the mantras for the Mothers of this world] one should divide these one by one, in order, according to the division of twelve letters⁷. The [mantras of the] Mothers of this world are known to begin with *om̐* and end with *namaḥ* [obeisance].

7 Whichever piece among these [mantra seeds] the hero [the practitioner] prefers, he surely succeeds with the mantra [of that bit].

¹ This is an untitled chapter in the manuscripts.

² *Ex conj.*

³ The text does not say whose feet are meant here, but I understand the sign to be a gesture of respect: touching the feet of the respected person, the Yoginī.

⁴ Again, the text does not tell us whose head she touches. However, this would be a natural reaction to the practitioner's gesture of feet-touching: the Yoginī touches his bowed-down head, and by this gesture accepts him, declares him to be a practitioner of this system.

⁵ Conversing means sexual intercourse and the perfect substance is the mingled sexual fluids.

⁶ There is a corruption here in the text, and possibly also some omission.

⁷ I propose that *dvādaśākṣarabheda* means the process by which one 'cuts up' the *sabinduvarṇamālā* into bits of *akṣaras*, after which *om̐* is placed at the beginning of each and *namaḥ* at the end. The *mālā* consists of 41 letters, and if one cuts them at each twelfth letter, always going back to the beginning (so going round the actual *mālā*), finally the *mālā* dissolves into its 41 elements (since the number of *varṇas*, 41, is a prime number). However, this interpretation is a tentative one, and I have not found a similar explanation elsewhere.

Chapter 31 — The letters of the wheel diagram and the awakening of the mantras¹

The Goddess spoke

1 O Lord, even now, I do not understand the placement of the sixteen letters on the centre of the wheel² [diagram] in its essence, O Ruler of the Gods.

2 Then [when hearing this] the God of Gods, who carries a trident, burst out in loud laughter. All the three worlds were shaken and the Earth trembled.

The Goddess spoke

3 Why do you laugh, o God, who have a head-ornament with the mark of the moon³. My heart has been filled with this laughter, o Śaṅkara.

Bhairava spoke

4 Well done that you urge me [to answer]; I have burst out in this terrible laughter for [the following] reason, O Beloved of Bhairava.

5 Listen now carefully to what I will tell you briefly, O My Beloved, to how things are accomplished by these sixteen elements of the whole teaching of Bhairava (*bhairavasya tu / srotasya tu samagrasya*), which comprises lacs of verses.

6-7 I am present everywhere in this world, playing with the sixteen elements, O Ruler of the Gods. One should place the Soul (*hamsam*),⁴ the ruler [of these elements] on the nave of the wheel [diagram], O Goddess. It begins with 'oṃ', ends in 'namah', and it is accompanied by the sixteen vowels. Then one should place the sixteen elements [vowels] on the petals⁵ [of the lotus / wheel], O Goddess

8 [The sixteen elements are the following:] haṃ hāṃ hiṃ hīṃ huṃ hūṃ hṛṃ hṛīṃ hḷṃ hḷīṃ hḹṃ hḹīṃ haim hāim hīim hūim hūim hṛim hṛīim hḷim hḷīim hḹim hḹīim haim hāim hīim hūim hūim hṛim hṛīim hḷim hḷīim hḹim hḹīim [for hamsam] hahm.

¹ This chapter has no title in the manuscripts.

² The wheel in question is probably a diagram in form of a wheel, used for the extraction of mantras. The letters are in fact placed in a circle, as if on the petals of a lotus in addition to the centre. Cf. verses 6-7.

³ The vocative is important here: the mention of the moon on Bhairava's forehead echoes the wheel with the sixteen elements: both the moon and the wheel have sixteen *kalās*.

⁴ I understand that the mantra letter of the Soul (=Jiva: sah) is meant here. The word may also denote Śiva / Bhairava.

⁵ The terminology to describe the circle of deities alternates between taking them to be on a wheel (*cakra*) and on a lotus. Thus the petals can equally mean the spokes of the wheel.

9-10 The reason why I laughed is the following, O Ruler of the Gods. Whenever one remembers this laughter, it awakes the [otherwise sleeping] mantras⁶, O the Goddess of Gods, Glorious One. This laughter is known [....]⁷

11 However, those who are masters of the letters [only], O Goddess, do not know that [this laughter] reaches everywhere, O Great Goddess, having no letter [of its own], yet embodied in letters.

12 It is the basis of all primary elements, of organs of sensation and of all strands of material existence, it is [...] ⁸ praised in all the tantras [both] as the recipient and as what is to be the received.

13 Now I have told you the whole truth briefly, known in altogether 1,300 [verses] as the Tantra of the Yoginīs [Siddhayogēśvarītantra], secret and the highest than the highest [teaching].

⁶ On the sleeping state of a mantra in other tantras cf. eg. *Rudrayāmala*: If the mantra sleeps, the recitation is fruitless. (*svāpakāle tu mantrasya japo na phalapradah* [na perhaps should be corrected to *naiva*]) quoted by Padoux (1987 : 124). As Padoux observes reading the commentary on the *Sāradātīlaka*, the awakening seems to be important in case of optional rituals (*kāmya*), to achieve supernatural powers etc; for liberation (*muktyartham*), the mantras always seem to be awake.

⁷ If my conjecture for the missing half-verse is right (cf. textual notes) the sentence is as follows: 'This laughter is known to be produced in cases when one attains [the power of] the heavenly mothers.'

⁸ If my conjecture is right (cf. textual notes), the translation of the missing passage is the following: 'it is the cause of everything that is enjoyed and everything that enjoys'.

Chapter 32 — How this tantra has been handed down and how it is to be protected¹

Bhairava spoke

1-2ab This secret mantra [of this tantra]² destroys all sins either by recitation with the syllable 'oṃ'³, O Goddess, or by performing what has been taught, by concentration [on the mantra], by writing it down, or by reciting it mentally, O Glorious One.

2cd-3 Even people who have committed horrible crimes such as killing a Brahmin, or who have turned against their parents, or even those who lead a life against social norms become heroes according to this doctrine, how much more those who are practitioners [without these sins]?

4 The Tantra of the Yoginīs (*Siddhayogeśvarītantram*) bestows grace upon everyone, therefore, this tantra is greatly revered [even] by the Power of Rudra⁴, O Goddess.

5 The Tantra of the Yoginīs (*Siddhayogeśvarītantram*) belongs to the group of female mantras⁵. It has been told to you as the Sāra⁶, it is praised by all the heroes.

6 There is no other knowledge comparable to this, there is no success comparable to this. [This] tantra of the Autonomous Bhairava⁷ has been obtained [first] from Bhairava [himself] by Bhairavī.

7 From her, Garuḍa received it, and then from him, Śukra. From Śukra, the powderized Kaca obtained it⁸, then [...] ⁹.

¹ This chapter has no title in the manuscripts.

² From what follows, it seems that in this chapter, mantra and tantra are used as synonyms; after all, the tantra itself is the teaching of mantras (*mantraśāstra*). In the legendary story of how the text has been handed down (verses 6ff.), it is apparently identified with mantra or mantras mentioned in epic (*paurāṇika*) stories.

³ *Adhyayana* can mean *pranavajapa*, which meaning is confirmed by the first member of the compound. Since the passage is about the effect of the mantra or mantras in the SYM, I understand the compound to mean "reciting [a mantra] with oṃ", and not simply "the recitation of oṃ".

⁴ This is the natural translation, but the fact that the Power of Rudra worships the text seems somewhat odd. Perhaps we are to understand that the text is worshipped as Rudraśakti, i.e. as an embodiment of the Power of Rudra.

⁵ *Vidyāpīṭham* can be a technical term here, the sentence thus meaning that the *Siddhayogeśvarītantra* belongs to the teachings called 'the seat of the female mantras'. On the *vidyāpīṭha* cf. Sanderson (1988 : 138ff).

⁶ Or: 'it has been told in a compendious form', which may refer to the fact that we have the shorter recension of the text. However, Sāra is probably meant here as the alternative name of our text, cf. 29.15c and Section 4 of the General Introduction.

⁷ I think it simply means that this tantra is classified as a Bhairavatantra and is related to the *Svacchandabhairava(tantra)*, cf. Sanderson (1988:137 ff). The mention of the *Svacchandabhairava* – possibly as a title – is important for the relative dating of our text. The subject may be the *Svacchandabhairava* itself, in which case the SYM derives itself directly from it, perhaps as a later, Yoginī-transmitted version of it.

⁸ This refers to the story of Śukra and Kaca. Śukra, the preceptor of the demons, possessed a secret mantra (*Mṛtasañjivani*), with which he could revive demons killed in the battle against the gods. The gods dispatched Kaca to obtain the mantra from Śukra, who was killed by the demons twice lest he should succeed. However, he was restored to life by Śukra each time, on the request of his daughter, who had fallen in love with Kaca. For the third time, however, the demons burnt Kaca's body and

8-9 From him, Rāma got it and he has revealed it to the people of this world. If one listens to it, reads it, or performs the visualisation, he becomes a Master of Yoga, empowered by the energy of Rudra. [Thus] he will become the receptacle of the primary elements, of the organs of senses and of the qualities, he will be omniscient, and will succeed.

10 Therefore, [this] tantra is not to be given to anybody who does not proceed in the proper manner – this is the order of the great-souled Lord Bhairava.

11 It should not be revealed even if one has to abandon one's possessions or life for [protecting] it. A guru should give it [only] to someone who is [...] ¹⁰ the Power of Rudra.

12 It has left the city of Ayodhyā [after Rāma proclaimed it] and has been spread orally, by the succession of gurus. First, it was protected by the god [Bhairava himself], then it was even more protected by the Goddess.

13 [This tantra of the] Autonomous [Bhairava] was protected by the sages ¹¹, then Rāma protected it always ¹². Then it has become even more protected by Yoginīs and gurus. If it is protected, then [and only then] there is supernatural power; therefore, it has been made very secret. ¹³

mixed his ashes in Sukra's wine. Again, at the request of his daughter, Sukra performed the secret charm and, to his surprise, heard the voice of Kaca coming from his belly. To save his own life, he taught the mantra to Kaca. Then Kaca came out, ripping Sukra's belly open, and with the help of the mantra, managed to restore Sukra to life. Cf. *Mahābhārata. Ādiparvan 70*. (in the Southern recension, summarized in Mani 1975¹: 362)

⁹ The text has a lacuna here. It is possible that Rāvaṇa obtained the text, cf. the *Āyātikrama* in *Tantrāloka* 36.6ff.

¹⁰ A small portion of the text is missing, but the meaning is probably 'to someone who is possessed by the Power of Rudra'. It is also possible that the guru should be possessed.

¹¹ Depending on how the text is reconstructed (cf. textual notes), the translation may be 'it was protected by sages willingly' or 'it was protected by autonomous sages' (the latter being very unlikely).

¹² I understand *kṛtam* to be a filler, meaning *guptam*.

¹³ Interpretation of the last sentence is by Dr Isaacson.

Appendices

APPENDIX 1 – SYM PAṬALA 9 (TRANSCRIPTION)

devy uvāca

----- siddhayogakaram nṛṇām ||1||

bhairava uvāca

----- kārya vidhau devi ----- te

----- ||2||

----- raṇādi ----- te

kunde kuryād dhastamātran tu ----- ||3||

----- naiḥ

----- ||4||

----- dagnisamā -----

----- ||5||

----- viyāṅgenaiva -----

----- māvikṛtaṃ karma pūrvam asmin kṛtaṃ ----- ||6||

----- niḥkṣipet

----- acchidrakaraṇāparāḥ ||7||

tato -- yogavidhinā devatā samprapūjayet

----- ||8||

----- parām ||9||

vidyāṅgair lo -----

----- varānane ||10||

----- ũcaiva dhūpaṃ ca sumanoḥaram ||11||

----- rabhet

----- ścaiva ----- ||12||

Up to 15b D is the only testimony. From the last two syllables of 15b N's more complete version is retained in the main text. From 15cd, passages for which D's testimony is missing are between square brackets.

15b yate N : -- D 16a śadguṇaṃ tu N : lakṣaṇaṃ te D 17a parāpa* N : padmapa* D

śūlaṃ [cakram gadā] caiva paṭṭisaṃ [musalaṃ dhanu] ||18||
siddhadravā[ny aśeṣāṇi] yoginīpadam eva ca
bilvair ājyam avāpnoti [cakravartitvam ambujāḥ] ||19||
[tailair vaśaṃ jagat kuryāt priyaṃgu pri]yatām nayet
[navai ratraur palāsānām durvāyāt mudgarais tathā] ||20||
[kṣidraṃ nāsā jāgrat mṛtyu kṣudrayonigatās tathā]
[granthikāryaṃ samāsena mayā te sa]mudāhṛtam
siddhidam paramam hy etau na deyam yasya kasyacit ||21||

(95r4) siddhayogeśvarimate caturviṃśatisāhasre bījabhede
prāyaścittaṃ likhya(5)te

sarve śudhyanti deveśi bhagnalingī na śudhyati
līṅgaṃ tu dvidvidhaṃ proktaṃ sthāvaraṃ jaṅgamaṃ tathā ||1||
āśraye sthāvaraṃ vidyād yatine <'>pi ca (95v1) jaṅgamam
dvayaṃ bhittvā na śudhyeta strīṇāṃ vai nigraheṣv api ||2||
naṣṭabhraṣṭavapuḥ kṣipraṃ pramādāt tu viyogataḥ
prāyaścittaṃ smṛtaṃ lakṣaṃ punaḥ syān mantraro(2)paṇam ||3||
calalīṅgaṃ yadā devī patitaṃ ca pratiṣṭhitam
śataṃ aṣṭottaraṃ hutvā japaṃ kuryāc caturguṇam ||4||
pañcadhā hastabhraṣṭe tu hate vai (3) śaḍguṇaṃ jayet
evaṃ jñātvā tu mantrajñāḥ prāyaścittaṃ tu kārayet ||5||
uktaṃ ca bījabhede tu akāmāt kāmato <'>pi vā
gurudattaṃ sva(4)to vāpi prāyaścittaṃ caṇḍ budhaḥ ||6||
apāstāvaraṇaḥ sārḍhaṃ samparkāl lākṣiko japaḥ
uktācāravilome tu pañcasāhasriko (5) japaḥ ||7||
pramāḍād yoṣitaṃ hatvā atīvāpy aparādhinīm
pañcadhā lakṣajāpena lakṣahomena vā śuciḥ ||8||
samayī sādhaḥ vā(6)pi pramāḍād yadi ghātitaḥ
japtvā daśaguṇaṃ lakṣaṃ lakṣaṃ hutvā viśudhyati ||9||
kāmataḥ koṭijāpena lakṣaiḥ ca daśabhir hutaiḥ
viśudhyaty anu(96r1)tāpena kapālavratasevanāt ||10||
hatvā ca gām pramādena prāyaścittaṃ samācāret
ekāntaropavāśaḥ ca triṣkālaṃ snānaśīlatā ||11||
trisandhya(2)ṃ tu japaḥ kāryas tv aṣṭottaraśataṃ kramāt
ṣaṇmāsaṃ tu vrata sthitvā vratino bhojayet tataḥ
kāmato viniḥatyātha prāyaścittaṃ na vidyate ||12||
ko(3)śānām vikrayaṃ kṛtvā śāstrapratimayor api
lakṣeṇa śudhyate devī punardīkṣāṃ tathaiva ca ||13||
vivastrāṃ vanitāṃ drṣtvā pramāḍāt pra(4)kaṭastanīm
saptadhāvantayed devī viśudhyeta na saṃśayaḥ ||14||
||iti siddhayogeśvarimate catu<r>viṃśatisāhasre bīja(5)bhede
prāyaścittapaṭalaṃ samāptaṃ ||

||atha bhairavaśrotasi siddhayogeśvarimate cūḍāmaṇitanetre
uttarottare prāyaścittaṃ likhyate ||15||

(6)devy uvāca
prāyaścittaṃ mahādeva mūlatantre tu sūcitam
samayān lopayed yas tu jñātvā śāstrārthasamṛtatim ||16||

1a śudhyanti em.: śucyenti 2c śudhyeta PC: śudhyata AC 3a 'vapuḥ PC: 'vapu AC
4b pratiṣṭhitam corr.: *s*pratiṣṭhitam 6b akāmāt PC: ākāmāt AC 7c 'jāpena PC:
'jāpena AC 15 prose uttarottare PC: uttare AC

samayī putrako vātha sã(96v1)dhakācāryayor api
 karmaṇā yena deveśa prāyaścittī bhaven naraḥ
 śudhyate karmaṇā kena tat katham vada bhairava ||17||
 bhairava uvāca
 mūlatantre mayā devi (2) sūcitāḥ kathīto na hi
 kalpākhye tu mahātantre prāyaścittasya nirṇayaḥ ||18||
 kathyate sa samāseṇa prāṇināṃ hitakāmyayā
 nirmā(3)līyaśaṃkaro homo jāyate kasyacid yadi ||19||
 sahasraṃ tu trisandhyāyāṃ yāvatsaptadināvadhim
 āvarttanād viśudhyeta samayākhyā (4) tu vidyayā ||20||
 kāmān nirmālyabhakṣī ca dinārdham dinam eva vā
 śaṃmāsāc chudyate tasyā japamānas trisandhiḥ ||21||
 akāmāt kã(5)mato vāpi nirmālyasya ca śaṃkaram
 varjayet taṃ prayatnena yadihet siddhim atmanaḥ ||22||
 bhakṣayed bhairave liṅge ca vāpi sthīre <'>pi vā
 sva(97r1)mantreṇa tu samsiddhe anyathā śaṃkaro bhavet ||23||
 yāgakāle mahādevi vīrasaṃghasya kṛdāne
 na bhavec chaṅkaras tatra yo vā mantrāḥ prapūjyate ||24||
 a(2)kāmāt kāmato vātha gurvājñāṃ laṅghanena tu
 durmatīḥ sa durātmā tu prāyaścittasya bhājanah ||25||
 na ca siddhir bhavet tasya iha loka pa(3)ratra ca
 prāyaścittam tadā tatra kartavyaṃ niyamena tu ||26||
 śaṃmāsena viśudhyeta trisandhyaṃ japasevanāt
 saṃkhyayā rahito de(4)vi vidhiḥ sarveṣu coditāḥ ||27||
 laṅghanād gurupatnīm tu duhitrīm bhaginīm tathā
 prāyaścittam na tatrāsti kalpakotiśatair api ||28||
 (5)adhikṣepaṃ dadet tasya ācāryasya manoyame
 abdam ekaṃ vrate sthitvā niyamāj japasevanāt ||29||
 śuddhakāyo bhavet tena anyathā narakam vrajet
 tu(97v1)ṣṭena guruṇā devi siddhis tasya bhaved dhruvam
 tuṣyanti devatāḥ sarvāḥ saṃpradāyaṃ ca vindati ||30||
 akṛtvā vā katham tasye samayācāralopake
 <.....>
 e(2)vaṃ jñātvā tu medhāvī guror ājñāṃ tu pālayet ||31||
 vivastrāṃ vanitāṃ dṛṣṭvā pramādāt prakāṣastanīm
 saptadhāvarttayed devi śudhyate nātra (3) saṃśayaḥ ||32||
 paśukrīḍāṃ yadā paśyed akāmāc ca śataṃ japet
 māmsādibhakṣaṇe devi nisidhānām purāgame ||33||
 samaye caiva mā(4)rge tu anuṣṭhānaparāyaṇaḥ
 saptadhāvarttanāt kāmād akāmād ardhatāḥ śuciḥ ||34||

19d jāyate corr.: jīyate 23a bhairave PC: bherave AC 23d bhavet em.: bhavat
 28c na em.: nu 29a ācāryasya PC²: om. AC 31a vā PC¹: . AC 31f ājñāṃ corr.:
 ājñān 32b pramādāt prakāṣastanīm em.: prādāt prakastanīm 32c varttayed corr.:
 vattayed 34d akāmād em.: akād

viruddham vadate kaścit kruddhaḥ samayibhiḥ saha
 sa(5)ptasamkhyākrameṇaiva trisandhyam japasevanāt ||35||
 kruddhas tu putrakaiḥ sārddham viruddham vadate yadi
 dinadvayam trisandhyam ca japet tat saptasamkhyā(98r1)yā ||36||
 ācāryaiḥ saha yat kiṃcid vadate vāgvirūpakam
 adhikṣepam maheśāni vācayā manasāpi vā ||37||
 ayutaikaṁ vrata sthitvā japtvā caiva viśu(2)dhvati
 punaḥ kṣamāpayet tam tu anyathā naiva śudhyati ||38||
 sūdhakaiḥ saha deveśi kruddhacittas tu mandadhīḥ
 dvīśatena viśudhyeta nityā(3)nusthānatatparaḥ ||39||
 strīṇām athādhikṣepam ca proḥam bālam ca kanyakām
 dinam ekaṁ trisandhyāyām śatam aṣṭottaram japet
 eṣa eva vi(4)dhir devī sādhakācāryayor api ||40||
 śāstram anekadhā devī pañcaśrotātmakam tathā
 gūruḍam bhūtatantram tu siddhāntam vāmadakṣiṇam ||41||
 śā(5)strād vinirgatā mantrās tarkavyākaraṇādayaḥ
 itihāsapurāṇāni bhārataṁ ca bhaviṣyati
 śivavaktrāmbujād gīṇam sarvaṁ vai śāstrasā(98v1)garam ||42||
 śūstrāṇām dūṣaṇe devī pañcaśrotātmake tathā
 samayī dūṣaṇe caiva śatam aṣṭottaram japet ||43||
 akāmād ghātayet kaṁś cīc chaivaṁ vaimalapañca(2)kam
 daśalakṣam japen mantrī niyamastho vrata sthitaḥ
 ghātayet kāmato devī prāyaścittam na vidyate ||44||
 ardhāt tadardhajāpyena samyogāc chaṇka(3)re tathā
 prahārāc ca japet pañca raktād raktapradarśane ||45||
 hastamātrāc cyute liṅge ayutaikena śudhyati
 vṛddhisamkhyākrameṇaiva pari(4)māṇam japasya tu ||46||
 trisandhyam tu japāḥ kāryo dinavṛddhikrameṇa tu
 māsam ekaṁ vrata sthitvā vratino bhojayet tataḥ ||47||
 āhniko tu śa(5)taikena sandhyālope tathaiva ca
 brāhmaṇam ghātayet kāmād ayutārdhena śudhyati ||48||
 sūdre tathārdhataḥ khyātam dviguṇam baudhdhanagnake
 akāmāt (99r1) kāmato devī śuddhir evaṁ vidhiyate ||49||
 striyam ca ghātayet kaṁcid akāmāt paramesvari
 daśalakṣam japet ghoram kathitam tava sundari
 ghātayet kā(2)mato vāpi prāyaścittam na vidyate ||50||
 iti bhairavaśrotasi siddhayogeśvarīmate sārddhatrisāhasrike
 cūḍāmaṇitanetre uttarotta(3)re jñānādhikāre bhairavodyāne
 prāyaścittapaṭalaṁ samāptam iti

39d 'ṣṭhāna' em.: 'ṣṭhā' 40d śatam PC²: tam AC 40f sādhakā PC²: sākā AC
 41a anekadhā PC²: aneka AC 42a mantrās PC²: mantras AC 42d ca bha PC²:
 cakabha AC 42e 'jād em.: 'jān 42f 'sāgaram PC²: 'sāgāram AC 45b chaṇkare
 PC²: chaṇre AC

atha siddhayogeśvarimate caturviṃśatisāhasre
tri(4)kasārottare prāyaścittam likhyate

abhakṣabhakṣaṇam kṛtvāpeyāpeyaṁ tathaiva ca
maithunaṁ caikajāpena agamyāgamaṇaṁ dvi(5)bhiḥ ||51||
mlecchādīparśane devi trijaptena tu mucyate
govadhyāṁ brahmahatyāṁ ca sāhasraṇaiva śodhayet ||52||
strīhatyāṁ ayutenaiva līṅgabhedo tathaiva ca
(99v1) sandhyālope kṛte caiva śatam aṣṭottaraṁ japet ||53||
sahasraiḥ pañcabhir devī devadravyaṁ viśodhayet
sarvaprāṇivadhāṁ kṛtvā hatvā caiva carācaram
aṣṭo(2)ttaraśatenaiva mucyate sarvakilbiṣat ||54||
duḥṣvapne tu tridhā japyā ariste ca caturvidhā
niśiddhācarane mantrī śatam aṣṭottaraṁ japet ||55||
(3)strībālatāḍane caiva durbhāṣyābhāṣaṇe kṛte
śatam aṣṭottaraṁ japtvā sarvapāpād vimucyate ||56||
sahasraṁ tu japen mantrī samparkād anya(4)mantrinā
anyavratadharaiḥ sārddham samparkam tu vivarjayet ||57||
atha kaścit pramādena sahasraṁ pañcadhā japet
sarvapātakasaṁśu(5)ddhir ayutaikeṇa jāyate ||58||
tolitaḥ śudhyate pāpī sarvapāpakaro <'>pi yaḥ
ayutajapād agnihomāc chudyate pañcapātakaiḥ ||59||
anadhyāye(100r1) pāṭhaṁś cchāstraṁ sahasrāṣṭottaraṁ japet
kāmato 'kāmato vāpi yat pāpaṁ samupārjitam ||60||
sahasraikam akāmas tu naktāśī snānapūrvakam
pañcaviṃśa(2)tiśāhasraiḥ sakāmo mucyate bhṛṣam ||61||
kathayāmi tato vidyāṁ prāyaścitte tu bhairavi
om̐ aghore hrīḥ paramaghore hūṁ ||62||
ghorarūpe ha(3)ḥ ghoramukhi bhīmabbhāṣaṇe
vama piba he ruru rara phaṭ 2 hūṁ haḥ phaṭ ||63||
parāparā samākhyatā vidyā pāpaprāṇāśanī
u(4)ddhṛtā divyabhedam te tv ekacatvāriṃśadakṣaraiḥ ||64||
||iti siddhayogeśvarimate caturviṃśatisāhasre
trikasārottare prāyaścī(5)ttapaṭalam samāptam iti ||

51a abhakṣa PC²: abhakṣā AC 52c 'hatyām PC²: 'tyām AC 52d sāhasraṇaiva
em.: sāhasraṇaiva PC²: sāśraṇaiva AC 53a strīhatyām a' PC²: strīhatyā' AC 59a
tolitaḥ PC²: tolita AC 61c 'sāhasraiḥ PC²: 'sahasraiḥ 62c hrīḥ AC: hrīmḥ PC²
63a 'mukhi corr.: 'mukhi AC: 'mukhi PC² 64b 'pāpa' PC¹: 'papa' AC

ataḥ paraṃ pravakṣyāmi lāmānām tu lakṣaṇam
 <yena>samyag < vijāniyād > bhāvayan sādhaḥ <... >||1||
 mukhaṃ yasyās tu dr̥ṣyeta <... > parimaṇḍalaṃ
 vaktre śmaśrūṇi nityaṃ bhruvau dīrgha suromaśā ||2||
 śuklavāstrā śuciḥ saumyā aksobhyā satyavādinī
 saddharमारतā nityaṃ vīrabhaginī tu sā jñeyā ||3||
 padmamudrā pradātavyā kūrmanudrātā vā punaḥ
 ājinaṃ kamaṇḍalūṃ caiva pratimudrā vidhiyate ||4||
 daśamī parvaṇī tasyāḥ padmaṃ ca likhitam gr̥he
 striyāṇāṃ tu lāmānām etad bhavati lakṣaṇam ||5||
 lambaṣṭhī ca viśālākṣī raktapiṅgalalocanā
 ādhyā <ca> subhagā dhanya gaurī cāmpakasannibhā ||6||
 dīrghā dīrghakarālā ca viśrovanapriyā
 tisro rekhā lālāte ca ūrdhvasīmāntam āśritā ||7||
 hasate ramate caiva mārṅam ākramaṇya tiṣṭhati
 saṃgrāme mṛtakānām ca kathāsu ramate sadā ||8||
 Idr̥ṣīm pramadāṃ dr̥ṣtvā śūlamudrāṃ pradāpayet
 ākuñcita-āmapādaṃ nṛtyaṃ caiva pradarsayet ||9||
 parivartanaṃ ca vāmena pratimudrā vidhiyate
 caturdaśī cāṣṭamī ca parvaṇī tasyā vidhiyate ||10||
 pūjā ca satataṃ tasyāḥ śūlam vā likhitam gr̥he
 lokaśvarīṇāṃ tu lāmānām etad bhavati lakṣaṇam ||11||
 nityaṃ hi kūpakau yasyā dr̥ṣyete gaṇḍasaṃsthitau

1a atah DN : ata V • param VN : para D 1b lāmānām DN : lāmānā V 1cd yena
 suppl. Sanderson • vijāniyād bhāvayan comp. Sanderson : āṅgavayavam D : 'āṅgavayan sa V
 : 'āṅgavaycan N 2a mukhaṃ N : sukhā DV • yasyās DV : syās N • dr̥ṣyeta corr. =
 SYM 29.22a 2b pari VN : pala D • 'maṇḍalam DN : 'maṇḍala V 2c śmaśrūṇi N :
 śmaśrūṇi DV 2d bhruvau em. = SYM 29.22c : bhruve codd. • dīrgha su em. Sanderson
 : dīrghasya codd. • romaśā corr. : romaśā D : 'lomasāḥ V : 'lomasāḥ N 3a śukla
 em. = SYM 29.23a : su codd. • vāstrā DV : vāstrāḥ N • śuciḥ corr. : śuci codd. • saumyā
 N : saumyā ca DV 3b ca DN : om. V • aksobhyā D : aksobhyāḥ V 3c saddharma VN :
 sadvarmaḥ D • ratā VN : caritā D 3d 'bhaginī corr. : 'bhaginī V : 'bhaginyas DN • jñeyā
 VN : jñeyā D 4d vidhiyate DN : vidhiyate V 5a daśamī DV : daśamī N • parvaṇī D :
 parvaṇī VN 5b likhitam VN : likita D 5c tu VN : ca D 5d etad N : etat D : eta V
 6a ca viśālākṣī VN : ta viśākṣī D 6c ca suppl. Sanderson • subhagā DN : subhagā V
 6d 'nibhā N : 'nibhāḥ DV 7a dīrgha N : dīrghā V : dīrghāḥ D 7b 'vasana VN :
 'visa D 7c tisro DV : trīso N • rekhā VN : lekḥā D • ca DN : vau V 7d 'sīmāntam
 corr. : 'sīmāntam DN : 'sīmāntam V • āśritā N : āśritā D : āsitā V 8b ākramaṇya DN :
 ākramā V • tiṣṭhati VN : tiṣṭhati D 8c mṛtakānām DN : mṛtānām V 8d kathāsu VN :
 tathāsu D 9a Idr̥ṣīm V : Idr̥ṣī N : Idr̥ṣām D • pramadāṃ dr̥ṣtvā DV : pramadā prakṣvā N
 9b śūlamudrāṃ corr. : śūlamudrā N : mūlamudrā V : mūlamudā D • pradāpayet VN : payet
 D 9c ākuñcita em. Sanderson : ākuñcitam V : ākuñcitā D : ākuñcitām N • 'pādāṃ V :
 'pādāṃ D : 'pādā N 10a parivartanaṃ VN : parivartanaḥ D 10c cā DN : vā V 10d
 parvaṇī em. Sanderson : parvaṇi codd. • tasyā DN : asyā V • vidhiyate DV : vidhiyate N
 11a satataṃ VN : tatata D • tasyāḥ corr. : tasyā DV : syā N 11b śūlam VN : mūlam D
 • likhitam VN : likhite D 11d etad VN : etat D • bhavati DN : bhavanti V • lakṣaṇam
 VN : lakṣaṇā D 12a nityaṃ DN : nitya V • kūpakau corr. : kūpako DV : kūpasaukau N •
 dr̥ṣyete em. : dr̥ṣyete codd. 12b 'saṃsthitau VN : 'sasthitau D

raktagaurā tathā nityam raktapiṅgalalocanā ||12||
 kuñcitās ca tathā keśāḥ paṭṭabandhaḥ śīre tathā
 lalāṭe drśyate caiva ekarekhā pratisthitā ||13||
 dīrghagrīvā tathā cordhvā raktavastrapriyā sadā
 hasate gāyate caiva akasmāc ca prakupyati ||14||
 calacittā viśeṣeṇa kalaheṣu ca rajyate
 īdrśīm pramadām dr̥ṣtvā śaktimudrām pradāpayet ||15||
 ghaṭṭāmudrā pradātavyā dvitīyā caiva yatnataḥ
 parivartanam tu vāmena pratimudrā vidhīyate ||16||
 ... hrasvā caiva sthūlajaighā ca ...
 pītavastrapriyā nityam skandhavastravalambinī ||17||
 īdrśīm pramadām dr̥ṣtvā cakramudrām pradāpayet
 śaṅkhamudrā pradātavyā dvitīyā caiva yatnataḥ ||18||
 parivartanam ca vāmena pratimudrā vidhīyate
 caturdaśī parvaṇī tasyā vajraṃ ca likhitam gr̥he ||19||
 śrīherukānām ca lāmānām etad bhavati lakṣaṇam
 lomaśā sarvagātreyu kṛṣṇapiṅgalalocanā ||20||
 karālavikṛtā ghorā sthūlāsya sthūlavaktrajā
 lambaṣṭhī kṛṣṇavarṇā ca koṭarākṣī bhagnanāsikā ||21||
 nṛtyagāndharvakūśalā meghavarṇā manoharā
 īdrśīm pramadām dr̥ṣtvā nāgaṇmudrām pradāpayet ||22||
 śaktimudrā pradātavyā dvitīyāpi hi yatnataḥ
 parivartanam ca vāmena pratimudrā vidhīyate ||23||
 ekādaśī parvaṇī tasyā daṁṣṭrā ca likhitā gr̥he
 vārāhīku<la>lāmānām etad bhavati lakṣaṇam ||24||

15-16: omitted in D

12d rakta² DN : hata² V • 'piṅgala² DN : 'piṅgara² V 13a kuñcitās VN : kucitās D •
 keśāḥ corr.: keśā codd. 13b paṭṭa² corr.: paṭa² N : paṭi² DV • 'bandhaḥ corr.: 'bandham
 N : 'vaḍham D : 'vaṭumba²ddha²m V 13c drśyate V : dr̥ṣyete DN 13d 'rekhā VN :
 'lekha² D • pratisthitā VN : pratisthitā D 14a cordhvā DV : coddhā N 14c hasate
 V : sahate D : hasante N • gāyate DN : gāte V 14d prakupyati corr.: prakupyate codd.
 15a viśeṣeṇa N : viśeṣeṇa V 15c īdrśīm V : īdr̥śī N 15d 'mudrām V : 'mudrā N 16b
 yatnataḥ N : yattataḥ V^{nc} : tataḥ V^{nc} 17ab hrasvā DN : svā V • sthūla² DN : sthūra²
 V 17b pīta² DN : om. V • 'priyā VN : 'priyā D 17d skandha² DV : kandha² N •
 'valambinī VN : 'vastralambinī D 18a īdr̥śīm V : īdr̥śī DN • pramadām D : pramadā VN
 18b 'mudrām DV : 'mudrā N 18c śaṅkha² V : khaḍga² DN 18d 'ā caiva V : 'āñ caiva
 D : 'āñ caiva N • yatnataḥ VN : yatnakaiḥ D 19a parivartanam ca V : parivanam caiva
 DN 19b pratimudrā N : pratimudrām DV 19c caturdaśī VN : caturdaśīm D • tasyā
 VN : tasyām D 19d likhitam DN : likhitām V 20a herukānām DN : herukīnām V
 20b etad VN : etat D 20b lomaśā corr.: lomaśā N : lomayā V : lāmāyā D 21a karāla
 D : karālā V : kalārā N 21b 'syā sthūla² DV : om. N • 'vaktrajā N : 'vaktrajāḥ DV 21c
 bhagna² V : bhagnakā D : bhaga² N 22a 'gāndharva² corr. = SYM 29.48c : 'gandharva²
 VN : 'gandhāprakurva² D 22b manoharā DVN^{nc} : manoramā N^{nc} 22c īdr̥śīm N : īdr̥śī
 DV • pramadām DV : pramadā N 22d 'mudrām V : 'mudrā DN 23a pradātavyā DN :
 dātavyā V 23c parivartanam V : paripūrnam DN 24a parvaṇī N : parvaṇī DV • tasyā
 corr.: tasyāḥ codd. 24b daṁṣṭrā DV : daṁṣṭrā N • ca VN : va D 24c 'kula² conj.:
 'ku² V : tu DN 24d etad VN : etat D • bhavati DV : bhati N

Supplement to Appendix 3.

Below I intend to point out a number of differences between the Buddhist version of categories of Yoginīs and the version of the SYM, which show that the former is dependent on the latter. Some of the differences are quite obvious and some have been pointed out by Prof. Sanderson in lectures on the basis of an earlier source on which the *Abhidhānottara*'s version is based, the *Laghuśaṃvara*. I have not had access to the latter text, but the number of differences between the two Buddhist versions is very small (mostly orthographic) and they do not affect the argument below. The *Laghuśaṃvara*'s chapter in question has been edited by Prof. Sanderson (unpublished).

1. Changes of non-Buddhist references to Buddhist ones together with changes from metrical (SYM) to hyper- or hypometrical (ADhU) lines. Cf. the following examples.

- SYM 29.23c to ADhU 38.3c : She always takes delight in Vedic recitation and is called Brāhmaṇī → She always takes delight in the right Dharma and is called the Sister of Heroes. (*brahmaghoṣapriyā nityaṃ brāhmaṇī ca prakīrtitā* → *saddharmaratā nityaṃ vīrabhaginī tu sā jñeyā*)
- SYM 29.25cd to ADhU 38.5cd: [the lotus is to be written in the house] for Yoginīs born in the family of Brāhmaṇī, o Fair-Faced One. → These are the characteristics of Women Lāmās. (... *brāhmaṇīkulajātānāṃ yogeśīnāṃ varānane* → *striyāṇāṃ tu lāmānāṃ etad bhavati lakṣaṇam*)
- SYM 29.29b to ADhU 38.8b : She observes the vow of Brahmacārins (celibacy) → She stands occupying the road [meaning perhaps that she blocks the road] (*brahmacaryavyavasthitā* → *mārgam ākramya tiṣṭhatī*)
- SYM 29.32cd → ADhU 38.11cd : These belong to the family of Māheśvarī, taking delight in the meditation on Śiva → These are the characteristics of Lokeśvarī Lāmās. (*māheśvarīkulā hy etāḥ śarvadhyānaratāḥ tu tāḥ* → *lokeśvarīnāṃ tu lāmānāṃ etad bhavati lakṣaṇam*)
- SYM 29.45ab ADhU 38.20ab: These are the characteristics of Vaiṣṇavī Yoginīs → These are the characteristics of Śrīherukā Lāmās (*vaiṣṇavīnāṃ yoginīnāṃ etad bhavati lakṣaṇam* → *śrīherukānāṃ ca lāmānāṃ etad bhavati lakṣaṇam*)

The hyper- and hypometrical lines in the Buddhist text are secondary to the metrical ones, especially because these are almost the only places where the metre is badly spoilt. The changes are explicable as an attempt to eliminate non-Buddhist references from the

text, together with the non-Buddhist Yoginī family names. The direction of borrowing above is also shown by the fact that the SYM's different *codas* are made uniform in the ADhU (..... *etad bhavati lakṣaṇam*).

2. Śaiva iconographic features left unchanged in the Buddhist version.

It may perhaps be argued that the Śaiva version is a metrically better recasting of the Buddhist one. However, there are some iconographical elements which further support the primacy of the Śaiva text. If we examine the Mudrās associated with the Yoginīs and some of their attributes in the Śaiva version, it seems that each Yoginī has the iconographic attributes of the male deity with whom she is associated by her name.

Brahmāṇī – lotus (*padma*), antelope skin (*ajina*), ascetic's water-pot (*kamaṇḍalu*)

Māheśvarī – trident (*śūla*), three lines on the forehead [probably imitating the form of a trident], bow (*dhanuḥ*)

Kaumārī – spear (*śakti*), bell (*ghaṇṭā*)

Vaiṣṇavī – conch-shell (*śaṅkha*), wheel (*cakra*)

[Yāmyā] – big fangs (*stīrūladamśanā*), fang (*damṣṭrā*), rod (*daṇḍa*)

While the Buddhist version retains the Mudrās, they lose their function, since the names of the Yoginīs are changed. It seems that the redactor did not realize the iconographic correspondences or did not want to take the trouble to rewrite them, except for a few isolated cases. Therefore in the Buddhist version we have the following

Strī – lotus (*padma*), turtle (*kūrma*), antelope skin (*ajina*), ascetic's water pot (*kamaṇḍalu*)

Lokeśvarī – trident (*śūla*), three lines on the forehead, dance (*nṛtya*)

???? – spear (*śakti*), bell (*ghaṇṭā*)

Śrīherukā – wheel (*cakra*), conch-shell (*śaṅkha*); but the sign to be written on the house is Vajra instead of the Wheel.

Vārāhī – snake (*nāga*), spear (*śakti*); but the sign to be written on the house is the probably original Fang of Yāmyā (*damṣṭra*)

3. The state of preservation of the two texts

From the parallels it can also be concluded that the Buddhist version was based on the short recension of the SYM, in which three Yoginī families are probably missing.

There are also a number of lines in the SYM which are simply omitted in the ADhU: SYM 29 verses 26, 32-33, 36cd, 39cd-41, 45cd-46, and 50. While some of these (e.g. 32-33) may be omitted deliberately, others such as the omission of 39cd-41 are probably due to textual corruption and loss in transmission of the Buddhist text itself.

There are two lines in the Buddhist version which seem to preserve a possibly earlier state of the SYM: ADhU 38.11ab and 24ab prescribe that certain signs are to be written on one's house for the Yoginīs – trident for the equivalent of Māheśvarī and Fang for the equivalent of Yāmyā. These are omitted in the mss of the SYM, although they were probably there originally, since the same kind of detail is mentioned in the sections on two other Yoginīs (SYM29.25 lotus for Brāhmaṇī, 44cd wheel for Vaiṣṇavī). However, both text omit the sign to be written for Kaumārī Yoginīs (or equivalent), which can be deduced from the Mudrās to be either spear (*śakti*) or bell (*ghaṇṭā*).

(recto) cchubham ||

kṣi*ptvāmrav*ā tv oṣadhīratnalohavrihin yathākranam |
 patyeteṣāṃ abhāve tu rasendram vajrasamyutam ||
 supuṣṭaiḥ karkkaraiḥ kṣīradadhivolaḡudānvitaiḥ |
 gavyasarjjayutaiḥ caiva lepyavarṇnakapustaye ||

||vanāndhakānanam gaccheṭ dāmpalagṛhitaye |
 sapārar*ks*arttuyukte*dg*ī caruḡagṇasamanvite ||
 tadāḡamanakāle tu śakunānyatha lakṣayet |
 divyāntarikṣabhaumāni śubhacchubham phalaptaye ||
 suprasannamarudvartman Adityambhas kanaprabham |
 ityādiśubhakṛddivyaśatoru śubhākaram tv idam ||
 ulkāpāto 'śanistārā patanam ketusambhavaḥ |
 di*g*dāhas tivravātas ca candraśūryopamarddanam ||
 akarmūd gagane śavdaiḥ praḡyutaiḥ phalapuspayoh |
 vāsavakṣāgrasamsthāyī valī *tu m*adhurārutaiḥ ||
 pakṣimaṇḡalikā tadvad āntarikṣam idam śubham |
 pāṃsumṛṇvarsanam *gho*ram āntarikṣam aśobhanam ||
 pārthivāny adhunā vakṣye nīmittāni śubhāni tu |
 dadhy uddhṛtadharā dūrvā dīpo goro ca nādhvajah ||
 śaṃkham chatram phalam puspam (verso) hemadhānyā*kra*sārasāḥ |
 govṛṣas ca kharo vājī bhasmākṣobhrapatir dvipah ||
 pa*n*yastrīmatṣyamāṃsādidarśanād eva śobhanam |
 śivah śivodakumbhas tu kauliko vāmataḥ śubhah ||
 savyatas tv aśubham viddhir iḡṣakumbhādidarśanam |
 muktakeśaḥ parākṣepaḥ kṣāro 'ṇṇḡarās ca dāru ca ||
 snehābhyakto narah sarppaḥ kṛpaṇaḥ śāṣkadanḡinau |
 chinnāṅgo 'locano rāḡī kapālī bhūprakampanaḥ ||
 tuṣaḡomayakarpṣāsatailatakratṛṇāni ca |
 ku?āmonmattakau tantu*s*oṣadhīḡaṇamañcayah ||
 śubher ḡgamanam icchanti tv aśubheś ca nivarttanam |
 pakṣārdhārdhan tu samntyajya prasthānam kriyate śubhe ||
 kṛttikādibharanyantam praḡyāḡau saptasaptakam |
 vedāsre syād dhite yātā tv agnidanḡānati kramāt ||
 śaṅkhabherīravais turyair mmaṅḡalyair vvaidikaiḥ svanaḥ |
 iṣṭāḡau śaṅkaram śastam praḡḡśendravaram vṛaḡet ||
 māḡhādīmāsaṣaṭke ca nariktāyām tithau site |
 vudhārkkendusite jīve carḡṣe praḡuktare sthite ||
 yogeṣu śubhasamjñeṣu karaṇe viṣṭivarjjite |
 ekākārā (end fol. 7v)

Appendix 5 – two versions of Svachchandantram 1-2

(Lines with one noted version are identical in the two sources)

Svacchanda 1

KSTS Edition

kailāsaśikharāsīnam
bhairavam vigatāmayam I
caṇḍanandimahākāla-
gaṇeśavṛṣabhṛṅgibhiḥ || 1 ||
kumārendrayamāditya-
brahmaviṣṇupuraḥsaraiḥ I
stūyamānam maheśānam
gaṇamātrniṣevitam || 2 ||
sṛṣṭisamhārakartāram
vilayasthitikāram I
anugrahakaram devam
praṇatārtivināśanam || 3 ||
muditam bhairavam dṛṣtvā
devī vacanam abravīt I
yat tvayā kathitam mahyam
svacchandam parameśvara || 4 ||
śatakoṭipravistitam
bhedānantyavisarpitam I
catuṣpīṭham mahātantram
catuṣṭayaphalodayam || 5 ||
na śaknuvanti manujāḥ
alpavīryaparākramāḥ I
alpāyuso 'lpavittāś ca
alpasattvāś ca śāṅkara || 6 ||
tadartam saṁgraham tasya
svalpaśāstrārthavistaram I
bhuktimuktipradātāram
kathayasva prasādataḥ || 7 ||
kīdrśam vai guruṁ vidyāt
sādhakam ca maheśvara I
bhayābhayaḥpradātāram
śiṣyam bhūmiṁ ca kīdrśim || 8 ||
mantrāṁś caiva samāsena
kālam caiva samāsataḥ I
yajanam havanam caiva
adhivāsam rajāṁsi ca || 9 ||
pañcagavyam caruṁ caiva
dantakāṣṭham ca maṇḍalam I
dikṣā cādhvābhiṣekau ca
samayān sādhanāni ca || 10 ||
kalim āsādyā siddhyanti
tathā brūhi maheśvara I

Nepalese ms

(NAK1-224, NGMPP B28/18)

sṛṣṭisamhārakartāram CP
vilayasthitikāram

svacchandam parameśvaram

bhedānantavisarpitam

alpāyuso 'lpacittāś ca

kīdrśo vai gurur vidyāt
sādhakaś ca maheśvara
°dātārah

śiṣyo (CP) bhūmiś tathaiva ca
mantrāś caiva samāsena
kālaś caiva samāsataḥ
pūjanam havanam caiva
adhivāsaraṁsi tathā
pañcagavyam caruṁ caiva

dikṣā jñānābhiṣekam ca

sādhū sādhu mahābhāge
yat tvayā paricoditam || 11 ||
anugrahāya martyānām
sāmpratam kathayāmi te |
ādau tāvat parīkṣeta
ācāryam śubhalakṣaṇam || 12 ||
āryadeśasamutpannam
sarvāvayavabhūṣitam |
śivaśāstravidhānājñam
jñānājñeyaviśāradam || 13 ||
devakarmaratam śāntam
satyavādidṛḡhavrataṁ |
sattvavad vīryasampannam
dayādākṣiṇyasamyutam || 14 ||
tyāginam dambhanirmuktaṁ
śivaśāstreṣu bhāvitam |
īdṛṣam tu gurum prāpya
siddhimuktiṁ na dūrataḥ || 15 ||
krodhanaś capalāḥ kṣudra
dayādākṣiṇyavarjitāḥ |
kekaro danturaḥ kāṇaḥ
khalvāṭaḥ (pāpiṣṭhaḥ! D) śāstravarjitāḥ || 16 ||
atidīrghas tathā hrasvaḥ
kṛśaḥ sthūlaḥ kṣayānvitaḥ |
tārkiko dambhasamyuktaḥ
satyaśaucavivarjitāḥ || 17 ||
anyaśāstrarato yas tu
nāsau muktiphalapradaḥ |
śiṣyo dayānvito dhīro
dambhamāyāvivarjitāḥ || 18 ||
devāgnigurubhaktaś ca
śāstrabhakto dṛḡhavrataḥ |
guruśūśrūṣaṇaparāḥ
susāntendriyasamyutāḥ || 19 ||
īdṛśo vai bhavec chiṣyaḥ
so 'trānugrahabhājanam |
māyānvitaḥ śaṭhaḥ krūro
niḥsatyaḥ kalahapriyaḥ || 20 ||
kāmi ca lobhasampannaḥ
śivabhaktivivarjitāḥ |
dūṣako guruśāstrāṇām
dikṣito 'pi na muktibhāk || 21 ||
saṁtāpaṁ krodhane vindyāc
capale capalāḥ śriyāḥ |
mantrasiddhiṁ haret kṣudra
ācāryas tu varānane || 22 ||
dayāhīnena daurbhāgyam
adakṣe dasyupīdanam |
kekareṇa bhaved vyādhir
danturaḥ kalikāraḥ || 23 ||
kāṇo vidveśajananaḥ
khalvāṭaś cārthanāśanaḥ |
śāstrahīne na siddhiḥ syād

yat tvayā paripṛcchitam

ācārya śubhalakṣaṇam

sarvāvayavasamyutam

sattvavad vairyasampannam

krodhinaṁ capalaṁ kṣudraṁ
^ovarjitam

kekaraṁ danturaṁ kāṇaṁ
khalvāṭaṁ śāstravarjitam
atidīrghaṁ tathā hrasvaṁ
kṛśaṁ sthūlaṁ kṣayānvitaṁ
tārkikaṁ dambhasamyuktaṁ
satyaśaucavivarjitam
anyaśāstrarataṁ yas tu

śiṣyaṁ dayānvitaṁ dhīraṁ
^ovarjitam
^obhaktaṁ ca
śāstrabhaktaṁ dṛḡhavrataṁ
guruśūśrūṣaṇarata
^osamyutam
īdṛṣaṁ yad bhavec chiṣyas

māyānvitaṁ śaṭhaṁ krūraṁ
nisatyaṁ kalahapriyaṁ
kāminaṁ lobhasampannaṁ

dūṣakaṁ guruśāstrāṇām
dikṣito pi nu muktibhāk
saṁtāpaṁ krodhine vidyāc
capale capalāṁ striyaṁ
mantrasiddhiṁ hanet caiva
omitted
omitted
durbhagaṁ dasyupīdanam
kekareṇa bhaved vyādhir
danturaṁ kalikārakam
kāṇaṁ vidveśajananaṁ
khalvāṭaṁ cārthanāśanam
omitted

dīkṣādaṁ vīravandite || 24 ||
 dīrghe rājabhayam jñeyam
 hrasvaḥ putravinaśanaḥ |
 kṛśaḥ kṣayakaro jñeyaḥ
 sthūla utpātakāraḥ || 25 ||
 kṣayānvitena mṛtyuḥ syāt
 tārkiye vadhabandhanam |
 dāmbhikaḥ pāpajanako
 veditavyo varānane || 26 ||
 mantrās tasya na siddhyanti
 yaḥ satyādivivarjitaḥ |
 sarve te na śubhā devī
 iha loke paratra ca || 27 ||
 sītaraṅgaḥ pītākṣṇam
 bhūmiḥ plavavīśodhitā |
 viśalyā lakṣaṇair yuktā
 sarvakāmārthasādhikā || 28 ||
 sugandhigandhasamyuktā
 puṣpaparakalālītā |
 sudhūpāmodabahalā
 vitānopariśobhitā || 29 ||
 ācāryas tu śucir bhūtvā
 candanāgurucarcitaḥ |
 sudhūpitaḥ prasannātmā
 khaṭikākaraśamyutaḥ || 30 ||
 prāṇmukhodaṇmukho vāpi
 ekacittaḥ samāhitaḥ |
 mātṛkāṁ prastaret tatra (taya! D)
 ādikṣāntāṁ anukramāt || 31 ||
 ādīḥ ṣoḍaśabhedena
 sāksād vai bhairavaḥ smṛtaḥ |
 kavargaś ca tavargau ca
 tapayāḥ śas tathaiva ca || 32 ||
 saṁhāreṇa samopetau
 yonir vai bhairavī smṛtā |
 mātṛkābhairavam devam
 avargeṇa prapūjayet || 33 ||
 bhairavī kādinā pūjyā
 mātṛ vargaiḥ prapūjayet |
 avarge tu mahālakṣmīḥ
 kavarge kamalodbhavā || 34 ||
 cavarge tu maheśānī
 ṭavarge tu kumārīkā |
 nārāyaṇī tavarge tu
 vārāhī tu pavargikā || 35 ||
 aindrī caiva yavargasthā
 cāmuṇḍā tu śavargikā |
 etāḥ sapta mahāmātṛḥ
 sapta lokavyavasthitāḥ || 36 ||
 sarvān kāmān avāpnoti
 devy evaṁ bhairavo 'bravīt |
 ante 'syā uddharen mantrān
 yathākramaniyogataḥ || 37 ||

omitted

dīrgheṇa rājabhayam jñeyam
 hrasvaḥ putravinaśanam
 kṛśam kṣayakaram jñeyam
 sthūlam utpātakāram

tārkiyeke vadhabandhanam
 dambhike pāpajananam
 veditavyam varānane

sarve te cāśubhā devī

^okṛṣṇā

bhūmi plavavīśodhitā
 viśalyā lakṣaṇair yuktā

^osādhikā

sugandhagandhasamsiktā
 puṣpaparakalālasā

^obahulā

^ośodhitā

sudhūpadhūpitātmā tu

prastaren mātṛkāṁ tatra
 ādikṣāntāṁ anukramāt

kavargaś ca cavargaś ca
 tapapayaśam eva ca
 saṁhāreṇa samopetā

mātṛkābhairavam devī

bhairavī kādinā pūjyā

omitted

omitted

omitted

omitted

omitted

omitted

omitted

omitted

omitted

omitted

sarvakāmam avāpnoti

iti bhairavam abravīt

tasyāṁte coddharen mantrān

trayodaśaṃ binduyutam
 anantāsanam uttamam |
 anena yojayet sarvaṃ
 somasūryāgnimadhyagam || 38 ||
 brahmaviṣṇumaheśānaṃ
 śivāntaṃ parikalpayet |
 mūrtaṃ haṃsākṣareṇaiva
 bindubhinnena kalpayet || 39 ||
 ardhaçandrakṛtātopaṃ
 svasvanāṃ tuhinaprabhāṃ |
 tadūrdhve sakalaṃ devaṃ
 svacchandaṃ parikalpayet || 40 ||
omitted
omitted
 omkāraṃ uccaret pūrvam
 aghorebhyo anantaram |
 tha ghorebhyo samālikhya
 tato 'nyat tu samālikhet || 41 ||
 ghoraghoratarebhyaś ca
 sarvataḥ śarva uccaret |
 sarvebhyaḥ padam anyac ca
 namas te rudra eva ca || 42 ||
 rūpebhyaś ca samālikhya
 namaskārāvasānakam |
 mantrarājaḥ samākhyātaḥ
 aghoraḥ surapūjitaḥ || 43 ||
 sakṛd uccārito devi
 nāśayet sarvakilviṣam |
 janmakotīśahasraṃ tu
 bhramadbhiḥ samupārjitaṃ || 44 ||
 smaraṇān nāśayed (naś° D) devi
 tamaḥ sūryodaye yathā |
 yakārādivakārāntāḥ
 saṃhāreṇa samāyutāḥ || 45 ||
 bindumastakasambhinnā
 bhairavasya mukhāni ca |
 brahmabhaṅgyā niyojyāni
 mūrdhādīcaraṇāvadhi || 46 ||
 punaś cordhvaṃ mukhaṃ kalpyaṃ
 prāgdakṣiṇam athottaram |
 aparaṃ kalpayitvā tu
 kalābhedena vinyaset || 47 ||
 pūrvaṃ ca dakṣiṇaṃ caiva
 uttaraṃ paścimaṃ tathā |
 ūrdhvamūrdhnā tu saṃyuktaṃ
 kṣakāraṃ tv īśarūpiṇam || 48 ||
 evaṃ vaktraṃ caturdhā tu
 vaktreṣv eva niyojayet |
 pañcamaṃ yad bhaved vaktraṃ
 kṣakāreṇaiva nirdiśet || 49 ||
 hṛdi grīvāṃ sapṛṣṭhe tu
 nābhau ca jāṭhare tathā |
 prṣṭhe corasi vinyased

trayodaśaṃ sabinduṃ ca
 anena vinyaset sarvaṃ
 sūryasomāgnimadhyagam

mūrtaṃ haṃsākṣareṇaiva

ardhaçandrakṛtātopaṃ
 susvarāṃ tuhinaprabhāṃ
 atordhvaṃ sakalaṃ devaṃ

tasya mantraṃ pravakṣyāmi
 yathāvad anupūrvaśaḥ

aghorebhyos tv anantaram

mato nyan tu samālikhet

sarvataḥ sarvaṃ uccaret
 sarvebhyo padam anyam ca
 namanto rudram eva ca

mantrarāja samākhyāta

sakṛd uccāritaṃ devaṃ

omitted

omitted

yakārādivakārāntāṃ
 saṃhāreṇa samanvitāṃ

bhairavasya mukhā smṛtā
 brahmabhaṅgyā niyojyas tu
 mūrdhnādīcaraṇāvadhim

aparaṃ ca prakalpītvā

*

paścimaṃ cottaraṃ tathā
 ūrdhvamūrdhānasamyuktaṃ
 kṣakāraṃ īśarūpiṇam (—°—)
 evaṃ vaktra caturdhā tu
 cakre tu viniyojayet

*

*

kṣakāreṇa vinirmise
 hṛdi grīvā tathā ? śauca
 nābhyaṃ ca jāṭhare tathā
 prṣṭhe corasi vinyasya

*

aghoreṇa yathā kramam || 50 ||
 guhye tathā gude caiva
 tathorvor jānūnor api |
 jāṅghayōś ca sphijoh kaṭyām
 pārśvayor ubhayor api || 51 ||
 vinyasec caiva vāmena
 śarīre tu yathākramam |
 pādau hastau tathā nāsām
 śīraś caiva bhujāv atha || 52 ||
 sadyena kalpayed devi
 sarvam etad yathākramam |
 tāsām nāmāni vakṣyāmi
 yathāvad anupūrvaśah || 53 ||
 tārā sutārā taraṇī
 tārayantī sutārāṇī |
 īśānasya kalāḥ pañca
 nirañjanapadānugāḥ || 54 ||
 nivṛttis ca pratiṣṭhā ca
 vidyā śāntis tathaiva ca |
 puruṣasya kalā hy etāś
 catasraḥ pari(ī D)kīrtitāḥ || 55 ||
 tamā mohā kṣudhā nidrā
 mṛtyur māyā bhayā jarā |
 aghorasya kalā hy etā
 aṣṭau vai varavarṇini || 56 ||
 rajā rakṣā ratih pālyā
 kāmā trṣṇā matiḥ kriyā |
 rddhir māyā ca rātrīś ca
 bhrāmiṇī mohanī tathā || 57 ||
 manonmanī kalā hy etā
 vāmadeve trayodaśa |
 siddhir rddhir dyutir lakṣmī
 medhā kāntih sudhā sthitiḥ || 58 ||
 sadyojātakalās tv evam
 aṣṭau samparikīrtitāḥ |
 punaś ca sādhaḥ devi
 sarvāṅgeṣu yathākramam || 59 ||
 navatattvaṃ tritattvaṃ ca
 dhruveṇa parikalpayet |
 vidyāṅgāni (hyāni D) punar nyasya
 teṣām mantrāṇ śṛṇu priye || 60 ||
 aghorebhyo samālikhya
 tha ghorebhyo dvitīyakam |
 ghoraghoratarebhyaś ca
 trītiyaṃ parikalpayet || 61 ||
 sarvataḥ sarva sarvebhyo
 caturthaṃ parikalpayet |
 uamas te rudrarūpebhyah
 pañcamam ca vidhānataḥ || 62 ||
 omkāraṃ uccaret pūrvaṃ
 jaṃ saś ca tadanantaram |
 netratrayaṃ prakalpeta
 vidyādehasya bhāmini || 63 ||

gudāyām caiva liṅge ca *
 urau jānau tathaiva ca *
 jāṅghau sphij?au tathā kaṭyām *
 pārśve caiva tathā v ub?au *
 omitted
 omitted
 pāde haste ca nāsāyām *
 śīrasi tu bhujayos tathā ? *
 brahmaṃ prakalpayed devi *
 sarvāṅgeṣu yathākramam *
 nāmāni sampravakṣyāmi *
 kalānām anupūrvaśah *
 śāśinī aṅgadā iṣṭā *
 marīci jvālīnī tathā *
 īśānasya kalā pañcaḥ

puruṣasya kalāḥ khyātā
 catvāry eva na samśayaḥ *
 tamo mohā kṣayā niṣṭhā
 vyādhi mṛtyu kṣudhā trṣṇā *
 aghorasya kalā hy etāḥ
 aṣṭau vai parikīrtitāḥ
 rajo rakṣā ratih pālyā
 kāmā samyamanī kriyā
 vṛddhir kāryā ca rātrī ca
 bhrāmaṇī mohanī jvarā
 vāmadevakalā hy etā *
 trayodaśa prakīrtitāḥ *
 siddhī rddhī dyatir lakṣmī
 medhā kṣāntih prajā svadā
 sadyojātakalā hy etā
 aṣṭasamkhyopalakṣitāḥ *
 omitted
 omitted

dhruveṇaiva prakalpayet
 omitted
 omitted

sarvataḥ sarva sarvebhyo
 caturthaṃ sa vilakṣayet

pañcamam tu vijānataḥ

vidyāṅgāni (āhy D) vijānīyāt
 nāmāni ca nibodha me I
 sarvātmā tu brahmaśiro
 jvālīni piṅgalaṃ tathā II 64 II
 durbhedyam pāsupatyam ca
 jyotirūpaṃ tathaiva ca I
omitted
omitted
 kriyā jñānam tathaivecchā
 tāsām mantrān nibodha me II 65 II
 caturthasvarasamyuktaṃ
 hāntaṃ binduvibhūṣitaṃ
 kriyāśaktiḥ samākhyātā
 sarvasṛṣṭiprakāśikā II 66 II
 śakārasya tṛtīyaṃ tu
 ṣaṣṭhayuktaṃ sabindukam I
 jñānaśaktiḥ smṛtā hy eṣā
 prabodhajanānī śubhā II 67 II
 kṣādirṃ dvīśvarasambhinnaṃ
 tripañcena tu mūrchitaṃ I
 icchāśaktiḥ samākhyātā
 bhairavasyāmitātmikā II 68 II
 haṃsākhyo bindusamyutaḥ
 ṣaṣṭhasvaravibheditaḥ I
 bālendunādaśaktyantaḥ
 svacchando niṣkalaḥ smṛtaḥ II 69 II
 asyocchāraṇamātreṇa
 ye yuktāḥ sarvapātakaiḥ I
 śuddhasphaṭikasamkāśāḥ
 padam gacchanty anāmayaṃ II 70 II
 sāntaṃ dīrghasvaraiḥ ṣaḍbhir
 bhinnajātibheditaṃ I
 hṛc chiraś ca śikhā varma
 locanāstraṃ prakalpayet II 71 II
 oṃkāro dīpanas teṣām
 ante jātiṃ prakalpayet I
 namaḥ svāhā tathā vauṣaṭ
 huṃ vaṣaṭ phaṭ krameṇa tu II 72 II
 eṣa bhairavarājas tu
 sarvakāmārthaśādhakaḥ I
 hara īma akāraś ca
 nādir osvarasamyutaḥ II 73 II
 yānta ekārasamyutaḥ
 śādir lāntavibheditaḥ I
 lādis trisvarasambhinnaṃ
 haṃso bindusamāyutaḥ II 74 II
 ṣaṣṭhasvarasamopetaḥ
 phaṭkārāntavikalpitaḥ I
 aghoreśvarī(roti D) vikhyātā
 svacchandots(ss D)āṅgaḡāminī II 75 II
 bhairavāṅgasamopetā
 vaktrapañcakasamyutā I
 hānto yādir yakārānto

vidyāṅgās tu vijānīyān
 sarvātmā ca brahmaśiro

jyotirūpaṃ tathaiva ca
 pūjākāle prayoktavyā
 prāṇavādinamaskṛtā
 kriyā jñānī tathā cec ca
 tāsām mantranibodhataḥ
 caturthasvarasamyuktaṃ

kriyāśakti samākhyātā

bhairavasyāmitātmikā
 haṃsākhyam bindusamyutaṃ
 ṣaṣṭhasvaravibheditam
 bālendunādaśaktyantaṃ
 svacchandaṃ niṣkalaṃ smṛtam

omitted

omitted

omitted

omitted

sānta dīrghasvaraiḥ ṣaḍbhir
 vibhinnaṃ jātibheditam

oṃkāradīpanaṃ teṣām
 ante jātiṃ niyojayet

hara īma akāras tu
 nādi osvarasamyutam
 yantaṃ ekārasamyutam
 śādīlāntavibheditam
 lādi trisvarasambhinnaṃ
 haṃsabindusamāyutam
 ṣaṣṭhasvarasamopetaṃ
 phaṭkārāntavikalpitaṃ
 aghoreśvari vikhyātā

°samopetaṃ

°yutaṃ

hāntaṃ yādi yakārāntaṃ

rādiḥ ṣaṣṭhakālānvitāḥ || 76 ||
 bindunādasamāyogāt
 kapāleśaḥ prakīrtitāḥ |
 sānto bindur adho hy agniḥ
 ṣaṣṭhayuktas tu kīrtitāḥ || 77 ||
 śikhivāhanasamjñas tu
 jñātavyo 'sau varānane |
 samphāraḥ ṣaṣṭhasamṣuktaḥ
 ṣaḍantena samanvitāḥ || 78 ||
 krodharājāḥ samākhyātāḥ
 tathānyam kathayāmi te |
 ādīḥ ṣaṣṭhasvaropetas
 tripadena samāyutāḥ || 79 ||
 bindumastakasambhinno
 vikarālo varānane |
 sāntaḥ śādyena samṣuktaḥ
 ṣaṣṭhasvarayuto 'py adhaḥ || 80 ||
 caturdaśasvarākṛānto
 bindunādāntabhūṣitāḥ |
 manmathaḥ kathito hy eṣa
 surasiddhanamaskṛtāḥ || 81 ||
 yenedam tu jitaḥ sarvaḥ
 jagatssthāvarajaṅghamam |
 hararādisamāyuktaḥ
 ūkārādhaḥ sabindukaḥ || 82 ||
 meghanādeśvaro hy eṣa
 bhairavaḥ samprakīrtitāḥ |
 kṣasāntarbindusamṣuktaḥ
 pañcamena vibheditāḥ || 83 ||
 someśvaraḥ samākhyāto
 janmamṛtyuvināśanaḥ |
 kṣādir yāntasamopeto
 hāntenādho niyojitaḥ || 84 ||
 bhānto vādir lakārānto
 rādyo 'dho rudrayojitaḥ |
 bindvardhendusamāyukto
 nādaśaktisamanvitāḥ || 85 ||
 vidyārājāḥ samākhyāto
 mahāpātakanāśanaḥ |
 bhairavāṣṭakam etad dhi
 parivāraḥ prakīrtitāḥ || 86 ||
 lo(au D)kapālāṁs tathoddhṛtya
 svanāmapraṇavādikān |
 namaskārāvasā(mā D)nāś ca
 sāstrān samparikalpayet || 87 ||

ṣaṣṭhasvarasamanvitam

*

kapāliśaḥ prakīrtitāḥ
 sānta bindu hy adho agniḥ
 ṣaṣṭhayuktena kīrtitam

jñātavyas tu varānane
 samphāraḥ ṣaṣṭhasamṣuktaḥ
 ṣaḍantena samanvitam
 krodharājāḥ samākhyāto
 athānyat kathayāmi te
 ādīḥ ṣaṣṭhasvaropetaḥ
 tripadena samāyutam
 bindumastakasambhinnaḥ
 vikarālaḥ vijānataḥ
 sāntaḥ śādyādhasamṣuktaḥ
 ṣaṣṭhasvaram adhoyutam
 °ākṛāntaḥ
 °bhūṣitam
 manmathaḥ kathito hy eṣaḥ

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omitted

omitted

°yuktaḥ

*

ūkārādhasabindukaḥ

*

meghanādiśvaro hy eṣo

*

bhairavaḥ parikīrtitāḥ

kṣaḥ sāntaḥ bindusamṣuktaḥ

*

pañcamena vibheditam

*

kṣādiyāntasamopetaḥ

*

hāntenādhasuyojitaḥ

*

bhāntaḥ cādi lakārantaḥ

*

rādyādho rudrayojitaḥ

bindūrdhvendusamāyuktaḥ

*

nādaśaktisamanvitam

*

lokapālāṁ tathoddhṛtya

°ādikaḥ

namaskārāvasānam (hypometrical)

śāstrāṁ samparikalpayet

Svacchanda 2. (collated up to verse 100)

KSTS edition

athārcanaṃ pravakṣyāmi
 yathāvad anupūrvaśaḥ |
 śaucaṃ kṛtvā tataḥ snānaṃ
 kartavyaṃ tu mṛdambhasā || 1 ||
 śucisthānān mṛdaṃ pūrvaṃ
 grhītvāstreṇa śodhitāṃ |
 prakṣālya jalatīraṃ tu
 sthāpayet tāṃ varānane || 2 ||
 bhāgadvayaṃ tato 'streṇa
 kartavyaṃ tu kṛśodari |
 2 pādas printed in the text of the comm.
 (°ādi KSTS for °ādīṃ ms)
 bhāgārdhena kaṭiṃ corū
 jaṅghe pādau tathaiva ca || 3 ||
 kṣālayeta yathā nyāyaṃ
 trir antaritayogataḥ |
 avaśiṣṭaṃ tu bhāgārdhaṃ
 grhītvāstrābhimantritāṃ || 4 ||
 saptavārān varārohe
 arkadīptaṃ tu kārayet |
 śiraḥprabhṛti pādāntaṃ
 āguṇṭhya snānaṃ ācāret || 5 ||
 uttīryodakamadhyāt tu
 upasprśya yathākramaṃ |
 saṃdhyāyā vandanaṃ kuryāc
 chāstradr̥ṣṭena karmaṇā || 6 ||
 malasnānaṃ bhaved evaṃ
 vidhisnānaṃ pracakṣmahe |
 bhāgārdhaṃ yat sthitaṃ pūrvaṃ
 tato bhāgatrayaṃ kuru || 7 ||
 vāmahastasya pūrve ca
 dakṣiṇa cottare kramāt |
 pūrvabhāgaṃ tato 'streṇa
 saptavārāṃs tu mantrayet || 8 ||
 dakṣiṇasthaṃ tathā vaktrair
 abhimantrya varānane |
 uttaraṃ cābhimantryaivaṃ
 devenāṅgayutena ca || 9 ||
 pūrvabhāgaṃ grhītvā tu
 daśadikṣu viniṣipet |
 uttareṇa tu bhāgena
 jalaṃ caivābhimantrayet || 10 ||
 bāhumātrapramāṇena
 bhairaveśaṃ anusmaran |
 ātmānaṃ guṇṭhayitvā tu
 dakṣabhāgena suvrate || 11 ||
 snāyād rājopacāreṇa
 sugandhāmalaśodibhiḥ |

Nepalese ms

śucisthāne mṛdaṃ grhya
 astreṇa pariśodhitāṃ

sthāpayeta varānane

| mṛakeśaparnṇakāsthādīṃ
 | astramantreṇa coddharet
 bhāgārdhaṃ caiva saṃgrhya
 kaṭyūrvojaṃghāpādayoḥ

trayāntaritayogataḥ

grhya cāstrābhimantritāṃ
 saptavārāṃ varārohe

śīrādi yāvat pādāntaṃ
 guṇṭhya (-m- CP) snānaṃ samācāret
 punar uttīrya jalāntaṃ

saṃdhyāvandhana kartavyaṃ
 śāstradr̥ṣṭena karmaṇā

bhāgārdhaṃ yat smṛtaṃ pūrvaṃ
 grhya bhāgatrayaṃ kuru
 pūrveṇa dakṣiṇeṇaiva
 uttareṇa yathākramaṃ
 pūrvabhāgaṃ tu astreṇa
 saptavārābhimantrayet
 dakṣiṇasthaṃ tathā vaktrais
 tv abhimantrya varānane
 uttaraṃ cābhimantraya
 bhairavāṅgayutena tu

bhairaveśaṃ anusmaret

snāyād rājopacāreṇa

prāṇāyāmābhīṣekau tu
 kartavyau bhairaveṇa ca || 12 ||
 uttīryodakamadhyāt tu
 tadvāsaḥ parivartayet |
 upapṛśya kṛtanyāso
 mūlamantram anusmaran || 13 ||
 tīrthaṃ saṃgrhya deveśi
 ātmano 'gre nidhāpayet |
 tatrastho vandayet saṃdhyāṃ
 mārjanādir anukramāt || 14 ||
 aghamaṣaḥ prakartavya
 upasthānaṃ divākare |
 japaṃ kṛtvā nivedyaivaṃ
 praṇamya ca varānane || 15 ||
 mantrāṇaṃ tarpaṇaṃ kṛtvā
 devānāṃ ṛṣibhiḥ saha |
 sarveṣāṃ bhūtasamghānāṃ
 tatas tīrthaṃ tu saṃharet || 16 ||
 mūlamantram anusmṛtya
 bhasmasnānaṃ ataḥ param |
omitted
 malasnānaṃ prakartavyaṃ
 bhāvitenaṅtarātmanā || 17 ||
 parivṛtṭya tato vāsaḥ
 saṃdhyāṃ prāḡ iva vandayet |
 vidhisnānaṃ tataḥ kuryād
 bhairaveśam anusmaran || 18 ||
 śīro vaktraṃ ca hṛd guhyaṃ
 pādāntaṃ ca vibhāgaśaḥ |
 bhairaveṇāṅgayuktena
 samuddhūlya yathākramam || 19 ||
 abhiṣekaṃ prakurvīta
 paraṃ tattvaṃ anusmaran |
 saṃdhyāyā vandanaṃ kuryād
 yathāpūrvaṃ varānane || 20 ||
 tato yāgaḥ gatvā
 hastau pādaḥ ca kṣālayet |
 śikhāṃ baddhvā śikhāṃ smṛtvā
 upapṛśya vidhānataḥ || 21 ||
 sakalīkṛtadehas tu
 puṣpam ādāya suvrate |
 diṇmātrbhyo namaskṛtya
 dvāraṃ saṃprokṣya yatnataḥ || 22 ||
 śivāmbhasāstramantreṇa
 vighnaprocātanaṃ bhavet |
 dvāraśākhordhvato devaṃ
 gaṇeśaṃ ca śriyaṃ tathā || 23 ||
 saṃpūjya gandhapuṣpādyair
 dhūpādibhir anukramāt |
 arghyapādyopahāraiś ca
 tato dvārasya cottare || 24 ||
 nandigaṅge samabhyarcya

prāṇāyāmābhīṣekaṃ tu
 kartavyaṃ bhairaveṇa tu
 suvāsaḥ parivartya tu

tīrthaṃ saṃgrhya deveśe
 ātmāgre tu nidhāpayet
 tatrastho vandhayet sadhyaṃ
 mārjanādi yathākramāt
 aghamaṣaṃ prakartavyaṃ

f6r

japaṃ kṛtvā niveditvā

devānāṃ ṛṣayas tathā
 sarveṣāṃ bhūtavargānāṃ

bhasmasnānaṃ anantarāt
 astrābhimantritaṃ bhasma
 gṛhītvākāṃ hriyāvadhi

parivartta tato vāsaṃ
 saṃdhyāpūrveva vandhayet
 vidhisnānaṃ prakartavyaṃ
 bhairaveśam anusmaret
 śīro vaktraṃ cāgaguhyam

kartavyaṃ tu yathākramam
 abhiṣekaṃ pradātavyaṃ
 paratattvaṃ anusmaran
 sadhyāvandhanapūrveva
 kartavyaṃ tu varānane

pādaḥ hastau ca kṣālayet

puṣpam saṃgrhya suvrate
 diḡmātrāṃ namaskṛtvā
 dvāraṃ saṃprokṣya suvrate
 śivāstreṇa tu deveśe

saṃpūjya gandhapuṣpādyai

arghapādopahāraiś ca

nandigaṅgāṃ samarcitvā

prāṇāyāmābhiṣekau tu
 kartavyau bhairaveṇa ca || 12 ||
 uttīryodakamadhyāt tu
 tadvāsaḥ parivartayet |
 upapṛśya kṛtanyāso
 mūlamantram anusmaran || 13 ||
 tīrthaṃ saṃgrhya deveśi
 ātmano 'gre nidhāpayet |
 tatrastho vandayet saṃdhyāṃ
 mārjanādir anukramāt || 14 ||
 aghamaṣaḥ prakartavya
 upasthānaṃ divākare |
 japaṃ kṛtvā nivedyaivaṃ
 praṇamya ca varānane || 15 ||
 mantrāṇaṃ tarpaṇaṃ kṛtvā
 devānāṃ ṛṣibhiḥ saha |
 sarveṣāṃ bhūtaśaṃghānāṃ
 tatas tīrthaṃ tu saṃharet || 16 ||
 mūlamantram anusmṛtya
 bhasmasnānaṃ ataḥ param |
omitted
omitted
 malasnānaṃ prakartavyaṃ
 bhāvitenaṅtarātmanā || 17 ||
 parivṛtṭya tato vāsaḥ
 saṃdhyāṃ prāḡ iva vandayet |
 vidhisnānaṃ tataḥ kuryād
 bhairaveṣaṃ anusmaran || 18 ||
 śīro vaktraṃ ca hṛd guhyaṃ
 pādāntaṃ ca vibhāgaśaḥ |
 bhairaveṇāṅgayuktena
 samuddhūlya yathākramam || 19 ||
 abhiṣekam prakurvīta
 paraṃ tattvam anusmaran |
 saṃdhyāyā vandanaṃ kuryād
 yathāpūrvam varānane || 20 ||
 tato yāgagrhaṃ gatvā
 hastau pādau ca kṣālayet |
 śikhāṃ baddhvā śikhāṃ smṛtvā
 upapṛśya vidhānataḥ || 21 ||
 sakalikṛtadehas tu
 puṣpam ādāya suvrate |
 diṇmātrbhyo namaskṛtya
 dvāraṃ saṃprokṣya yatnataḥ || 22 ||
 śivāmbhasāstramantreṇa
 vighnaprocchānaṃ bhavet |
 dvāraśākhordhvato devaṃ
 gaṇeṣaṃ ca śriyaṃ tathā || 23 ||
 saṃpūjya gandhapuṣpādyair
 dhūpādibhir anukramāt |
 arghyapādyopahāraiś ca
 tato dvārasya cottare || 24 ||
 nandigaṅge samabhyarcya

prāṇāyāmābhiṣekam tu
 kartavyam bhairaveṇa tu

suvāsaḥ parivartya tu

tīrthaṃ saṃgrhya deveśe
 ātmāgre tu nidhāpayet
 tatrastho vandhayet sadhyaṃ
 mārjanādi yathākramāt
 aghamaṣaṃ prakartavyaṃ

f6r

japaṃ kṛtvā niveditvā

devānāṃ ṛṣayas tathā
 sarveṣāṃ bhūtavargānāṃ

bhasmasnānaṃ anantarāt
 astrābhimantritaṃ bhasma
 grhītvākāṃ hriyāvadhi

parivartta tato vāsaṃ
 saṃdhyāpūrveva vandhayet
 vidhisnānaṃ prakartavyaṃ
 bhairaveṣaṃ anusmaret
 śīro vaktraṃ cāgaguhyam

kartavyam tu yathākramam
 abhiṣekam pradātavyam
 paratattvam anusmaran
 sadhyāvandhanapūrveva
 kartavyam tu varānane

pādau hastau ca kṣālayet

puṣpam saṃgrhya suvrate
 digmātrāṃ namaskṛtvā
 dvāraṃ saṃprokṣya suvrate
 śivāstreṇa tu deveśe

saṃpūjya gandhapuṣpādyai

arghapādopahāraiś ca

nandigaṅgāṃ samarcitvā

mahākālam ca dakṣiṇe |
 kālindīm caiva sampūjya
 yathānukramayogataḥ || 25 ||
 bhairavāstram samuccārya
 puṣpaṁ saṁgrhya bhāvitāḥ |
 saptaḥśāmantritaṁ kṛtvā
 jvaladagniśikhākulam || 26 ||
 nārācāstraprayogena
 pravīśed gṛhamadhyataḥ |
 nivāritaṁ tena sarvaṁ
 vighnajālam anantakam || 27 ||
 tato rakṣārtham astraṁ ca
 daśadikṣu viniṣipet |
 madhye sampūjya brahmāṇam
 gandhaiḥ puṣpair anukramāt || 28 ||
 dakṣiṇāyām tato mūrtau
 praṇavāsanaśāsthitāḥ |
 upaviśyāsanam baddhvā
 svabhyastaṁ vai purāḥsthitam || 29 ||
 gandhadigdhau karau kṛtvā
 astreṇa pariśodhayet |
 kavacenāvagunṭhyaitau
 plāvayed amṛtena tu || 30 ||
 parām śaktim tu saṁkṣobhya
 tato 'nantam prakalpayet |
 mūrtim nyasyānuvaktrāṇi
 svacchandaṁ parikalpayet || 31 ||
 aṅguṣṭhādikaṇiṣṭhāntam
 vinyased aṅgapañcakam |
 bhairavān api saṁkalpya
 param tattvam anusmaret || 32 ||
 prāṇāyāmatrayaṁ kāryam
 dehasaṁśuddhikāraṇam |
 aśuddhaḥ svamarudrecyāḥ
 śuddhenāpūrayet tanum || 33 ||
 kumbhakaṁ recakaṁ kṛtvā
 vyomny ātmānaṁ nidhāpayet |
 khadyotakanibhaṁ sūkṣmaṁ
 karaṇais tu vivarjitam || 34 ||
 kāryeṇaiva vihināṁ ca
 mājyāpradhvastagocaram |
 śivikāryas tathātmāiva
 yathā bhavati tac chṛṇu || 35 ||
 param bhāvaṁ tu saṁgrhya
 tataḥ śoṣyā tanu priye |
 saṁhāreṇa yabhinnena
 rudrabijayutena ca || 36 ||
 tenaiva dāhanam kāryam
 ūrdhvādho 'gni-yutena ca |
 adho viṣṇusaṁāyukto
 vāyuvamaḥ sabindukaḥ || 37 ||
 utpūyanakaro hy eṣa
 plāvane vāruṇaḥ smṛtaḥ |

jvaladvahniśikhākulam
 nārājāstraprayogena
 prakṣipet gṛhamadhyataḥ
 tena nirdvāritaṁ sarvaṁ

tato rakṣāstramantreṇa
 daśadikṣu niveśayet

gandhapuṣpair anukramāt

upaviśyāsanam vaṁvadvā
 padmasthaṁ yat sthiraṁ purā

kavacenāvagunṭhitvā
 -d- amṛtena tu plāvayet

mūrtim nyasya tato vaktra

bhairavāstakam kalpitvā
 paratattvaṁ anusmaret

dehaśuddhyarthakāraṇam
 aśuddham marutaṁ recya

vyome cātma niyojayet

kāraṇais tu vivarjitam
 karaṇais ca vihināṁ hi

śivikāryam tathātmānam

parabhāvaṁ tu saṁgrhya
 tataḥ śodhyaṁ tanu priye
 saḥāreṇa yabhinnena
 rudrabijayutena tu

adhordhvāgni-yutena ca
 adho viṣṇusaṁāyuktā
 vāyuvamaḥ sabindukaṁ
 utpūyanakaraṁ hy etat
 plāvane vāruṇa smṛtam

bindumastakasambhinnaḥ
 śaktinyāsaḥ tato bhavet || 38 ||
 ānayet taṁ yathānītaṁ
 plāvayed amṛtena tu |
 malapradhvastacaitanyaṁ
 kalāvidyāsamāśritam || 39 ||
 rāgeṇa rañjitātmanāṁ
 kālena kalitaṁ tathā |
 niyatyā yamitaṁ bhūyaḥ
 pumbhāvenopabṛñhitam || 40 ||
 pradhānāśayasampannam
 guṇatrayasamanvitaṁ |
 buddhitattvasamāśīnam
 ahaṅkārasamāvṛtam || 41 ||
 manasā buddhikarmākṣais
 tanmātraiḥ sthūlabhūtakaiḥ |
 praṇavena tu sarvaṁ tac
 charīrotpattikāraṇam || 42 ||
 nyaset krameṇa deveśi
 trimśad ekaṁ ca saṁkhyayā |
 śattattvī tv ātmasambaddhā
 jñātavyātra varānane || 43 ||
 pradhānāvaniparyantaṁ
 śarīraṁ ca vinirmitaṁ |
 caturviṁśati tattvāni
 caitanyarahitāni tu || 44 ||
 draṣṭavyāni varārohe
 puruṣādhiṣṭhitāni tu |
 sacetanāni sarvāni
 jñātavyāni sadaiva hi || 45 ||
 pañcaviṁśakam etac ca
 prakṛtaṁ samudāhṛtam |
 tato mūrtaṁ nyased devi
 mūlamantrasulakṣitam || 46 ||
 sakalaṁ bhairavaṁ nyasya
 dvātrimśaṇaṁ sulocane |
 mukhāni kalpayet paścān
 mūrdhādīcaraṇāvadhi || 47 ||
 vaktrāṇi kalpayet paścād
 ūrdhvaṁ pūrvaṁ ca dakṣiṇam |
 uttaraṁ paścimaṁ caiva
 yathāvat pravibhāgaśaḥ || 48 ||
 kalābhedaṁ yathāpūrvaṁ
 śodhyādhvānaṁ prakalpayet |
 navatattvaṁ tritattvaṁ ca
 vidyāṅgā locanatrayaṁ || 49 ||
 vargātītena kṣurikāṁ
 ūrdhvādho 'gni-pradīpitāṁ
 śoḍaśāntarhatā sā tu |
 rakṣikā vighnanāśikā || 50 ||
 navakaṁ kalpayet pūrvaṁ (paścāt Kha)
 mūrdhni vaktre ca kaṇṭhake |
 hṛdaye nābhideśe ca

bindumastakasambhinnaḥ
 śaktinyāsaṁ tato nyaset
 ānayetmā yathānīta
 āpyāyed amṛtena tu

kalāvidyāsamāśṛtam

niyāmitaṁ nayatyā tu
 pumbhāvenopabṛñhitam
 pradhānāśrayabhāpanno
 guṇatrayasamāśṛtaḥ

ahaṅkārasamāśṛtam

tanmātraiḥ sthūlabhūtajaiḥ
 praṇavena tu sarve te
 śarīrotpattikāraṇāt
 nyaset krameṇa deveśe
 trimśakaṁ parisamkhyayā
 śattattvātmani sambandhā
 jñātavyās tu varānane

caitanyaparivarjitam

jñātavyāni varānane
 pañcaviṁśakam etaṁ tu

pūrvamantravilakṣitam

mukhāni vinyaset paścā
 mūrdhādī(m)carāṇāvadhiṁ

anupūrvaṁ ca dakṣiṇam

kalābhedaṁ tu pūrveva

vidyāṅgaṁ locanatrayaṁ
 vargātītena kṣurikā
 adhordhvāgni-pradīpitāṁ
 śoḍaśāntarhatā sā tu
 rakṣikā vighnanāyakā
 navakaṁ kalpya pūrveva
 mūrdhe vaktre ca kaṇṭhayoh
 hṛdaye nābhiguhye ca

f7vup

guhya ūrvoś ca jānutaḥ || 51 ||
 pādāntaṃ caiva vinyasya
 svadhyānagūṇasaṃyutam |
 kriyājñāne tathecchā ca
 dakṣe vāme ca madhyataḥ || 52 ||
 vidyārājaḥ smṛto hy eṣa
 bhairavo mantranāyakaḥ |
 niṣkalaṃ tu tathāvāhya
 aṅgāny evaṃ yathākramam || 53 ||
 gandhair dhūpais tathā puṣpair
 vividhair bhakṣyabhojanaiḥ |
 pūjayed devadeveṣaṃ
 manasaiva prakalpitaḥ || 54 ||
 ātmānaṃ bhairavaṃ dhyātvā
 tato hr̥dyāgaṃ ācureḥ |
 nābhau kandaṃ samāropya
 nālaṃ tu dvādaśaṅgulaṃ || 55 ||
 hr̥dantaṃ kalpayed yāvat
 tatra padmaṃ vicintayet |
 aṣṭapatraṃ mahādīptaṃ
 keśarālaṃ (sakesaraṃ Kha) sakarṇikaṃ || 56 ||
 kandaṃ śaktimayaṃ tatra
 nāle vai kaṇṭakāś tu ye |
 bhuvanāni ca tāny eva
 rudrāṇaṃ varavaṃini || 57 ||
 māyātmako bhaved granthir
 aśuddhādhvavyavasthitaḥ |
 vidyāpadmaṃ mahādīptaṃ
 karṇikābījarājitaṃ || 58 ||
 puṣkarāṇi ca deveśi
 tatra vidyeśvarāḥ smṛtāḥ |
 evaṃ dhyātvā mahāpadmaṃ
 sarvadevamayaṃ śubham || 59 ||
 śaktinyāso bhavet pūrvaṃ
 kandaṃ tu tadanantaram |
 aṅkuraṃ nūlavinyāsam
 anantaṃ parikalpayet || 60 ||
 tejomayaṃ mahāśubhraṃ
 sphuratkiṇabhāsvaraṃ |
 dharmam jñānaṃ ca vairāgyam
 aiśvaryaṃ ca kramān nyaset || 61 ||
 sitaraktapītakṛṣṇā
 āgneyyādīśadiggatāḥ |
 pāḍakāḥ siṃharūpāś te
 trinetra bhīmavikramā || 62 ||
 śivaśaktimayā mantrā
 nyastavyā vīravandite |
 adharmajñānavairāgyam
 anaiśvaryaṃ ca prāgdīśaḥ || 63 ||
 uttarāntaṃ niveśyaṃ tu
 gātrakāḥ sitavarṇakāḥ |
 saṃdhānakīlakāś caiva
 atasīpuṣpasam nibhāḥ || 64 ||

ūbhyāṃ jānumaṇḍale
 astrāntaṃ caiva vinyasya

jñāni tathā cecchā
 dakṣavāmena madhyataḥ
 vidyārājaṃ smṛtaṃ hy evaṃ
 bhairavaṃ mantranāyakaṃ
 niṣkalaṃ tu tato bāhyaṃ
 aṅgaṃ caiva yathākramam
 gandhapūṣpais tathā dhūpai

omitted
 omitted

tato hr̥dyāgaṃ ārabhet

nālordhve dvādaśaṅgulaṃ
 hr̥dantaṃ kalpayet tāvat

keśarālaṃ sakarṇikaṃ

nāle vai kaṇṭakan tu ye
 bhuvanāś te samākhyatā

ātmikā bhaved granthi
 aśuddhādhve vyavasthitaḥ

karṇikāyāṃ samanvitaṃ
 puṣkarāś tu sa'mā? devi
 teṣu vidyeśvarā smṛtā

f8r

śaktinyāsaṃ bhavet pūrvaṃ

tejomayaṃ mahāpadma
 sphuratkiṇabhāsvaraṃ
 dharmajñānaṃ ca vairāgyam
 aiśvaryaṃ ca tathāiva ca

āgneyyādyai *śam* antagā
 pāḍakāḥ siṃgharūpāś tu

adharmajñānavairāgyam
 anaiśvaryaṃ ca prāgditaḥ
 uttarāntaṃ niveśeta
 gātrakā sitavarṇakāḥ

atasīpuṣpasam nibhām

vedā yugās ca te caiva
 jñātavyāḥ kramaśaḥ priye |
 adhaś chādanam ūrdhvaṃ ca
 raktaṃ śuklaṃ vicintayet || 65 ||
 madhye tamo vijānīyād
 guṇās tv ete vyavasthitāḥ |
 sītaṃ padmaṃ vijānīyāt
 keśarāṇi vicintayet || 66 ||
 sītaraṅgaprapītāni
 mūlamadhyāgradeśataḥ |
 kaṇṭikā hemasaṃkāśā
 bījāni haritāni tu || 67 ||
 vāmāṃ pūrvadale nyasya
 jyeṣṭhāṃ vahnidālāsritāṃ |
 raudrīṃ dakṣiṇapatre tu
 kālīṃ nairṛtagocare || 68 ||
 kalavikaraṇīṃ devīm
 vinyasyed vāruṇe dale |
 balavikaraṇīṃ devīm
 vāyavyadalam āsritāṃ || 69 ||
 balapramathanīṃ devīm
 uttare viniyojayet
 sarvabhūtaḥkaramāṇīṃ ca
 aiśānyāṃ viniyojayet || 70 ||
 madhye manonmanīṃ devīm
 kaṇṭikāyāṃ niveśayet |
 śakracāpanibhaṃ devi
 dhyātavyaṃ śaktimaṇḍalaṃ || 71 ||
 madhye sūryasahasrābhāṃ
 cintayet tu manonmanīm |
 sūryādhvamaṇḍalaṃ patre
 somaṃ saṃyojya keśare || 72 ||
 vahnimaṇḍalakaṃ devi
 kaṇṭikāyāṃ niveśayet |
 brahmā viṣṇur haraś caiva
 maṇḍaleṣv adhipāḥ smṛtāḥ || 73 ||
 brahmā caturmukho raktaś
 caturbāhuvibhūṣitaḥ |
 kṛṣṇājinottariyāś ca
 rājivāsanaśmṛtitaḥ || 74 ||
 kamaṇḍaludharo devi
 daṇḍahastas tathaiva ca |
 akṣamālādharo devaḥ
 padmahastaḥ sulocanaḥ || 75 ||
 dhyātvā patreṣu taṃ nyaset
 sarvakilbiṣanāśanam |
 atasīpuṣpasamkāśaṃ
 śaṅkhacakraḥkragadādharam || 76 ||
 pītāmbaḥkragadādharam
 vanamālāvibhūṣitaḥ |
 sphuraṇmukutaṃmāṇikyam
 kiṅkiṇījālamāṇḍitaḥ || 77 ||
 divyakūṇḍaladhartāṃ

omitted
 omitted
 adhaś chadana cordhvaṃ ca
 raktaśukle vicintayet

padmaṃ sītaṃ vijānīyāt
 keśarās tu vicintayet
 sītaraṅga tathā pītā
 mūlamadhyāgrānukramāt

puṣkarā haritā smṛtā
 vāmā pūrvadale nyasya
 jyeṣṭhā vahnisaṃśritā
 raudrī dakṣiṇapatre tu
 kālī nairṛtakena tu
 kalavikaraṇī devī
 vinyased apare dale
 balavikaraṇī nyasya
 vāyavyadalam āsritā
 balapramathanī devī
 uttare viniveśayet
 sarvabhūtaḥkaramāṇī ca
 aiśānyāṃ viniveśayet

f8v

madhye sūryasahasrābhāṃ
 cintayeta manonmanīm
 sūryāṅkamaṇḍalaṃ patre
 somaṃ vinyasya keśare

omitted
 omitted
 brahmā caturmukha raktaṃ
 caturbāhuvibhūṣitaṃ
 kṛṣṇājinottariyaṃ ca
 arājivāsanaśmṛtitaṃ
 kamaṇḍaludharaṃ devaṃ
 daṇḍahastaṃ tathaiva ca
 akṣamālādharaṃ devaṃ
 padmahastaṃ trilocanaṃ
 dhyātvā padmeṣu vinyasya

atasīpuṣpasam

sphuratkiṇamāṇikyam

divyakūṇḍaladhartā ca

garuḍāsanasaṁsthitaṁ |
 dhyātvā viṣṇuṁ mahātmānaṁ
 keśareṣu niveśayet || 78 ||
 śaṅkhakundendudhavalāṁ
 śūlahastaṁ trilocaṇaṁ |
 daśabāhuṁ viśālākṣaṁ
 nāgayaṅgopavītiṇaṁ || 79 ||
 śiṃhacarmaṇiparīdhānaṁ
 śaśāṅkakṛtabhūṣaṇaṁ |
 nīlakaṇṭhaṁ vṛṣārūḍhaṁ
 rudraṁ dhyātvā varāṇane || 80 ||
 niveśayet kaṇṭikāyāṁ
 mahāpātakaṇāśanaṁ |
 mahāpretāṁ nyaset paścāt
 prahasantaṁ śacetanaṁ || 81 ||
 raktavarṇaṁ sutejaskaṁ
 netratraya vibhūṣitaṁ |
 praṇavena nyaset sarvaṁ
 āsanaṁ bhairavasya tu || 82 ||
 gandhaiḥ puṣpaiḥ samabhyarcya
 tato mūrṭiṁ prakalpayet |
 kadambakusumākārāṁ?
 tuṣārakiraṇatviṣaṁ || 83 ||
 mūṭyūrdhve bhairavaṁ devaṁ
 sakalāṁ parikalpayet |
 dvātriṁśadvārṇakacitaṁ
 sphurattaḍḍidivyojjvalaṁ || 84 ||
 vaktrāṇi kalpayet devī
 svadhyānena mahēśvari |
 mūrdhādicaṇaṁ yāvat
 praṇavādinamontataḥ || 85 ||
 aṣṭātriṁśatkalābhedaṁ
 śodhyādhvaṇaṁ prakalpayet |
 navatattvaṁ tritattvaṁ ca
 navakaṁ bhairavābhidhaṁ || 86 ||
 vidyāṅgā locaṇaṁ caiva
 kṣurikāṁ ca prakalpayet |
 śaktitrayaṁ tato nyaset
 dakṣadigvāmagocare || 87 ||
 madhyapradeśe deveśi
 tato rūpaṁ anusmaret |
 tripaṇcanayanaṁ devaṁ
 jaṭāmukutaṁaṇḍitaṁ || 88 ||
 candrakoṭīpratīkāśaṁ
 candrārḍhakṛtāśekharaṁ |
 pañcavakraṁ viśālākṣaṁ
 sarpaṅgonāśaṇḍitaṁ || 89 ||
 vṛṣcikair agnivaṇḍabhair
 hāreṇa tu virājitaṁ |
 kapālamālābharaṇaṁ
 khaḍgaketakadhārīṇaṁ || 90 ||
 pāśāṅkuśadharaṁ devaṁ
 śarahastaṁ pinākiṇaṁ |

keśareṣu niveśayet

śaśāṅkakṛtāśekharaṁ

kaṇṭikāyā niveśeta

gandhapuṣpaiḥ samabhy(++)

9r

dvātriṁśadvārṇaracitaṁ

tato vaktraṁ nyaset devī
 dhyānena tu mahēśvari

praṇavādinamontikaṁ
 aṣṭātriṁśatkalābhedaṁ
 śodhyādhvaṇaṁ parikalpayet

navakaṁ bhairavaṁ tathā
 vidyāṅgaṁ locaṇaṁ caiva

śaktitrayaṁ tato nyasya
 digvidik vāmagocaraṁ
 madhyapradeśe vinyasya

jaṭāmukutaṁaṇḍitaṁ

candrārḍhaṁ kṛtaṁ śekharaṁ

sarpegokāśaṇḍitaṁ

hārīḥ kaṇṭhe virājate

khaḍgaketakadhārīṇiṁ

varadābhayaḥastam ca
 muṇḍakhaṭvāṅgadhāriṇam || 91 ||
 vīṇāḍamaruḥastam tu
 ghaṇṭāḥastam trisūlinam |
 vajradanḍakṛtātopam
 paraśvāyudhaḥastakam || 92 ||
 mudgareṇa vicitreṇa
 vartulena virājitam |
 siṃhacarmaaparīdhānam
 gajacarmottariyakam || 93 ||
 aṣṭādaśabhujam devam
 nīlakaṇṭham sutejasam |
 ūrdhvavaktram maheśāni
 sphatikābham vicintayet || 94 ||
 āpītam pūrvaṇvaktram tu
 nīlotpaladalaprabham |
 dakṣiṇam tu vijānīyād
 vāmaṇ caiva vicintayet || 95 ||
 dāḍimīkusumaprakhyam
 kuṅkumodakasam nibham |
 candrārbudapratikāśam
 paścimaṇ tu vicintayet || 96 ||
 svacchandabhairavam devam
 sarvakāmaphalapradam |
 dhyāyate yas tu yuktātmā
 kṣīpṛam siddhyati mānavah || 97 ||
 tataḥ paramabījena
 param paramakāraṇam |
 suśāntam niṣkalaṇ devam
 sarvavyāpinirāñjanam || 98 ||
 āvāhayet suhrṣṭātmā
 tava devi vadāmy aham |
 hṛtkaṇṭhatālubhrūmadhya-
 nādāntāntasamāśritam || 99 ||
 niṣkampam kāraṇātītam
 āvāhya parameśvaram |
 samsthāpya vidhivad devam
 aṅgaṣaṭkam tato nyaset || 100 ||

vīṇāḍamaruḥastam ca

dhṛtena tu virājate
 siṃghacarmaaparīdhānam

f9v

dakṣiṇam tu vijānīyā [t inserted]

svacchanda(?m?)bhairavarūpaṇ

tato paramabījena

sarvavyāpī nirāñjanam

hṛtkaṇṭhatālubhrūmrddhi
 nāsāntam tu samāśritam

APPENDIX 6

YOGINĪLAKṢAṆA IN THE TANTRASADBHĀVA (16.128c-144b)

caturyugavibhāgena kathayāmi samāsataḥ ||128||
 dvividhā rūpasampannāḥ kulajā devatās tathā
 mānuṣyāḥ kulajā jñeyās tāsāṃ śṛṇu kulodgatim ||129||
 brahmakṣatriyaviṣṭūdrakulajāś caiva nāyikāḥ
 saptaviṃśatimād varṣād ūrdhvaṃ jānanti tatpadam ||130||
 anyasmin kulasambhūtāḥ śākinyo rudramātarāḥ
 ṣabdaḥ klinne tathā bhīte vyādhibhūḥ paripadite ||131||
 praharanty upamardena śoṣayanti vasamśam
 rūpasya parivartārthe caranty uttamamātarāḥ ||132||
 devatāḥ pūrvam ākhyatā mātṛloke pratiṣṭhitāḥ
 surasiddhaiḥ samudgītā munibhiḥ ca tapodhanaiḥ ||133||
 pūjyante tatprabhāvena loke pūjābhikṣiṇāḥ
 adhvānaṃ niṣcalaṃ tāsāṃ rūpaṃ syāc carubhākṣaṇe ||134||
 sā siddhis tat paraṃ sthānaṃ tadārthe golakādaram
 eteṣv evaṃ narāḥ kecit kuleṣv evamvidhā yadā ||135||
 tadaitat padam āpnoti virabhāvād anantaram
 rudragomatikā nāgī guhā gopamukhā balā ||136||
 kekarā kālārātrī ca bhāṭṭā nāgeśvaritī ca
 kṛte yuge bhaviṣyanti yoginyaḥ surapūjitāḥ ||137||
 mālā durgā śivā caṇḍā vāmanī harṣaṇī prabhā
 suparṇā rukmiṇī caiva tretāyāṃ kulamātarāḥ ||138||
 harṣatārā suvarṇā ca dvāpare mama yogajāḥ
 prabhā mohā tathā śāntā haraṇī pālani tathā ||139||
 vadhubhānvī bhānumatī śrībalā kapilaprabhā
 muktā muktāvalī caiva jayā vai bhānunī parā ||140||
 kalāv etā bhaviṣyanti tathānyās tu kule kule
 haritā gomukhī godhā dhātrī vīranakhī balā ||141||
 kalāv etā bhaviṣyanti caṇḍalakulajāḥ striyaḥ
 nāmabhir mudritās tv etās tathānyās ca śivāśivāḥ ||142||
 bhaviṣyanti ca bhūtās tu tāsāṃ saṃkhyā na vidyate
 mātṛmaṇḍalasambodhāt saṃskārāt tapaso 'tha vā ||143||
 prāpnuvanti narāḥ kecit siddhim etāṃ anuttamām

129b 'sannannāḥ corr.: 'sannannā DN 129c mānuṣyāḥ corr.: mānuṣya DN 130b
 'kulajāś corr.: 'kulajāḥ DN 130c saptā corr.: saptā DN 131b śākinyo D : śākinyā
 N 131c klinne corr.: klinnes D : klinnas N • tathā D : tatho N 132b śoṣayanti D :
 śoyanti N 133a devatāḥ corr.: devatā DN 133c 'siddhaiḥ D : 'siddhes N 134d syāc
 D : syā N 135c narāḥ D : nārāḥ N 136a tadaitat corr.: tad etat D : tad eva tat N
 136b anantaram corr.: anantarāt DN 137d yoginyaḥ D : yoginya N 138b prabhā
 corr.: prabhāḥ DN 140a 'bhānvī N : 'mānvī D 142b 'kulajāḥ corr.: 'kulajā DN 142c
 mudritās corr.: mudratās DN 142d tathānyās corr.: tathānyā DN 143d tapaso em.:
 tapase DN 144a narāḥ corr.: narā DN

Appendix 7

Transcription of the colophons

Paṭala 1

D: iti siddhayogīśvare taṃtre prathamah paṭamah

N: iti siddhayogeśvarītantre prathamah paṭalah || 1 ||

Paṭala 2

D: iti siddheśvarītaṃtre vyātipaṭale dvitīyah

N: iti siddhayogīśvarītantre vyātipaṭalah dvitīyah || 2 ||

Paṭala 3

D: iti siddhayogeśvarīmate śaktitrayoddhāras tṛtīyah paṭalah

N: iti siddhiyogīśvarīmate śaktitrayoddhāras tṛtīyah paṭalah || 3 ||

Paṭala 4

D: iti siddhayogīśvarīmate vidyāṅgoddhāraś caturthah paṭalah

N: iti siddhayogīśvarīmate vidyāṅgoddhārah caturthah paṭalah || 4 ||

Paṭala 5

D: iti lokapāloddhāre pañcamah paṭalah

N: iti lokapāloddhāraś pañcamah paṭalah || 5 ||

Paṭala 6

D: samayapaṭalah ṣaṣṭhah

N: iti samayamaṇḍalah paṭalah ṣaṣṭhah || 6 ||

Paṭala 7

D: iti siddhayogīśvarītaṃtre saptamah paṭalah

N: iti siddhayogīśvarītantre saptamaś paṭalah || 7 ||

Paṭala 8

D: iti siddhayogeśvarīmate aṣṭamah paṭalah

N: (missing)

Paṭala 9

D: iti navamah paṭalah

N: siddhiyogeśvarī navamah paṭalah || 9 ||

Paṭala 10

D: iti vidyāvratapaṭale daśamah

N: iti vidyāvratapaṭalah daśamah || 10 ||

Paṭala 11

D: ekādaśamah paṭalah

N: iti siddheśvarīmate ekādaśamah paṭalah || 11 ||

Paṭala 12

D: iti dvādaśah paṭalah

N: iti siddhayogīśvarīmate dvādaśamah paṭalah || 12 ||

Paṭala 13

D: iti trayodaśaḥ paṭalaḥ

N: iti siddhayogīśvaramate trayodaśamaḥ paṭalaḥ || 13 ||

Paṭala 14

D: iti caturdaśaḥ paṭalaḥ

N: (the whole paṭala is missing)

Paṭala 15

D: iti pañcadaśaḥ paṭalaḥ

N: iti siddhayogeśvarimate pañcadaśamaḥ paṭalaḥ || 15 ||

Paṭala 16

D: iti ṣoḍaśaḥ paṭalaḥ

N: iti siddhayogeśvarimate ṣoḍaśamaḥ paṭalaḥ || 16 ||

Paṭala 17

D: iti saptadaśaḥ paṭalaḥ

N: iti siddhayogeśvarimate saptadaśamaḥ paṭalaḥ || 17 ||

Paṭala 18

D: iti aṣṭādaśaḥ paṭalaḥ

N: iti siddhayogeśvarimate aṣṭādaśamaḥ paṭalaḥ || 18 ||

Paṭala 19

D: iti ekonaviṃśatiḥ paṭalaḥ

N: iti siddhiyogeśvarimate ekonaviṃśatitamaḥ paṭalaḥ || 19 ||

Paṭala 20

D: iti khecarīcakravayūha viṃśaḥ paṭalaḥ

N: iti siddhayogeśvarimate khecarīcakravayūha viṃśatimaḥ paṭalaḥ || 20 ||

Paṭala 21

D: bhairavavīrasaṃhitāyām ekaviṃśatimaḥ paṭalaḥ

N: bhairavavīrasaṃhitāyām ekaviṃśatimaḥ paṭalaḥ || 21 ||

Paṭala 22

D: iti yoginīcakranirṇaya dvāviṃśatiḥ paṭalaḥ

N: iti yoginīcakranirṇayaṃ dvāviṃśatitamaḥ paṭalaḥ || 22 ||

Paṭala 23

D: iti trayaviṃśaḥ paṭalaḥ

N: iti siddhayogeśvarimate trayaviṃśatimaḥ paṭalaḥ || 23 ||

Paṭala 24

D: iti cakroddhāraś caturviṃśaḥ paṭalaḥ

N: iti cakroddhāraṇam idaṃ caturviṃśatimaḥ paṭalaḥ || 24 ||

Paṭala 25

D: iti siddhimaṇḍalavinyāsaḥ pañcaviṃśaḥ paṭalaḥ

N: iti siddhayogeśvarimate siddhimaṇḍalavinyāsa pañcaviṃśatimaḥ paṭalaḥ || 25 ||

Paṭala 26

D: iti melakākhye ṣaḍviṃśaḥ paṭalaḥ

N: iti siddhayogeśvarimate melakākhyā ṣaḍviṃśatimaḥ paṭalaḥ || 26 ||

Paṭala 27

D: iti siddhayogeśvarimate saptaviṃśatiḥ paṭalaḥ

N: iti siddhayogeśvarimate saptaviṃśatimaḥ paṭalaḥ || 27 ||

Paṭala 28

D: iti siddhayogeśvarimate aṣṭaviṃśaḥ paṭalaḥ

N: iti siddhayogeśvarimate aṣṭaviṃśatimaḥ paṭalaḥ || 28 ||

Paṭala 29

D: siddhayogeśvarimate ekonaviṃśatiḥ paṭalaḥ

N: iti siddhayogeśvarimate ekonaviṃśatiḥ paṭalaḥ || 29 ||

Paṭala 30

D: siddhayogeśvarimate triṃśatiḥ paṭalaḥ

N: iti siddhayogeśvarimate triṃśatimaḥ paṭalaḥ || 30 ||

Paṭala 31

D: siddhayogeśvarimate ekaviṃśatiḥ paṭalaḥ

N: iti siddhayogeśvarimate ekaviṃśatimaḥ paṭalaḥ || 31 ||

Paṭala 32

D: iti siddhayogeśvarimate dvātriṃśatiḥ paṭalaḥ

N: iti siddhayogeśvarimate dvātriṃśatimaḥ paṭalaḥ || 32 ||

End of N: nepālavatsare yāte vahnirāṇḍhrasamudrake anantasīṃhalikhitam
 siddhayogeśvarīmatam || || pustakalikhanaṇapariśramattā vidvajjano nānyaḥ |
 sāgaralaṅghanakhedaṃ hanumān ekah param vetti || ||

Appendix 8 – The SYM in the Tantrāloka

The context of the citation below is the discussion on knowledge obtained without any prescribed means (*anupāya*). Abhinavagupta points out that the SYM teaches this self-illuminating knowledge to be difficult to obtain even by the Mantras and the Lords of Mantras. Vidyā and Vidyēśvara are synonyms of Mantra and Mantreśvara, as other passages (e.g. 15.309-312) show. Interestingly, Jayaratha does not cite the SYM, but gives only a passage from the *Mālinīvijayottara* also referred to by Abhinavagupta, which is not traceable in the editions.

The SYM most probably did not teach the Upāyas in the way Abhinavagupta reads the text. The knowledge referred to was probably the knowledge of the doctrine of the SYM. The reference to Vidyās and Vidyēśvaras is also suspect, for one would rather expect Vidyādharas and similar creatures to intend to learn this doctrine. That the Devas, Brahma, Sukra and the Dānavas were interested (at least in the topic of immortality) is seen from 11.2. However, the reference of Abhinavagupta as it stands cannot be traced in our recension.

1.243

tat svaprakāśaṃ vijñānaṃ vidyāvidyēśvarādibhiḥ /
api durlabhasadbhāvaṃ śrīśiddhātāntro ucyate

The next reference is somewhat problematic. The first verse definitely refers to the SYM, and Abhinavagupta implies that perfect knowledge is taught under such (inferior) forms as worship and initiation in the SYM. This agrees with his view that the teaching of the SYM is the ritualist version of the Kaula or Pratyabhijñā teaching that final release is obtained through knowledge. This representation of the doctrine of the SYM does correspond to the actual teaching of the text, which is indeed ritualist. However, the next two verses in the *Tantrāloka* teach the way in which different forms of worship are in a hierarchical relation, supreme knowledge being at the top of the hierarchy. Although both the context and Jayaratha's introductory words (*tad eva paṭhati*) suggest that the passage is from the SYM, it seems to contradict very much the doctrine of the SYM. The situation becomes even more confused with Jayaratha's citation of *Mālinīvijayottara* 11.2 (unidentified in the edition) just before the two verses in question. Since he quotes the *Mālinīvijayottara*, the words *tad eva paṭhati* may refer to the *Mālinīvijayottara* and not the SYM. In fact, the content of the verses suits better the *Mālinīvijayottara* – but I have not been able to trace the citation in the editions. To conclude, it seems that the citation by Abhinavagupta closed with an *iti* after the mention of the SYM is indeed a passage from the long redaction of the SYM; but the passage also shows that there may be important doctrinal differences between the short and long redaction, the latter being less ritualist.

Moreover, Jayaratha's understanding of *yogīśvaras* (instead of *yogeśvaras*) is to be noted here. He probably also read the title of the SYM as *Siddhayogīśvarāmata* (as printed in the edition of the *Tantrāloka* throughout), contrary to the interpretation and reading adopted in this edition.

2.41-43.

etattattvaparijñānaṃ mukhyaṃ yāgādi kathyate /
dikṣāntaṃ vibhūnā śrīmatīśiddhayogīśvarāmata //
sthaṇḍilād uttaraṃ tūraṃ tūrād uttarataḥ paṭaḥ /
paṭād dhyānaṃ tato dhyeyaṃ tataḥ syād dhāraṇottarā //

tato 'pi yogajaṃ rūpaṃ tato 'pi jñānam uttaram /
jñānena hi mahāsiddho bhaved yogīśvaras tv iti //

Jayaratha: ... jñānena hi yoginām apīśvaraḥ syād ity arthaḥ ...

The following is a condensed reference (Jayaratha says: *tad evārthadvāreṇa paṭhati*) to speculations on the letters of the Alphabet in the SYM. The full text is quoted in the commentary. Although the passage is not found in the Nepalese recension, the idea that by recognising the mantriness of all utterances one can master everything connected to speech does not seem alien to the doctrine of the short version of the SYM. The style of the passage is, however, very different and less condensed than that of our text.

3.220-225

nirūpito 'yam arthaḥ śrīśiddhayogīśvarīmate /
sātra kuṇḍalinī bījaṃ jīvaḥhūtā cidātmikā //
tājjaṃ dhruvecchonmeśākhyam trikaṇṇaṃ varṇās tataḥ punaḥ /
ā ity a-varṇād ityādi yāvad vaisargikī kalā //
kakārādisakārāntā visargāt pañcadhā sa ca /
bahiś cāntaś ca hṛdaye nāde 'tha parame pade //
bindur ātmani mūrdhāntaṃ hṛdayād vyāpako hi saḥ /
ādimāntyavihīnās tu mantrāḥ syuḥ śaradabhravat //
guror lakṣaṇam etāvad ādimāntyaṃ ca vedayet /
pūjyaḥ so 'ham iva jñānī bhairavo devatātmakāḥ //
ślokaḥāthādi yatkimcid ādimāntyayutaṃ tataḥ /
tasmād vidams tathā sarvaṃ mantratvenaiva paśyati //

Jayaratha cites:

yā sā kuṇḍalinī sātra jagadyoniḥ prakṛtī /
tuṭirūpā tu sā jñeyā jīvaḥhūtā jagaty api //
bījarūpā samākhyatā cidrūpāpi prakṛtī /

[iti. mātreti apapāṭhaḥ – na hy anena kaścid apy āgamiko 'rthaḥ saṃgrāhyo vartate
yad artho 'yam etatprayogaḥ, pratyutāsamgatārthatvam asādhuśabdatvaṃ ca prasajyate –
ity alaṃ bahunā...]

śaktitrayasamudbhūtiś tato varṇasamudbhavaḥ.

.....

akārāj jāta ākāra ikārādī iti smṛtaḥ /
ūkārāś ca ukārāt syād ṛkārāc ca napuṃsakam //
ekāra ai-svaraś caiva okāra aukāra eva ca /
amkārāś ca anusvāraḥ aḥ visarga iti smṛtaḥ //

....

kakārādisakārāntā dvātriṃśat tā kalāḥ smṛtāḥ /

....

tad evaṃ bindur uddiṣṭo vyāpnuvan sa jagat sthitā /
aṣṭātriṃśatkalābhedād bindumālā vyavasthitā //
bindunākramitāḥ sarve ādimāntyayutāḥ smṛtāḥ /

...

bāhyātmā tu bhaved eko hy antarātmā dvitīyakaḥ /
tṛtīyo hṛdayātmā tu nādātmā tu caturthakaḥ //
evaṃ ete mahāvīre pañcamāḥ paramātmakāḥ /
binduḥ pañcavidho devi hṛdkaṇṭhe tu lalāṭake //

nāsānte ca tathā cānte bindus tenaiva vyāpakāḥ /

....
 ādimāntyavihīnās tu mūlayonim ajānataḥ /
 na te siddhikarā mantrā niṣphalāḥ śaradabhavat //
 khapuṣpaṃ niṣphalaṃ yadvac chaśakasya viṣṇakam /
 vandhyāyāḥ prasavo devi klībasya dravam eva ca /
 agnimuktā yadā viprās tadā ete tu niṣphalāḥ /
 ādimāntyavihīnāni mantrāṇi ca tathaiva ca //
 niṣphalāni bhavanty evaṃ pibato mṛgaṛṣṇikām /

...
 ādim caiva tathā cāntyaṃ ācāryo yas tu vindati /
 sa bhaved yogisaṃghasya pūjyaḥ pūjyataro bhave //
 acchidraṃ tasya kurvanti kurvanti ca anugrahaṃ /
 varaṃ tasya prayacchanti putrat pūlayanti ca //
 pūjyaḥ sarvatra jāyeta ahaṃ devi yathā tava /
 sa jñānī vai varārohe sa bhavet sādhanakottamaḥ //
 sarveṣāṃ uttamaḥ prokto daivajñāḥ sarvasiddhidatḥ /
 sa yatīḥ paṇḍitaś caiva bhairaveṣaḥ prakīrtitaḥ //

....
 ślokaḡāthā tathā vṛttaṃ gītakaṃ vacanaṃ tathā /
 stutir vai daṇḍakaṃ caiva ādimāntyayutā yadā //
 te 'pi manurā bhavanty eva kiṃ punas tadgrahasya tu /

Āhnika 4 has a series of references to the SYM when discussing how one can obtain knowledge and mantras. The first instance where the SYM is referred to is after the statement that one can obtain authority over the scriptures through various practices. (4.53-54) This is followed first by citations of the scriptures referred to, one attributed to the *Brahmayāmala* by Jayaratha (4.57cd-58), but shown to belong probably to the *Sarvavīra* by Prof. Sanders on (cf. p. xli of the Introduction). The latter has close parallels in the SYM (22.23 and 28.40)

4.53-54.
 bhāvanāto 'tha vā dhyānāj japāt svapnād vratād dhuteḥ /
 prāpnoty akalpitodāraṃ abhiṣekaṃ mahāmatīḥ //
 śrīmadvājasanīye śrīvīre śrībrahmayāmale /
 śrīsiddhāyām idaṃ dhātṛā proktaṃ anyatra ca sphuṭam //

4.57c-58 (Jayaratha: ... śrībrahmayāmalagranthaṃ paṭhati)
 mātṛmaṇḍalasambodhāt saṃskārāt tapasaḥ priye //
 dhyānād yogāj japāj jñānān mantrārādhanaṭo vratāt /
 saṃprāpyaṃ kulasāmānyaṃ jñānaṃ kaulikasiddhidam //

This is followed by the assertion that the only characteristic of the guru is knowledge, and that those who possess it can have their initiation directly from the deity in case there is no guru to perform it. This raises the question that this assertion seems to allow one to learn mantras from books, which is forbidden by the scriptures. The unattributed citation by Jayaratha is from the SYM.

Jayaratha:
 'svayamgrhītaṃ mantrāś ca kliṣyante cālpabuddhayah'

Abhinavagupta argues that if the learning of mantras is without fault, then it is allowed by scriptures to learn them from books.

nāsānte ca tathā cānte bindus tenaiva vyāpakah /

....
 ādimāntyavihīnās tu mūlayonim ajānatah /
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Abhinavagupta argues that if the learning of mantras is without fault, then it is allowed by scriptures to learn them from books.

4.66 Abhinavagupta
 mate ca pustakād vidyādhyaṇe doṣa īdṛśaḥ /
 ukto yas tena taddoṣābhāve 'sau na niṣiddhatā //

Jayaratha adds that in spite of the general statement that one should not learn mantras from books due to their lack of vigour there, there are some to whom this vigour shines forth. Then he points out that the following verse is taken from the SYM.

Jayaratha: tatratyam eva grantham paṭhati
 4.67-68
 mantradavyādiguṇatve phalaṁ kim iti codite /
 pustakādhītavidyā ye dīkṣāsamayavarjitāḥ //
 tāmasāḥ parahimsādi vāṣyādi ca caranty alam /
 na ca tattvaṁ vidus tena doṣabhāja iti sphuṭam //

Although Abhinavagupta paraphrases the passage freely, Jayaratha gives a full citation, which is partly identified in our recension:

kathitaṁ gopitaṁ tebhyas tasmāl lekhyam na pustake / [cf. SYM 28.44cd]
 guruvaktrāt tu labhyeta anyathā na kadācana //

In fact, it may be another passage of the SYM (1.7-14) referred to here by Abhinavagupta, which tells us that Devī asks Bhairava why he has made the mantras ineffective, to which Bhairava replies that people practised them without observing the appropriate rules. Abhinavagupta's paraphrase changes the focus of the passage. For while the SYM emphasises the importance of the guru and his possession by Rudraśakti, which renders the mantras powerful, Abhinavagupta's version stresses the role of knowledge, which is more important than having a guru. Moreover, his version seems to condemn practitioners of black magic, while nothing of that sort is said or implied in the SYM (on the contrary, the problem in the SYM is that the mantras are not capable of performing such acts).

Jayaratha adds another line – also from the SYM – on the protection of mantras. Although it is repeatedly said in our SYM that one should protect the doctrine / mantras well, the line is not found in our recension. Abhinavagupta closes the reference by pointing out that reading mantras from books and lack of initiation are mutually related.

Jayaratha cites:
 'svamantrarakṣaṇam yatnāt sarvadā kārayet sudhīḥ'

4.69ab
 pūrvam padayugam vācyam anyoyam hetuheturmat /

Jayaratha: ... yataḥ pustakādhītavidyā ato dīkṣāsamayavarjitāḥ, yataś ca dīkṣāsamayavarjitāḥ ataś ca pustakādhītavidyā iti.

Both references below seem to be made to the doctrine of the Mata and not to the SYM. (Gnoli understands both to refer to the SYM) For it is the esoteric system of the Mata – related to the doctrine of the Kaula Parātriṃśikā by Abhinavagupta – which rejects all external observances such as the rules of conduct (Samayas), while the SYM gives a set of them in 6.45 ff.

4.262c-263b
 samayādinīṣedhas tu mataśāstreṣu kathyate //

nirmalyādaṃ svasambodhaṃ saṃpūṃṃ buddhyatām iti /

4.269c-270b

etac ca mataśāstreṣu (etat= svasaṃtānacakrapūjanam) niśidhaṃ khaṇḍanā yataḥ /
akhaṇḍe 'pi pare tattve bhedenānena jāyate //

Jayaratha: na hi akhaṇḍe pare tattve kācana evaṃvidhā heyopādeyarūpā khaṇḍanā
yujyeta.

The next reference mentions Kuṇḍalinī, and that all ritual action is to be performed
in harmony with the breath. Although something to this effect is taught in 29.6,
Jayaratha's quotation from the SYM is not traced.

7.39c-40b

japahomārcanādīnāṃ prāṇasāmyam ato vidhiḥ //
siddhāmate kuṇḍalinīśaktiḥ prāṇasamommanā /

Jayaratha:

kuryān prāṇasamaṃ japyam homaṃ prāṇasamaṃ kuru /
evaṃ prāṇasamā śaktiḥ kuṇḍalākhyā manonmanī //

All the quotations below attributed to the SYM on the structure of the universe are
untraced, the topic being completely neglected in the short recension.

8.41cd-43ab

siddhātāntre tu pātālaprṣṭhe yakṣīsamāvṛtam //
bhadrakālyāḥ puram yatra tābhiḥ kṛḍanti sādhakāḥ /
tatas tamas taptabhūmis tataḥ śūnyam tato 'hayaḥ //
etāni yātanāsthānam gurumantrādidūṣiṇām /

Jayaratha citing ad 41cd-43ab:

pātālordhvaṃ bhaved bhadraṃ bhadrakāligrhaṃ śubham /
yakṣiṇīnām tu sarvāsāṃ nāyikā saṃprakīrtitā //
catuṣṣaṣṭhiḥ sahasrāṇi yakṣiṇīnām purāṇi tu /
tatra koṭīśataṃ yāvat kanyānām tu pure pure //
kṛḍanti sādhakāḥ tatra taiḥ sārḍham tu mahābalāḥ /
jñātvā tu yakṣiṇīkalpaṃ siddhayogīśvarimate //

....

tasyordhvaṃ ca punar lakṣam tamaś caivātidussaham /
taptāṅgāranibhā bhūmis taptapāṣāṇadīpitā //

...

tasyordhvaṃ ca na kiṃcit syād yāval lakṣāś caturdaśa /
punar nāgālayaṃ caivam anantabhayakāraṃ //
kṛṣṇanāgasahasrais tu lakṣadhā parivāritam /

...

māṭṛdrohī piṭṛdrohī gurudrohī ca bhrūṇahā /
bālahantā vrajaty atra strīvyaṅge ca mahāpaśuḥ //
tiṣṭhate yāvat pātāle mantramārgasya dūṣakaḥ //

8.115-117

siddhātāntre 'tha garbhābdes tīre kauśeyasaṃjñitam /

maṇḍalam garuḍas tatra siddhapakṣasamāvṛtaḥ //
 kṛḍanti parvatāgre te nava cātra kulādrayaḥ //
 tata uṣṇodakās triṃśan nadyaḥ pātālagās tataḥ //
 caturdiṇṇaimirodyānaṃ yoginīsevotaṃ sadā //
 tato merus tato nāgā meghā hemāṇḍakaṃ tataḥ //

Jayaratha citing the SYM:

garbhodasya pare tīre kauśeyaṃ nāma maṇḍalam //
 tatra tiṣṭhanti deveśo garutmāṃś ca samāvṛtaḥ //
 siddhapakṣasahasraḥ tu tattulyabaladarpitāḥ //
 tiṣṭhanti parvatāgre te kṛḍamānā muhur muhaḥ //

 hulāhāvarakrodhāḥ koṭako mūlaparvataḥ //
 rodhako vāmanaḥ kāṇḍo vijñeyaḥ kulaparvataḥ //

 parvatānte punas triṃśan nadyo yojanavistarāḥ //
 uṣṇodakāḥ smṛtās tās tu pātālalanimnagāḥ //

 punas tadāpagātīre vanam naimeraṇṇapākam //
 tatra kṛḍanti deveśi yogīno baladarpitāḥ //

 vanasya bāhyasya bhūmiḥ sarvataḥ samvyavasthitā //
 śuṣkā jalavihīnā tu punar bhūmis tu ratnāḥ //
 diṇmātaṅgasamākīrṇā samantāt pariśodhitā //
 vāraṇā bahavo yatra merumandarasannibhāḥ //

 tatas tām apy atikramya utthitas tu mahācalāḥ //
 hariścandra iti khyāto valayākārasamsthitaḥ //

 tatra sannihitā meghāḥ samvartādyā mahāravāḥ //

 punas tad dṛśyate cāṇḍam kāñcanaṃ cātibhāsaram //

8.184-185

siddhātāntre tu hemāṇḍāc chatakoṭer bahiḥ śatam //
 aṇḍānām kramaśo dvidviguṇam rūpyādiyojitam //
 teṣu krameṇa brahmāṇaḥ saṃsyur dviguṇajīvitāḥ //
 kṣīyante kramaśas te ca tadante tattvam ammayam //

Jayaratha cites:

ūrdhvaṃ kālānalam nāma brahmāṇḍam dviguṇam sthitam //
 tāvad yāvac chatam pūrṇam aṇḍānām brahmaṇām tathā //
 vṛddhis (vṛdvis ed) teṣu smṛtā devi dviguṇā vīravandite //
 dviguṇam ca bhaved āyuh prathamāt padmajanmanaḥ //
 adhunā sampravakṣyāmi aṇḍānām nāmagocaram //
 kāñcanaṃ kālasamjñam ca vetālam ca mahodaram //

... Jayaratha: ityādi

gahvaram śatamam viddhi sarveṣām upari sthitam / Jayaratha: ityantam. Tathā:
 ...
 prathamam kāñcanaṃ proktaṃ raukmaṃ caiva dvitīyakam //

tāmraṃ ca lohajaṃ caiva kramād eva vyavasthitāḥ //
mahākalpe kṣayaṃ yānti sadevāḥ sapitāmahāḥ //
antarākṣīyate hy ekam mahākalpaśāte śāte //
tāvad yāvat sthitam śeṣam gahvaram tu mahāṇḍakam //
mahākṣaye kṣayas tasya sāmānyenaiva lupyate //

Although the line below mentions the SYM, the subsequent argument seems much more sophisticated on the cause and effect relationship between Tattvas than one would expect from a scripture. Moreover, Jayaratha does not give any citation, and we may conclude that Abhinavagupta's paraphrase is probably quite different from what the actual text had.

9.7
tatrasāṃ darśyate dr̥ṣṭaḥ **siddhayogīśvarimate** //
kāryakāraṇabhāvo yaḥ śiveccāparikalpitaḥ //

The citation below has been traced and quoted ad loc. (SYM 1.12-14)

11.81cd-82ab
tad uktam varadena śrī**siddhayogīśvarimate** //
tena guptena guptās te śeṣa varnās tv iti sphuṭam //

Jayaratha cites:

dr̥ṣṭvā saṃskāraviraḥaṃ manujānāṃ samantataḥ //
vibhedam samayanāṃ ca kṛtavanto narādhamāḥ //
sarveṣāṃ eva mantrāṇāṃ ato vīryam pragopitam //
tena guptena te guptāḥ śeṣa varnās tu kevalāḥ //
guptavīryā mahādevi vidhināpi prayojitāḥ //
tenaite na prasiddhyanti japtāḥ koṭīśatair api //

I understand the following two references not to be to the SYM, but to the doctrine of the Mata.

Although the first is identified as the doctrine of the SYM by Jayaratha, it seems to contradict the ritualism of the SYM, and the lack of quotation by Jayaratha is suspicious. The passage states that the Mata and some other teaching(s) attribute success to the mental recitation of the mantra and nothing else. The same idea is found in Abhinavagupta's interpretation of *Parātrīṃśikā* 33ab (*kṛtapūjāvidhiḥ samyak smaran bijam prasidhyati*), which he understands in a somewhat distorted way to mean that worship is performed by the mere remembrance of the mantra. He mentions that the Mata teaches the same (*śrīmataśāstreṣv evam eva*). Thus, in the reference below he probably understands the *Parātrīṃśikā* by saying °ādi. Another possible attribution – suggested by Prof Sanderson – is to the *Picumata-Brahmayāmala*; but I have not identified a similar passage.

15.156cd-157ab
uktaṃ ca parameśena na vidhir nārcanakramah //
kevalam smaraṇāt siddhir vāñchiteti matādiṣu //

(Jayaratha wrongly: matādiṣu iti śrīśiddhāmatādaḥ)

The next reference also seems to be made to the Mata (identified as the SYM by Gnoli); for the ritualist SYM would never be placed above the Kula and the Krama. Jayaratha's unattributed citation does not solve the problem, but perhaps points to the fact that the context is Kaula and not Bhairava / Tāntrika here. Nevertheless, the powerful quality of wine probably would also be recognised by the author(s) of the SYM, which states that alcohol should not be despised (6.45cd).

15.169cd-170ab
ataḥ kulakramottīmatrikasāramatādiṣu //
madyakādambarīśīdhudravyāder mahimā param /

(Jayaratha's unattributed citation: na nadyo madhuvāhinyo na palam parvatopamam / strīmayam na jagat sarvaṃ kutah siddhiḥ kulāgame?)

The next possible reference with the unusual compound *Matayāmale* has been discussed in Sanderson (1986:184) and identified as the *Picumata-Brahmayāmala*. Here Abhinavagupta tell us how far the throne of the deity reaches down according to different traditions. Since the word is in the singular, it seems likely that it refers to one text or tradition – that of the *Brahmayāmala* – and not two, i.e. Mata and Yāmala. However, the compound may also be understood as a collective singular meaning two traditions. This interpretation is supported by the fact that otherwise this is the only occurrence of *Matayāmala* denoting simply Yāmala, and that if the *Picumata-Brahmayāmala* is meant here, then it would have been easier and more natural to refer to the full title as Abhinavagupta does it elsewhere: *Brahmayāmala*. The latter solution would not violate the metre either. Therefore, the possibility of a Mata and the (*Brahma-*) *Yāmala* being meant here cannot be ruled out. In that case, the Mata must be identical with the tradition of the Mata; for the Trika's throne is supposed to reach down to Unmanā. As it has been shown in Sanderson (1986:185ff), this interpretation of the Trika's throne is Abhinavagupta's own, without any clear scriptural support. Thus by understanding that the *Mālinīvijayottara*'s throne reaches down to that level, he must have implied the same interpretation for the SYM (again probably without any clear support from the text). Moreover, the fact that he puts the Yāmala and the Mata in the same group does not mean that the two traditions really agreed on this point. One cannot be sure about the exact position of the Mata, either, but the hierarchy established below probably does not reflect specific prescriptions on visualisation in any case. Just as the *Mālinīvijayottara* did not prescribe anything as specific as Abhinavagupta's interpretation about how far the throne reaches down, the even less ritualist Mata may have also left this detail unspecified. This probably gave enough space for Abhinavagupta to create a hierarchy which suited his exegetical system.

15.319cd-320ab
vidyākālāntam siddhānte vāmadakṣiṇāśāstrayoh /
sadāśivāntam samanāparyantam matayāmale //
unmanāntam ihākhyātam ity etat paramāsanam /

The following citation by Jayaratha on visualisation is not found in our SYM, although the last verse is almost identical with 6.33. In his commentary, Jayaratha argues that both Abhinavagupta's and the SYM's texts should read *sārdhākṣaradvayīm* referring to the installation of the mantra deity Aparā, for otherwise *dvayīm* would refer to the installation of Mālinī and Mātṛkā, and thus Abhinavagupta would not mention a

second but a third or fourth mantra deity in verse 323ab. Moreover, the installation of these deities is performed at a higher level. I have nevertheless cited the verse according to the edition. N.b. : in the commentary ad 321, Jayaratha's text also reads *sārdhākṣarām dvayīm*. (*atra ca sardhākṣarām iti pathitvā dvayīm Mātrkāṃ Mālinīm ca nyasyed iti na vācyam. evaṃ hi atra aunmanasya pañcājatrayasya vācakam abhihitam syāt. athātmākhyām dvitīyām parikalpayet ity atra ca tṛtīyām caturthīm veti pāṭho bhavet, siddhātante ca saikāṇṇyādīnā vakṣyamāṇena granthena ca paunaruktyam prasajed iti alaṃ gurvāgamasampradāyaśūnyaiḥ saha saṃlāpeṇa.*)

15.321-323ab

tatrāsane purā mūrtibhūtām sardhākṣarām dvayīm //
nyasyed vyāptṛtāyety uktam siddhayogīśvarimate //
sadāśivam mahāpretam mūrtim sardhākṣarām yajet //
mahatvena parām ūrdhve gandhapuspādibhis tv iti //
vidyāmūrtim athātmākhyām dvitīyām parikalpayet //

Jayaratha cites:

ūrdhvataś ca bhavet padmam vidyeśvaradalacchadam //
īśvaram kaṇṭhikāmūle sādākhyam pretarūpiṇam //
sardhākṣaradvayīm devīm mūrtibhūtām pradāpayet //
svamantroccāramārgaṇa aṅgaśaṭkasamanvitām //
ūrdhvas tu parām devīm paratvena pradāpayet //
tatas tu gandhapuṣpais tu dīpadhūpapavitrakaiḥ //
vatrai ratnādibhir bhaktyā pūjayeta vidhānavit //

The following citation is found in a slightly longer passage, with some minor differences in SYM 6.25-31. The identification of Parā with Kālasamkarṣiṇī is of course Abhinavagupta's interpretation. The triple nature of deities pointed out here by Abhinavagupta as frightening, peaceful and mixed is analysed in the context of the Yoginī taxonomy in the chapter *Goddesses and their supernatural powers* in the Introduction.

15.332-334ab

kālasamkarṣiṇī ghorā śāntā mīśrā ca sarvataḥ //
siddhātante ca saikāṇṇā parā devīti kīrtitā //
parā tu mātrkā devī mālinī madhyagoditā //
(J. athaiva arthadvāreṇa śrīśiddhāntagrānthaṃ paṭhati:) //
madhye nyasyet sūryaruciṃ sarvākṣaramayīm parām //
tasyāḥ śikhāgre tvaikāṇṇam tasyāś caṅgādikaṃ tv iti //

Jayaratha cites:

madhyame vinyased devīm sarvākṣaramayīm śubhām //
sphuratsūryāyutaprakhyām dyotayantīm idaṃ jagat // (=6.26) //
tasyāḥ śikhāgre vinyasyet parām ekākṣarām śubhām // (cca 6.27 a+d) //
utkṛṣṭasphaṭikaprakhyām samantād amṛtasravām //
āpyāyanakarīm devīm parām siddhipradāyikām // (cca 6.28) //
nyastvā tasyāḥ śikhāgre tu tato 'ṅgāni prakalpayet // (cca 6.31ab) //

Below is a vague reference to the infinite number of circles of Yoginīs described in the SYM. The subject of most of the SYM is indeed the Yoginīcakras.

16.4cd
asaṃkhyacakrasaṃbandhaḥ śrīśiddhādaḥ nirūpitaḥ //

According to the next quotation, the SYM teaches that the sense faculties have a double, pure-and-impure nature / division. I have not found anything referring to this; and Jayaratha does not cite any passage, which may indicate that he could not identify the reference either. Moreover, Abhinavagupta's reading of the title is slightly odd and may be corrected to *Siddhayogēśvarīmate*. The separated form is *Aiśa*, and is not very likely to have been employed by Abhinavagupta. (He does not use it anywhere else.)

17.114
ity evaṃ dvividho bhāvaḥ śuddhāśuddhaprabhedataḥ /
indriyāṇāṃ samākhyātaḥ **siddhayogēśvare mate** //

The reference below is on a subject unmentioned in the short recension of the SYM: initiation at death. Abhinavagupta claims that the SYM teaches the same as the *Dikṣottara* on this topic. Jayaratha does not cite the SYM.

19.22-23-24ab
śrīmaddikṣottare tv eṣa vidhir vahnipuṭīkṛtaḥ /
haṃsaḥ pumān adhas tasya rudrabindusamanvitaḥ //
śiṣyadehe niyojyaitad anudvignaḥ śataṃ jayet /
utkramyordhvanimeṣeṇa śiṣya itthaṃ paraṃ vrajet //
eṣa eva vidhiḥ śrīmatsiddhayogēśvarīmate /

The context of the following citation is initiation with visible effects such as levitation, which can only be produced by ritual initiation. The reference has not been traced in the SYM, but it seems to be a general statement about the SYM rather than a quotation.

20.11
jñānaṃ svapratyayaṃ yasmān na phalāntaram arhati /
dhyānādi tu phalāt sādhyam iti **siddhāmatoditam** //
(Jayaratha: phalād iti nirbījakaraṇādisādhanaḥ)

The reference below to the SYM's teaching on initiation without the presence of the initiate recurs in Kṣemarāja's commentary ad *Netraṇtra* 18.119ab ff, where he cites the passage. The topic is not mentioned in the short recension.

21.11cd(-12)
śrīmṛtyuñjayasiddhādaḥ tad uktaṃ paramēśinā //
adikṣite nṛpatyādāv alase patite mṛte /
bālāturastrīvṛddhe ca mṛtoddhāraṃ prakalpayet //

Uddyota ad Netraṇtra 18.119ab
... śrīśiddhāyāṃ tu
antimaṃ tu bhavet pūrvaṃ tat kṛtvāntimam ādikam /
saṃhṛtyaikaikam iṣṭir yā śāntyeṣṭir dvitayī matā //
pūjādhyāna-japapluṣṭasamaye na tu sādhaḥ /
piṇḍapātād ayaṃ muktaḥ khecaro vā bhavet priye //

âcârye tattvasampanne yatra tatra mrte sati /
 antyeṣṭir naiva vidyeta śuddhacetasya mūrdhani //
 mantrayogādibhir ye tu mārītā narakeṣu te /
 kār्या teṣām ihāntyeṣṭir guruṇātikṛpālunā //

The next reference to scripture supporting that disciples can go from one guru to another in search for knowledge does not seem to form part of the SYM's doctrine. The reference seems more likely to belong to the Mata, which saw itself as surpassing other systems, and perhaps was encouraging initiates of other systems to 'convert'. However, as Jayaratha points out, disciples were supposed to ask permission to leave their guru and could not really fly from one guru to another like bees from flower to flower, as Abhinavagupta describes the situation. Abhinavagupta's version reflects perhaps his own experience. Jayaratha cites only the passage stating that permission is to be sought to leave one's guru.

22.45-46ab
 uktaṃ ca śrimate śāstre tatra tatra ca bhūyasā /
 āmodārthī yathā bhṛṅgaḥ puṣpāt puṣpāntaraṃ vrajet //
 vijñānārthī tathā śiṣyo guror gurvantaram iti /

Jayaratha: atra ca iyaṃ viśeṣo yat pūrvagurvājñayā gurvantaram vrajed iti. Tad uktaṃ:
 kiṃtu gurvājñayā gacchet taṃ gurum na parityajet /
 na siddhis tadgurutyāgāt koṭijāpād bhaved api – iti.

The following references and citation on the characteristics of the guru – who should know the sixfold initiation and should not refuse to initiate out of pride – are from the long recension of the SYM and have not been traced in the short version.

23.5
 yo na vedādhvasandhānam ṣoḍhā bāhyāntarasthitam /
 sa gurur mocayen neti siddhayogīśvarimate //

23.28d-30
 ...siddhātantre tad ucyate

J: tatratyam eva granthaṃ paṭhati :
 yathārtham upadeśaṃ tu kurvann ācārya ucyate /
 na cāvajñā kriyākāle saṃsāroddharaṇaṃ prati //
 na dikṣeta guruḥ śiṣyaṃ tattvayuktas tu garvataḥ /
 yo 'sya syān narake vāsa iha ca vyādhito bhavet /

The citation on Antyeṣṭi by Abhinavagupta below is again from the long recension, also cited by Kṣemarāja ad *Netratantra* 18.118. Variants in the latter are noted in brackets.

24.6-10ab
 śrīsiddhāntantrakathito vidhir eṣa nirūpyate /
 antimaṃ yad (tu) bhavet pūrvam tatkrtvāntimam ādimam //
 saṃhṛtyaikaikam iṣṭir yā sāntyeṣṭir dvitayī matā /
 pūjādhyānajapāpluṣṭasamaye na tu sādhaḥ //

piṇḍapātādayaṃ muktaḥ khecaro vā bhavet priye /
 ācārye tattvasaṃpanne yatra tatra mṛte sati //
 antyeṣṭir naiva vidyeta śuddhacetasya mūrdhani /

....
 mantrayogādibhir ye ca mārītā narake tu te (ye tu mārītā narakeṣu te) //
 kāryā teṣāṃ ihāntyeṣṭir guruṇātīkrpālunā /

The following two and a half verses are not cited in the *Netratantroddyota*, but may still belong to the same passage:

24.10cd-12
 na maṇḍalādikaṃ tv atra bhavet chmaśāṇike vidhau //
 kecit tad api kartavyam ūcīre pretasādmani /
 pūjayitvā vibhuṃ sarvaṃ nyāsaṃ pūrvavad ācāret //
 saṃhārakramayogena caraṇān mūrdhapaścimam /
 tathaiva bodhayed enaṃ kriyājñānasamādhībhiḥ //

The first reference below makes it clear that Śrāddha was not treated in detail even in the long recension. Jayaratha's citation has not been traced. The second passage on *nāḍicāraṇa* has not been located either. The subject is completely omitted in the short recension.

25.2ab
 siddhātāntre sūcito 'sau mūrtiyāganirūpaṇe /

J. cites 'mṛtakasya grhe vātha kartavyaṃ vīrabhojanam' ... 'śrāddhapakṣe tu dātavyam'

25.19-21ab
 atha vacmaḥ sphuṭaṃ śrīmatśiddhāyāṃ nāḍicāraṇam (*siddhāyām* em. Gnoli : *siddhaye* ed.)

(Jayaratha: arthadvāreṇa paṭhati:)

yā vāhayitum iṣyeta nāḍī tām eva bhāvayet //
 bhāvanātanmā yībhāve sā nāḍī vahati sphuṭam /
 yad vā vāhayitum yeṣṭā tadaṅgaṃ tena pāṇinā //
 āpīḍya kuṣṭiṃ namayet sā vāhen nāḍikā kṣaṇāt /

The next reference is probably a paraphrase of SYM 1.11ff, teaching that mantras should not be written in books, and that they are not effective if not taken from a guru. In verse 24, however, Abhinavagupta reverses this injunction by saying that those who can obtain the vigour of mantras even from books are as good as initiated.

26.22-23ab (-24ab)
 lipisthitas tu yo mantrō nirvīryaḥ so 'tra kalpitah /
 saṃketabalato nāsyā pustakāt prathate mahah //
 pustakādhītavidyāś cety uktaṃ siddhāmate tataḥ /
 ye tu pustakalabdhe 'pi mantre vīryaṃ prajānate //
 te bhairavīyasaṃskārāḥ proktāḥ sāṃsiddhikā iti

The next reference is more likely to come from a scriptural source of the Mata than from the SYM. The passage describes the way in which one is to discard the remnants of offerings; and the Mata prescribes that it should be done in a way that does not raise doubt / suspicion in other people, possibly without others seeing it (verse 73). The expression describing the performer as 'one who is intent on the opening up of the contraction which is doubt' seems to be too Kaula to be attributed to the SYM. (Cf. e.g. the Kaula initiation according to the Ānandēśvara by giving the impure Caru to the initiand, who gains full purification if he takes it without doubt / hesitation (*śaṅkā*). *Tantrāloka* 29.198cd ff.)

26.74-75ab

śrīmanmatamahāśāstre tad uktaṃ vibhunā svayam /

(J: tad eva āha:)

svayaṃ tu śaṅkāsaṃkocaniṣkāsanaparāyaṇaḥ //

bhavei tathā yathānyeṣāṃ śaṅkā no manasi sphureṭ //

The following long reference and citation on the desirable characteristics of a skull is untraced in the short recension, and the detailed manner of the description is rather uncharacteristic of it.

27.25-28ab

śrīsiddhānta uktam ca tūralakṣaṇam uttamam /

ekādikacatuṣkhaṇḍe gomukhe pūrṇacandrake //

padmagorocanāmuktānīrasphaṭikasamṇibhe /

ekādipañcasadrandhravidyārekhānvite śubhe //

na rūkṣavakraśakaladīrghanimnasabīnduke /

ślakṣṇayā vajrasūcyātra sphuṭam devīgaṇānvitam //

sarvaṃ samālikhet pūjyaṃ sarvāvayavasundaram //

Jayaratha:

ādau tāvat parīkṣeta kapālam lakṣaṇānvitam /

ekakhaṇḍe dvikhaṇḍe vā trikhaṇḍe vā suśobhane //

catuṣkhaṇḍe gomukhe pūrṇacandrasamaprabhe /

padmābhe rocanābhe vā nīrābhe mauktikaprabhe //

pravālābhendranīlābhe śuddhasphaṭikasamṇibhe /

vidyārekhāsamāyukte ekarandhre dvirandhrake //

trīcātuṣpaṇḍake vātha kartavyaṃ śubhalakṣaṇam /

rūkṣe jarjarite krūre vakre dīrghe kṛśodari //

bindubhiḥ khacite nimne na kadācit kṛtiṃ kuru /

jñātvā lakṣaṇasaṃśuddham kapālam sārvaśāntikam //

tatra cordhvapuṭe kāryā pratimā yā manassthītā /

turyāṃśe tu kṛte kṣetre tadante vṛttam ālikhet //

vṛttānte tu punar vṛttam punar madhyaṃ tribhāgikam /

tasya madhye punaḥ padmaṃ jñātvā cakre yathā tathā //

madhye devīm ca vā devaṃ yoginībhiḥ parivṛtam /

ślakṣṇayā vajrasūcyā ca kāryā caivāṅgakalpanā //

The following references to the so-called Mūrtiyāga (worship of embodiments of deities) of the SYM cannot be identified in the short recension. The worship of circles of deities (*cakrayāga*) is however present everywhere in the text from chapter 13.

28.60cd-61ab
 tatrānuyāgasiddhyartham cakrayāgo nirūpyate //
 mūrtiyāga iti prokto yaḥ śrīyogīśvarimate /

28.75cd-76ab (J: taś ca jñāninam eva āśritya mūrtiyāgaṃ kuryād ity āha)
 tasmād pradhānyataḥ kṛtvā guruṃ jñānaviśāradam //
 mūrtiyāgaṃ caret tasya vidhir yogīśvarimate /

No passage dealing with the following two Mudrās has been identified in the short recension of the SYM.

28.93cd-94-96ab
 pātrābhāve punar bhadrāṃ vellitāsuktīm eva ca //
 pātre kurvīta matimān iti siddhāmate kramāḥ /
 dakṣahastena bhadrāṃ syād vellitā śuktir ucyate //
 dakṣahastasya kurvīta vāmopari kaṇṭhasīm /
 tarjanyaṅguṣṭhayogena dakṣādho vāmakāṅgulīḥ //
 niḥsandhibandhau dvāvītham vellitā śuktir ucyate /

Jayaratha cites:

atra pātravidhir nāsti tataḥ kuryād amuṃ vidhim /
 bhadrāṃ vellitāsuktir vā pānam vai tatra śasyate //
 dakṣiṇena bhaved bhadrāṃ hastena paramēśvari /
 dvābhyāṃ caiva tu kartavyā vellitāsuktir mahāphalā //
 dakṣiṇe yā kaṇṭhā tāṃ kṛtvā vāmasya copari /
 hastasya tu varārohe tarjanyaṅguṣṭhayogataḥ //
 kṛtvā vāmasya cāṅgulyo dakṣiṇādho vyavasthitāḥ /
 niḥsandhi vellitāsuktīm tu kṛtvā pānam prasiddhyati //

The following two references and citations must both be from the SYM mentioned only in verse 111 at the end. The first passage prescribes seven performances of the worship of deities called Mūrtiyāga, which gradually lead to the ability to employ the powers of Mothers; while the second lists a number of auspicious dates for the performance of Mūrtiyāgas. The closing lines of Abhinavagupta (110cd-111ab) however surely state something the SYM did not as the lack of the passage in Jayaratha's citation also shows, namely that by the performance of the Mūrtiyāga on the appropriate dates one can gain Samaya initiation even without a maṇḍala.

28.102-104ab
 jānanti prathamam geham tatas samarthatām /
 balābalaṃ tataḥ paścād vismayante 'tra mātaraḥ //
 tato 'pi samnidhīyante prīyante varadās tataḥ /
 devīnām atha nāthasya parivārayujo 'py alam //
 vallabho mūrtiyāgo 'yam ataḥ karo vipācitā /

Jayaratha cites:

prathamē mūrtiyāge tu veśma jānanti sādḥake /
 dvitīye tasya sāmartyam tṛtīye tu balābalaṃ //
 caturthe vismayam yānti devī tā mātaraḥ svayam /
 pañcame tasya gatvā tu viśanti gṛhamadhyataḥ //

ṣaṣṭhe tu prītim āyānti saptame tu varapradāḥ /
vāñchitaṃ tasya dāsyanti āyur ārogyasampadaḥ //

28.106cd-111

pratipracchrutisaṃjñe ca caturthī cottarātraye //
haste ca pañcamī ṣaṣṭhī pūrvāsv atha punar vasau /
saptamī tatparā pitrye rohiṇyām navamī tathā //
mūle tu dvādaśī brāhme bhūtāśvinyām ca pūrṇimā /
dhaniṣṭhāyām amāvāsyā so 'yam ekādaśātmakaḥ //
arkādītrayaśukrānyatamayukto 'py ahargaṇaḥ /
yogaparveti vikhyāto rātrau vā dina eva vā //
yogaparvaṇi kartavyo mūrtiyāgas tu sarvathā /
yaḥ sarvān yogaparvākhyān vāsarān pūjayet sudhīḥ //
mūrtiyāgena so 'pi syāt samayī maṇḍalaṃ vinā /
ity eṣa mūrtiyāgaḥ śrīśiddhayogīśvarimate //

Jayaratha cites:

navamī rohiṇīyoge puṣye caiva caturdaśī /
haste ca pañcamī jñeyā mūle tu dvādaśī bhavet //
śravaṇe pratipat siddhā caturthī cottarātraye /
pūrvāsu siddhidā ṣaṣṭhī māghāsu punar aṣṭamī //
āśvinyām pūrṇimā jñeyā vasunā saptamī smṛtā /
dhaniṣṭhāyām amāvāsyā jñātvā caivaṃ varānane //
some śukre tathāditye budhe caivātha lohite /
kartavyaṃ vāragāṇanam ...

The next reference in the passage on Pavitrakavidhi states that the topic is in fact not discussed in the SYM.

28.113

athocyate śivenoktaḥ pavitrakavidhiḥ sphuṭaḥ /
śrīratnamālātrīśirahśāstrayoḥ sūcitaḥ punaḥ //
śrīśiddhāṇasadbhāvamālinīsāraśāsane /

Jayaratha: sūcita iti śrīśiddhāḍau sāksād anabhidhānāt.

Although the SYM prescribes the worship of the guru with the deities in 6.49cd, the following list of occasions has not been found.

28.423cd-424ab

dīkṣābhīṣekanaimittavidhyante gurupūjanam //
aparedyuh sadā kāryaṃ siddhayogīśvarimate /

The following reference to the SYM is in a list of scriptures prescribing the so-called Ādiyāga, involving a Dūtī. *Siddhā* in the list is probably meant for *Siddhayogeśvarīmata*, but Jayaratha must have found the reference too obvious to comment upon (most other titles are given in the commentary). Nevertheless, it seems unlikely that a Kaula rite of this kind was meant in the SYM. The reference must be a slightly loose one with the intention to include a tantric / bhairavic Trika scripture in the list of Kaula ones, perhaps alluding to the prescription of the worship of Yoginīs in

general, which is indeed part of the doctrine of the SYM. The SYM is not cited elsewhere in this chapter of the *Tantrāloka*, which may also show that its grouping with the Kaula texts here is due to exegetical intentions rather than actual doctrinal similarity.

29.164-166ab
 ādiyate yataḥ sāraṁ tasya mukhyasya caṣa yat /
 mukhyaś ca yāgas tenāyam ādiyāga iti smṛtaḥ //
 tatra tatra ca śāstre 'sya svarūpaṁ stutavān vibhuḥ /
 śrīvirāvalihārdeśakhamatārṇavavartīṣu //
 śrīsiddhotphullamaryādahīnacaryākulādiṣu /

(J. then cites one of them, probably the Nirmarāyāda)

30.25

After the description of the Parāparā mantra in the *Tantrāloka*, Abhinavagupta writes the following (30.25cd-26ab): There also exists a placement of a circle of deities described in the *Siddhayogeśvarīmata*, where each deity corresponds to a letter [in the Parāparā mantra]; it is too long to be described here (*pratyekavarṇago 'py uktaḥ siddhayogeśvarīmate || devatācakravinyāsaḥ sa bahutvān na lipyate*) In the commentary, Jayaratha adds that 'the circle of deities means that of forty, as it is said there...' (*devatācakreti catvāriṁśad-saṁkhyākasya yad uktaṁ tatra*) He then quotes the *Siddhayogeśvarīmata*, but the passage is missing from both of our manuscripts. This citation listing each deity with the corresponding letter from the Parāparā mantra is given below.

praṇave bhairavo devaḥ kaṁikāyāṁ vyavasthitaḥ |
 akāre utphullanayanā ghokāre pīnapayodharā ||
 rekāre tvaṣṭrūpā tu hrīḥkāre vyāghrarūpikā |
 pakāre siṁharūpā tu rakāre pānaniratā ||
 tataś caiva kramāyātā makāre rākṣasī tathā |
 ghokāre māṁsabhakṣī tu rekāre tu raṇāśinī ||
 retovahā ca huṁkāre ghokāre nirbhayā smṛtā |
 rakāre ghoradaśanā rūkāre rururundhatī ||
 krameṇaitās tu vinyasya pekāre priyavādinī |
 haḥkāre ugrarūpā tu ghokāre nagnarūpinī ||
 rakāre raktanetrī tu mukāre caṇḍarūpinī |
 khikāre pakṣirūpā tu bhīkāre bharaṇojjvalā ||
 makāre māraṇī proktā bhīkāre ca śivā smṛtā |
 vinyasyaitāḥ kramāyātāḥ śakāre śākinī smṛtā ||
 ṇekāre yantralehā tu vakāre vāśakārikā |
 makāre kālādanā pikāre piṅgalī smṛtā ||
 vakāre vardhanī caiva hekāre himāśitalā |
 rukmiṇī ca rukāreṇa rukāreṇa halāyudhā ||
 vahnirūpā rakāreṇa tejorūpā rakārajā |
 phakāre yonirūpā tu ṭakāre pararūpinī ||
 huṁkāre hutavahākhyā haḥkāre varadāyikā |
 phakāreṇa mahāraudrā ṭakāre pāśadāyikā ||

The following discussions on the Maṇḍala are not found in the short recension.

31.7cd-9ab

ekasmāt prabhṛti proktaṁ śatāntaṁ maṇḍalaṁ yataḥ //
 siddhātantre maṇḍalānāṁ śataṁ tatpīṭha ucyate /

yat tanmadhyagataṃ mukhyaṃ maṇḍalānāṃ trayam smṛtam //
 madhyaśūlaṃ tritṛiśūlaṃ navaśūlaṃ iti sphuṭam /
 J.... uktam iti arthāt siddhātāntre eva. yad uktam :
 adhunā maṇḍalaṃ pīṭhaṃ kathyamānaṃ śṛṇu priye /
 maṇḍalānāṃ śataṃ proktaṃ siddhātāntre varānane //
 teṣāṃ nāmāni vakṣyāmi śṛṇuśvaikāgramānasā /
 maṇḍalānāṃ varārohe śataṃ yāvad anukramāt //
 iti upakramya
 hāhārāvaṃ ghaṇaṃ ruddhaṃ sāmayaṃ citrakāṇṭakam /
 ityādi
 madhyaśūlaṃ tritṛiśūlaṃ navaśūlaṃ tathaiva ca //
 iti madhyam
 aśvamedhasamāyuktaṃ maṇḍalānāṃ śataṃ matam /
 ity antam //

The wording of the reference below suggests the Abhinavagupta reads a Krama type of Pūjā into the SYM (*sūcitam*), therefore there is probably no passage to be identified in the text of the SYM.

31.53cd: tatra tat pūjayet samyak sphuṭam kramacatuṣṭayam
 31.54
 ity etat kathitaṃ gupte śaḍardhahṛdaye pare /
 ṣaṭke proktaṃ sūcitaṃ śrīśiddhayogeśvarīmate //
 (Then reads the Trikaḥṛdaya)

The following prescription concerning the two types of maṇḍala can be identified in 6. 12 ff and 8.11 ff (the first is the Trīśūla one, the second is the initiation maṇḍala with the lotus in the middle).

31.58cd-59
 sthānāntare 'pi kathitaṃ śrīśiddhātāntraśāsane //
 kaṇṭhaṃ madhye tadardhena śūlaśṛṅgāṇi tāni tu /
 śūlāṅkaṃ maṇḍalaṃ kalpyaṃ kamalāṅkaṃ ca pūraṇe //

The description of the Trident maṇḍala is not found in such a detailed way in our text.

31.60-61
 atha śūlābjavinyāsaḥ śrīpūrve trīśiromate /
 siddhātāntre trikakule devyāyāmālayaḥ //
 yathoktaḥ sārāśāstre ca tantasadbhāvaguhyayoḥ /
 tathā pradarśyate spaṣṭaṃ yady apy uktakramād gataḥ //

31.155-163
 Abhinavagupta:
 śrīśiddhāyāṃ śūlavidhiḥ prāk kṣetre caturaśrite /
 hastamātraṃ tridhā sūryān navakhaṇḍam yathā bhavet // 155 //
 madhye śūlaṃ ca tatretthaṃ
 J:
 caturaśrite kṣetre sarvataḥ sūryād iti aṅguladvādaśakaṃ varjayitvā tridhā
 hastaparimāṇaṃ trihastam kṣetraṃ grhṇīyāt yathā etat trir vibhajanād eva
 hāstikanavabhāgātmakaṃ syāt / tatra ca itthaṃ vakṣyamāṇagatyā madhye trīśūlaṃ
 kuryād iti śeṣaḥ

madhyam eva vibhajati

Abhinavagupta:

madhyabhāgaṃ tridhā bhajet /
navabhiḥ koṣṭhakair yuktaṃ tato 'yaṃ vidhir ucyate // 156 //
madhyabhāgatrayaṃ tyaktvā madhye bhāgadvayasa tu /
adhastād bhrāmayet sūtraṃ śaśāṅkaśakalākṛti // 157 //
ubhayato bhrāmayet tatra (hyper!) yathāgre hākrir bhavet /
koṭyāṃ tatra kṛtaṃ sūtraṃ nayed rekhāṃ tu pūrvikāṃ // 158 //
aparadvārapūrveṇa tyaktvāṅgulacatuṣṭayaṃ /
rekhāṃ vināśayet prājño yathā śūlākṛtir bhavet // 159 //
śūlāgre tv ardhahastena tyaktvā padmāni kārayet /
adhaḥ śṛṅgatrayaṃ hastamadye padmaṃ sakarnikam // 160 //

J: tam ekahastaparimāṇamadyabhāgaṃ navabhiḥ koṣṭhakair yuktaṃ tridhā vibhaktaṃ santaṃ dvidhā bhajet, sarvataḥ soḍhā vibhajet caturaṅgulaiḥ ṣaṭtriṃśatā koṣṭhakair yuktaṃ kuryād ity arthaḥ / ayaṃ iti vakṣyamāṇaḥ / tam eva āha madhyetyādi / tatra madhyād adhastanaṃ bhāgatrayaṃ tyaktvā brahmapadam avalambya ubhayor api pārśvayor bhāgadvayasa madhye tu dvitīye marmaṇi-hastaṃ niveśya adhastād ardhaśāṅkārāṃ sūtraṃ arthāt prāguktavat dvir bhrāmayet / tatrāpi agre madhyaśūtrāt pūrvatas tṛtīye marmaṇi-hastaṃ niveśya śaśāṅkaśakalākṛti antarmukham ūrdhvagatyā bhāgadvayasa madhye bhrāmayet yathā dvikubjākārāḥ saṃniveśaḥ syāt / tatra ca pārśvadvayavartinyāṃ hākrtau koṭyāṃ ādyantarūpāsu koṭiṣu kṛtebhyāḥ saṃśleṣitebhyāḥ sūtrebhyāḥ pārśvadvayasūtre pūrvikāṃ prāṇavakhaṇḍikarāṇakālakalpitaṃ rekhāṃ madhyaśṛṅgasūtre tu paścimadvārābhimukhyena vakṣyamāṇadrśā uparitananavabhāgasya ardhahastaṃ yāvat nayet / katham ity āha tyaktvetyādi / antarvartīśaśāṅkaśakalāgrakoṭisamutthāṃ rekhāṃ mūlād aṅgulacatuṣṭayaṃ tyaktvā vināśayet yathāyathaṃ svaprajñābalena hrāsayet yena śṛṅgāṇāṃ tīkṣṇāgratā jāyete śṛṅgatrayasiddhiḥ / tatas ca ardhahastena vartite śūlāgre arthād uparitanam ardhahastam eva tyaktvā arthāt prāgvat dvādaśāṅgulaṃ padmatrayaṃ kuryāt śṛṅgatrayasya adhaḥ punar hāstikaṃ padmaṃ bhavet //
evaṃ triśūlasya vartanām abhidhāya daṇḍasya api āha:

Abhinavagupta:

mukhāgre dhārayet sūtraṃ tribhir hastais tu pātayet /

J: madhyaśṛṅgamukhāgre sūtraṃ paristhāpya tribhir hastaiḥ pātayet parivarjitabāhyadvādaśāṅgulāntaṃ yāvat madhyato nayet / evaṃ dairdhyam abhidhāya vaipulyam āha:

Abhinavagupta:

madhye cordhvaṃ tataḥ kuryād adhastād aṅguladvayaṃ // 161 //
rekhādvayaṃ pātayeta yathā śūlaṃ bhavty api /
adhobhāgādibhiḥ cordhvaṃ tatra rekhā prapadyate // 162 //
samīkṛtya tataḥ sūtre ūrdhve dve evam eva tu /

J: evaṃ sthānatraye aṅguladvayāntarāṃ dvayoḥ pārśvayoḥ rekhādvayaṃ kuryāt yena sarvataḥ sāmyena adhomadyabhāgābhyāṃ saha ūrdhvaṃ samīkṛtya rekhā prapadyate, tatas tathaiva dve ūrdhve sūtre pātayeta yathā sadāṇḍaṃ śūlaṃ sampadyate //

na ca evaṃ madhyapadmasya daṇḍena ācchādanaṃ kāryam ity āha

Abhinavagupta:

madhyaṃ padmaṃ pratiṣṭhāpyaṃ śūlādhastād yaśasvini // 163 //

J: atha ca caturviṃśatidhā vibhakte kṣetre prāguktavat sarvaṃ dvārādi vartanīyam,
bhagavatā punar ardhacandropayogini eva madhyahaste prādhānyāt bhāgaparikalpanā
kṛtety āstām //

The list of six Yoginīs of the Trika below can be found in SYM 29.13.

33.2

viśvā tadīśā hāraudrī vīranetry ambikā tathā /
gurvīti ṣaḍare devyaḥ śrīśiddhāvīradarśitāḥ // (J. cites only MVU)

The 36th Āhnika gives a detailed account of the mythical transmission of the SYM
(*āyātikrama*). Although no citations can be identified, our text has a short version in
Paṭala 32. The list of names Dakṣa etc referred to in verse 3 and cited by Jayaratha ad
loc. can be found in SYM 28.

36.1-7ab

āyātir atha śāstrasya kathyate 'vasarāgatā /
śrīśiddhādivinirdiṣṭā gurubhiḥ ca nirūpitā /
bhairavo bhairavī devī svacchando lākulo 'nurāt // 1 //
gahaneśo 'bjajaḥ śakro guruḥ koṭyapakarṣataḥ /
navabhiḥ kramaśo 'dhītaṃ navakoṭipravistaram // 2 //
etais tato guruḥ koṭimātrāt pādaṃ vitimavān /
dakṣādibhyaḥ ubhau pādaḥ saṃvartādibhya eva ca // 3 //
pādaṃ ca vāmanādibhyaḥ pādārdhaṃ bhārgavāya ca /
pādapādaṃ tu bālaye pādapādas tu yo 'paraḥ // 4 //
siṃhāyārdhaṃ tataḥ śiṣṭād dvau bhāgau vinatābhuve /
pādaṃ vāsukināgāya khaṇḍāḥ saptadaśa tv amī // 5 //
svargād ardhāṃ rāvaṇo 'tha jahre rāmo 'rdham apy atāḥ /
vibhīṣaṇamukhād āpa guruśiṣyavidhikramāt // 6 //
khaṇḍair ekānaviṃśatyā vibhaktaṃ tad abhūt tataḥ /

J cites:

bhairavād bhairaviṃ prāptaṃ siddhayogīśvarīmatam /
tataḥ svacchandadevena svacchandād lākulena tu //
lakuleśād anantena anantād gahanādhipam /
gahanādhipater devi deveśaṃ tu pitāmaham //
pitāmahena indrasya indreṇāpi bṛhaspateḥ /
koṭīhrāsāc chrutaṃ sarvaiḥ svacchandādyair mahābalaiḥ //

....
śeṣaṃ kumārikādviṇ bhaviṣyati grhe

....
tatra bṛhaspatiḥ śrīmāṃs tasmin vyākhyām athārabhe /

....
dakṣaś caṇḍo hariścaṇḍī pramatho bhīmamanmathau /
śakuniḥ sumatir nando gopālo 'tha pitāmahaḥ //
śrutvā tantraṃ idam devi gatā yogīśvarīmatam /
koṭimadhyāt sphuṭaṃ tais tu pādaṃ ekaṃ dr̥dhīkṛtaṃ //
saṃvartādyais tu vīreśair dvau pādaḥ cāvadhāritau /
vāmanādyair varārohe jñātaṃ bhairavi pādakaṃ //
avāpyārdhaṃ tataḥ śukro balinandas tadardhakam /
siṃhas tadardham evaṃ tu garuḍo lakṣamātrakam //
lakṣārdhaṃ tu mahānāgaḥ pātālaṃ pālayan prabhuḥ /
vāsukir nāma nāgendro gr̥hītvāpūjayat sadā //

tadā tasya tu yac cheṣaṃ tat sarvaṃ duṣṭacetasā /
apahr̥tya gato laṅkāṃ rāvaṇo devakaṇṭakaḥ //

.....
tad evaṃ āgataṃ martye bhuvaṇād vāsavasya tu /
pāraṃparyakramāyātaṃ rāvaṇeṇāvatāritam //
tato vibhīṣaṇe prāptaṃ tasmād dāśarathim gatam /

....
khaṇḍair ekonaviṃśais tu prabhinnam śravaṇārthibhiḥ /
navakoṭyāntagaṃ yāvat siddhayogīśvarīmatam //

....
36.7cd-10

khaṇḍaṃ khaṇḍaṃ cāṣṭakhaṇḍaṃ prokṭapādādibhedataḥ //
pādo mūloddhārāv uttarabṛhaduttare tathā kalpaḥ /
sāṃhitakalpaskandāv anuttaraṃ vyāpakam tridhā tisraḥ //
devyo 'tra nirūpyante kramaśo vistāraṇaiva rūpeṇa /
navame pade tu gaṇanā na kācid uktā vyavacchidāhine //

J cites:

pādo mūlaṃ tathoddhāra uttaraṃ bṛhaduttaram /
kalpaś ca saṃhitā caiva kathitā tava suvrate //
kalpaḥ skandaṃ varārohe samāsāt kathayāmi te /
pādaḥ śatārdhasaṃkhyāto mūlaṃ ca śatasamkhyayā //
uddhāraṃ dviguṇaṃ vidhī caturdhā tūttaraṃ matam /
apareyaṃ varārohe ardhākṣaravivarjitā //
evaṃ uttaratantraṃ syāt kathitaṃ mūlabhairave /
yadāparā varārohe ṣaḍbhir bhāgair vīvarjitā //
tadā bṛhottaraṃ tu syād amṛtākṣaravarjanāt /
akṣaraṇām śataṃ nāma paribhāṣā nigadyate //
kalpaḥ sahasrasamkhyātas tv aparāyā yaśasvini /
dvāṣaṣṭyaiva ca ślokānām sahasraṇi caturdaśa //
tadā sā saṃhitā jñeyā siddhayogīśvare mate /
kalpaskandaḥ purākhyātaḥ kalpād dviguṇito bhavet //
evaṃ tantravibhāgas tu mayākhyātaḥ suvistarāt /

36.10

rāmāc ca lakṣmaṇas tasmāt siddhās tebhyo 'pi dānavāḥ /
guhyakāś ca tatas tebhyo yogino nṛvarās tataḥ //

J cites:

vibhīṣaṇena rāmasya rāmeṇāpi ca lakṣmaṇe /
lakṣmaṇena tu ye proktās teṣāṃ siddhis tu hīnatā //
siddhebhyo dānavā hrasvā dānavebhyaś ca guhyakaiḥ /
guhyakebhyo yogibhiś ca yogibhyaś ca narottamaiḥ //
samprāptaṃ bhairavād īśāt (eśāt ed.) tapasogreṇa bhairavi /

J adds: evaṃ śrīśiddhātananirdiṣṭaṃ āyātikramam abhidhāya ...

The last reference places the SYM in the canon of the Vidyāpīṭha, stating that it is the most important tradition of that branch, and that the *Mālinīvijayottara* is the essence of the SYM.

37.24cd-25ab

vidyāpīṭhapradhānaṃ ca siddhayogīśvarīmatam //
tasyāpi paramaṃ sāraṃ mālinīvijayottaram /

Appendix 9 – The Brahmayāmala on the Tantras of the Vidyāpīṭha

(189v1-190r3)

vidyāśrītāni yāni syu vidyāpīṭhas varānane /
mantrāśrītāni yāni syu mantrapīṭhā tathaiva ca //
mudrāśrītāni yāni syu mudrāpīṭhās tu suvrate /
maṇḍalāpīṭhakāni syu maṇḍalaṃ pīṭha ucyate //
vinirgatāni tantrāni kriyābhedenā caiva hi /

svacchandabhairavaṃ devi krodhabhairavam eva ca //
unmattabhairavaṃ devi tathā caivograbhairavaḥ /
kapālībhairavaṃ caiva tathā oṃkārabhairavaḥ //
śekharaś ca tathā caiva vijayabhairavam eva ca /
rudrayāmalam anyam ca tathā ca skandayāmalam (ca skanda° em: caikanda° ms) //
brahmayāmalakaṃ caiva viṣṇuyāmalam eva ca /
yamayāmalakaṃ cānyaṃ vāyuyāmalam eva ca //
kuverayāmalam caiva indrayāmalam eva ca /
bhairavāṣṭaṣṭam etad dhi vidyāpīṭhād vinirgatam //
yāmalāni tathā cāṣṭau nirgatāni na saṃśayaḥ /
caturbhedavibhinnāni śṛṇuṣvekāgramānasā //
catuṣkaṣaṭkabhedas tu saptakaṃ navakaṃ tathā /
prapañcayoginijālaṃ yoginijālaṃ eva ca //
yoginīhrdayaṃ caiva siddhā vai mantramālīnī /
aghoreśī tathā caiva aghoreśvarim eva ca //
krīḍāghoreśvarī caiva lākinīkalpam eva ca /
mārī caiva mahāmārī ugravidyāgaṇas tathā //
bahurūpo dvidhā caiva aghorāstram tathaiva ca /
tantrāny etāni deveśi vidyāpīṭhād vinirgatāḥ //

vāmayā preritenātha vāma<va>ktreṇa caiva hi /
śuddhāśuddhaviśreṣu catuṣkā sṛtakāni tu //
sanmohaś ca tathā proktaṃ bhavā caiva nayottaram /
śaukraś caiva tathā proktaṃ vāmasrotrād vinirgatam //
eteṣāṃ bahavo bhedaḥ saṃśrītā nirgame sthitāḥ /

Works Consulted

Abbreviations

KSTS = Kashmir Series of Texts and Studies; NAK = National Archives, Kathmandu
IFI = Institut Français de Pondichéry

Sanskrit Sources

Manuscripts

Abhidhānottara or *Abhidhānottarottara(-tantra)* NGMPP A-141/3 (=D), NGMPP V-113/4 (=V), NGMPP A 138/6 (=N). I have also used an unpublished critical edition of paṭala 38 (*lāmālakṣaṇa*) by Prof. Sanderson, with a comparison with the *Siddhayogeśvarimata*. Prof. Sanderson used NAK Ms E 15505 for his edition.

Jayadrathayāmala, NAK 5-4650 (ṣaṭkas 1 & 2) ; 5-722 (ṣaṭka 3) ; 1-1468 (ṣaṭka 4 A 151-16)

Tantrasadbhāva, D= NAK 5-1985. N= NAK 5-445

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Pārameśvaratantra Cambridge Ms. Add. 1049. Described by Bendall (1883:27-28)

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Brahmayāmala NAK Ms. No. 3-370

Svacchandatantra NAK Ms. No. 1-224

Svāyaṃbhuvāsūtrasaṃgraha M = ed. Mysore 1930; P = Transcript No. 39 at the Institut Français de Pondichéry; N = NAK 1-348. A draft edition of some passages by Prof Sanderson has been used.

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